A PROSE ENGLISH TRANSLATION

OF

THE MAHABHARATA

(TRANSLATED LITERALLY FROM THE ORIGINAL SANSKRIT TEXT)

ADI

EDITED AND PUBLISHED BY

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time; Curse on wine by Sukra; Sarmishtha throws Devayani into a well; Her rescue therefrom by Yayati; Sarmishtha becomes the maid-servant of Devjani; Yayati again sees Devjani; Yayati's marriage with Devjani; Yayati marries Sarmishtha in secret; Sarmishtha gives birth to three sons; Devjani sees Sarmishtha's sons, and becomes jealous; Yayati is cursed by Sukra; Puru takes upon himself the decrepitude of his father; Yayati takes back his decrepitude, and installs Puru on the throne, Descendants of the cursed Yadu and others; Ascension of Yayati to heaven and his fall therefrom; Yayati sees Astaka and others, He re-ascendes to heaven; Short history of the Paurava race; Story of Mahabhisha; Story of Pratipa: Birth of Santanu; Marriage of Santanu with Ganga; History of the incarnation of the Vasus; Story of Santanu; Installation of Bhishma as the heir-apparent; Santanu sees Satyavati and is enamoured of her; Devavrata asks of Dasaraja his daughter on behalf of his father; Devavrata receives the appellation of Bhishma; Santanu begets offspring on Satyavati and goes to heaven; Vichitravirya obtains the kingdom; Bhishma carries away the daughters of the king of Kasi from their *Swaimvara*; Bhishma's encounter with the invited monarchs; Death of Vichitravirya; Conversation between Bhishma and Satyavati; Story of Jamadagni; Story of Dirghatamas; Satyavati relates to Bhishma the birth of Vyasa; Origin of Dhritarashtra and others; History of Gandhari; History of Pritha, Origin of Karna; *Swaimvara* of Kunti; Marriage of Pandu and Madri; Pandu's retreat into the forest; Marriage of Vidura; Gandhari brings forth a hundred sons; The names of the hundred sons; Jayadratha marries Dushala; How Pandu shoot a Brahmana in the shape of a deer; The curse of Pandu and his lamentations; His retirement into the woods with his wives; Pandu enjoins upon Kunti to beget offspring by others; The story of Vyushitaswa; Origin of the institution of marriage; Birth of Yudhisthira and the rest; Death of Pandu; Madri sacrifices herself on the funeral pyre of Pandu; Yudhisthira and his brothers come to Hastinapore; Funeral obsequies of Pandu; Sports of the Kurus and Pandus; Bhima's going to and return from the region of the Nagas; Origin of Kripa and Kripi; History of Drona; Drona becomes the preceptor of the Kurus and the Pandus; The princes begin to learn the use of arms; Aryuna's exceptional proficiency; Story of Ekalavya; Drona tries his pupils; Aryuna obtains the weapon called *Brahmasira*; Trial of the princes; Duryodhana installs Karna on the throne of Anga; Invasion of Panchala by the Kauravas; Aryuna takes Drupada captive and delivers him into the hands of his preceptor; Installation of Yudhisthira as the heir-apparent; Counsels of Kanika the politician.—90

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THE MAHABHARATA

(IN ENGLISH)

CHAPTER I.

(ANUKRAMANIKA PARVA.)

Having saluted the Supreme Deity (Narayana), and the highest of all male beings (Nara), and also the Goddess of Learning (Saraswati), let us cry success!

1—2. One day when the great sages of hard austerities, who were present at the twelve years' sacrifice of Kulapati Saunaka, were comfortably sitting in the Naimisharanya, Rishi Lomharshana's son, Ugrasrava, popularly known as Souti,—well-read in the Puranas,—came to them with all humility.

3. (Thereupon) desirous of hearing his wonderful stories, the ascetics addressed him who had come to their hermitage of Naimisharanya.

4. Having been welcomed with due respect by those holy Rishis, Souti, with joined hands, asked them all how their devout penances were progressing.

5. After the Rishis had taken their seats, Lomharshana's son humbly took the seat assigned to him.

6. Seeing that he had been comfortably seated and observing that he had had some rest after the fatigue, one of the Rishis started the conversation, saying,

7. "O Lotus-eyed, whence have you come? Where have you been, Souti? Tell me, I ask you, (all the particulars of your travels)."

8. When the accomplished speaker Souti was thus questioned, he gave before that great assembly of contemplative Rishis a full and proper reply in words becoming their nature.

Souti said :—

9—11. After listening to the various sacred and wonderful stories of the *Mahabharata* composed by Krishna Dwaipayana —those that were fully recited by Vaishampayana at the great Snake-sacrifice held by that noble-hearted royal sage, the prince of all princes, the son of Parikshit, Janamejaya,—

12. (O holy Rishis,) I wandered and visited many holy shrines and waters, and came (at last) to Samantapanchaka, a place venerated by the twice-born,

13. And where in the days of yore the sons of Kuru and Pandu had fought a deadly battle, in which all the Chiefs of India joined one side or the other.

14—15. Being anxious to see you (all), I have now come before your (august) presence. O Reverend sages, to you who are all to me as Brahma, to you who are greatly learned and highly blessed, who shine with the fire of the Sun in this holy place of sacrifice, who are pure by sacred ablutions, who have performed and finished the deep meditation, who have kept up the sacred fire, who are beyond all cares,—to you, O twice-born ones, what shall I speak?

16. Shall I repeat to you the sacred stories of the Puranas, bearing on religious precepts and worldly profit,—or shall I recount to you the wonderful deeds of the great sages and saints and the sovereigns of mankind?

The Rishis replied :—

17. The Purana which was first told by the illustrious sage, Dwaipayana, and which was greatly esteemed by the celestials and Brahmarshis when they heard it,

18. And which, being full of various dictions and divisions, is (undoubtedly) the most eminent narrative (amongst all writings ratives) that exist, containing subtle and logically combined enriched with (the essence of) the Vedas, is a sacred work.

19—21. It is composed in a language, and it incorporates knots of composition very explained by the sage went on dictating his work sense of the engagement.

desire to hear continued :—

that 22—82. I know eight thousand eight hundred verses, so does Suka, and perhaps Sanjaya also knows this number. O Muni, none is able to understand to this day the closely knit *slokas* for the mysteriousness of their meaning.

53. Some read the *Bharata* from the first *Mantra*, some from the story of Astika, some again from *Uparichara*, while some Brahmanas read the whole.

54. Learned men display their various knowledge of *Smritis* in commenting on this composition. Some are skilful in explaining it, while others in remembering it.

55. The son of Satyabati (Vyasa,) by penances and meditation, having classified the ever-lasting Veda, composed this holy history.

56. When the learned and the strict-vowed Brahmarshi, Dwaipayana Vyasa, the son of Parasara, completed this greatest of narrations, he began to consider how he should teach it to his pupils

Then did not preceptor of the world, the [illegible]or of the six attributes, Brahma, know. [illegible] anxiety of Rishi Dwaipayana, came in [illegible] to the place where the Rishi was, so that [illegible]ught gratify the Saint and benefit the

58. When Vyasa, who was surrounded by all the classes of *Munis*, saw him, he was much surprised. Standing with his joined hands, he bowed at his feet and ordered a seat to be brought.

59. Then going round to the side of the distinguished seat on which sat Hiranyagarva, he stood near it.

60. But being commanded by Parameshti, Brahma, full of love, he sat down near the seat, smiling in joy.

61. Then addressing Brahma, the greatly glorious Vyasa thus said: "O Divine Brahma, a poem, which is greatly respected, had been composed by me.

62. (It contains) the mystery of the Vedas and other subjects that have been explained by me; (it contains) the various hymns of the Vedas, Upanishadas with their Angas,

63. And a compilation of the Puranas, and the history which has been composed by me and named after, the three divisions of time, namely, Past, Present and Future.

64. And it contains the nature of decay, death, fear, disease, existence and non-existence, a description of creeds, and the account of various modes of life.

65. And it also contains the rules for the four castes and the essence of all the Puranas, an account of asceticism, and rules for the religious student, the dimensions of the earth, of the sun and moon.

66. Planets, stars and constellations and the length of the duration of the four *Yugas*, and it further more contains *Rik*, *Shaman*, *Yajur* Vedas, the *Adhyatma*,

67. *Nyaya*, orthœopy and pathology, Charity, *Pashupata*, and celestial and human births for particular purposes.

68. It contains a description of pilgrimages and holy places, of rivers, forests, seas,

69. Of celestial cities, and of the *Kalpas*, the art of war, different kinds of nations, and the languages and the manners of the people.

70. All this has been placed in this poem, but a writer for this work is not to be found on earth.

Brahma said :—

71. For your knowledge of the Divine Mystery, I have the highest regard for you amongst all the celebrated Rishis who are famous for their holy lives.

72. I know, you have revealed in the language of truth the divine words, even from the first of them. You have called your present work, a poem, why should it be called a poem?

73. There will be no poets in this world whose works will equal this poem, as the three other *Asramas* are never equal to the domestic *Asrama*.

74. Let Ganesha be remembered, O Rishi, to write this poem.

Souti

Having thus spoken to Vyasa, Brahma went away to his own place.

75—76. Then began Vyasa to remember Ganesha in his mind. As soon as he was thought of the expeller of obstacles, Ganesha, who is always ready to fulfil the desires of his worshippers, came at once to the place where Vyasa was seated.

77. When he was saluted and when he took his seat, Vyasa thus addressed him, "O guide of the *Ganas*, kindly become the writer of the *Bharata*, which I have composed in my mind, but which I shall now repeat."

78. On hearing this Ganesha thus replied —"I shall become the writer of your work, provided my pen is not made to stop even for a moment."

79. And Vyasa told him. "Stop writing only when you will not be able to understand a passage." Ganesha assented by saying "Om." He proceeded to write and Vyasa began to dictate.

80. To take time to rest, Vyasa sometimes knit the knots of composition very close. Thus he went on dictating his work as he made engagement.

Souti continued :—

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Souti then said :—

22. Bowing (most reverentially) my head to the original first being Ishan, who is adored by all and to whom all make offerings, who is the true unchangeable One, who is manifested and unmanifested, eternal and everlasting Brahma,

23. Who is both non-existing and existing-non-existing, who is the (existing) universe and still distinct from both the existing and the non-existing world, who is the originator of all, both high and low,

24. Who is the ancient, great, undecaying One,—who is Vishnu, the good and the goodness, who is worthy of all worship, pure and sinless, who is Hari, the lord of the faculties, the guide of all the movable and the immovable,

25. (O Rishis), I shall now describe to you the holy thoughts of the great Rishi of the wonderful deeds, (the sage) Vyasa, who is worshipped by all of you here.

26. Some bards have already sung this history ; and some again are teaching it to others ; others will no doubt do the same hereafter on earth.

27. It is a great source of knowledge all through the three worlds. It is possessed by the twice-born, both in detailed and compedious forms.

28. It is embelished with elegant expressions, with human and divine conversations, and with various poetical measures. It is, therefore, the great delight of the learned.

29. In this universe, when there was no brightness and no light, and when all was enveloped in darkness, there came into being a Mighty Egg, the one exhaustible Seed of all created beings.

30 31. It is called *Mahadivya*, and was created at the beginning of the *Yuga*. In it existed the true Light, Brahma, the eternal One, the wonderful and inconceivable Being, the omnipresent, invisible and subtle One, the Entity and Non-entity-natured

...om this Egg was born the Lord ...Brahma, the one only *Prajapati*, ...and Sthanu,

...u, Ka and Parameshti, ...ksha, and the seven

...wenty one *Pra*- ...nconceivable Then ap- *Vasus*

most holy *Brahmarshis*, and the numerous *Rajarshis*, distinguished for every noble quality, then the water, the heavens, the earth, the air, the sky, and the points of the heavens,

37. The years, the seasons, the months, the fortnights, and the day and night in succession.

38. And again, at the end of the world and of the *Yuga*, whatever is seen in the universe, all created things,—both animate and inanimate,—will be turned into chaos.

39. And at the beginning of other (new) *Yugas*, all things will be again produced ; and like the various fruits of the earth will succeed one another in the due order of their seasons.

40. This mysterious wheel, which causes, the destruction and production of all things, revolves thus perpetually in the world, without beginning and without an end.

41. To cite a brief example,—The generation of *Devas*, was thirty three thousand, thirty three hundred and thirty three.

42. The sons of *Diti* were Brihadbhanus, Chakshus, Atma, Vibhavasu, Savita, Richika, Arka, Bhanu, Ashabaha, and Ravi.

43. Of these *Five sons* of old Mārya was the youngest whose son was Devabrata,

44. Devabrata had one son, named Subrata who had three sons, namely Dasajyoti, Satajyoti, and Sahasrajyoti, each of whom gave birth to innumerable offsprings.

45 46. Famous Dasajyoti had ten thousands, Satajyoti had ten times that number, and Sahasrajyoti, ten times the number of the offspring of Satajyoti.

47. From them descended the race of the *Kurus*, *Yadus* and *Bharata*, and also that of Yajati and Ikshwaku and all the *Rajarshis*. There were also produced numerous other generations,

48. And innumerable creatures and their abodes. There were produced the three fold Mysteries, the *Vedas*, *Yoga* and *Vijnana* ;—*Dharma*, *Artha* and *Kama*,

49. The various books on *Dharma*, *Artha*, and *Kama* ; the rules for the conduct of mankind,

50. The histories and discoures and various *Srutis*. These are the signs of this work (*Mahabharata*).

51. All this, having been seen by Rishi Vyasa, is mentioned here in due order as a specimen of the book.

52. Rishi Vyasa declared this mass of knowledge in both abridged and detailed forms. The learned of the world wish to ...ssess both the detailed and the abridg- ...counts,

53. Some read the *Bharata* from the first *Mantra*, some from the story of Astika, some again from *Uparichara*, while some Brahmanas read the whole.

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81—82. I know eight thousand eight hundred verses, so does Suka, and perhaps Sanjaya also knows this number. O Muni, none is able to understand to this day the closely knit *slokas* for the mysteriousness of their meaning.

83. Even all-knowing Ganesha had to take time to think (over their meaning), while Vyasa continued to compose other verses in great numbers.

84. The wisdom of this work, like the stick used for applying collyrium, has opened the eyes of the world which were covered by the darkness of ignorance.

85. As the sun drives away the darkness, so does this *Bharata*, by its discourses on *Dharma, Artha, Kama and Moksha*, drive the ignorance of men.

86. As the Full-Moon with its mild light opens the buds of the water-lily, so does this *Purana* with the light of *Sruti* expand the human intellect.

87. The whole house of the womb of nature is properly and completely lighted by the lamp of history which destroys the darkness of ignorance.

88. This work is a tree, the chapter of contents is its seed, the divisions *Paulama* and *Astika* are its roots, the *Sambhava* is its trunk, the books (Parvas) *Sava* and *Aranya* are the roosting perches, *Arani* is the knitting knot,

89—90. *Virata* and *Udyoga* the pith, *Bishma* the main branch, *Drona* the leaves, *Karna* its beautiful flowers, *Sailya* their fragrance, *Stri* and *Aishika* are its cooling shades, *Santi* its great fruit,

91. *Ashwamedha* is its immortal sap, *Asramavasika* the place where it grows, and *Mausala* is the epitome of the Vedas.

92. This tree will be highly respected by all virtuous Brahmanas. This tree of *Bharata* will be as inexhaustible as the clouds and be the means of livelihood of many illustrious poets.

Souti continued:—

93. I shall speak to you about the everlasting, fruitful and flowery productions of this tree. They are of pleasant and pure taste, and they are to be tasted even by immortals.

94. Requested by his own mother and the son of Ganga, Bhisma, the mighty and holy Krishna Dwaipayana became the father of three sons, who were like three fires, by the two wives of Vichitravirya.

95. Having thus begotten Dhritarastra, Pandu and Vidura, he returned to his hermitage to prosecute this religious studies.

96. The great Rishi Vyasa did not publish this *Bharata* to the world of mankind until these his sons were born, grown up and (died) (went on the supreme journey).

97. When he was earnestly solicited by Janamejaya and thousands of Brahmanas, he taught it to his disciple Vaishampayana.

98. Vaishampayana, sitting together with his comrades, recited the *Bharata* at the intervals of the sacrifice, and he was repeatedly asked to proceed when he stopped.

99. Vyasa has fully described the greatness of the Kuru race, virtues of Gandhari, the wisdom of Vidura and constancy of Kunti.

100. He has also described the divinity of Vasudeva (Krishna), the goodness of the sons of Pandu, and the evil conduct of the sons of Dhritarastra.

101. Vyasa originally compiled the *Bharata*, exclusive of episodes, in twenty-four thousand verses, and this much only is called by the learned as the real *Bharata*.

102. He subsequently composed an epitome in one hundred and fifty verses,—an index of the chapters of contents.

103. He first taught this epitome to his son Suka, and then to others of his disciples who had the same qualifications.

104. He then completed another compilation, consisting of six hundred thousand *slokas*. Of these, thirty hundred thousands are known in the world of Devas,

105. Fifteen hundred thousands in the world of Pitris, fourteen hundred thousands in the world of Gandharvas, and one hundred thousands in the world of mankind.

106. Narada recited them to the Devas, Devala to Pitris, and Suka to the Gandharvas, Yakshas and Rakshas.

107. One of the pupils of Vyasa, Vaishampyana, a man of just principles, the first amongst the learned in the Vedas, recited them in this world of mankind. Know, I (Souti) have also recited one hundred thousands verses of this great work.

108 Duryodhana is a great tree created out of passion, Karna is its trunk; Sakuni is its branches; Dushasana is its fruit and flowers, and weak Dhritarastra is its root.

109. Yudhisthira is a great tree, created out of virtue and religion; Aryuna is its trunk; Bhima is its branches; two sons of Madri are its flowers and fruits; and Krishna, Brahma, and Bramhanas are its roots.

110. Pandu, after conquering many countries by his valour and wisdom, retired into a forest and took up his abode with the Rishis.

111. As a sportsman he brought upon himself a very great misfortune by killing a stag when it was with its mate. Pandu's misfortune served as a warning for the conduct of all the princes of his house as long as they lived.

112. His two wives, (Kunti and Madri), according to the ordinance of the *Sastras*, admitted to their embraces the celestials, *Dharma*, *Vayu*, *Sakra* and two *Aswinis*, so that the race of Pandu might not be extinct.

113—114. When these offsprings of the celestials were grown up under the care of their two mothers, and in the society of holy Rishis, in the midst of sacred groves and in the holy hermitage, they were taken by the Rishis into the presence of Dhritarastra and his sons. They followed them in the garb of *Brahmacharis*, and as students; their hairs were tied in knots on their heads.

115. "Our these pupils," said they, "Are your sons, your brothers and your friends. They are the Pandavas." So saying they went away.

116. When the Kuru people saw that they were introduced by Rishis as the sons of Pandu, the higher class amongst them loudly shouted with joy.

117. Some, however, said they were not the sons of Pandu; others said they were. Some said how they could be the sons of Pandu who was dead long ago.

118. Voices, however, were heard from all sides, crying, "They are welcome. Through divine providence, we see before us the sons of Pandu. Let their welcome be proclaimed."

119—120. When the acclamations of the people ceased, tremendous plaudits of invisible spirits were heard, echoing every point of the heavens. Showers of fragrant flowers fell, and conches and kettle-drums were sounded. Such wonders happened when the princes arrived.

121. The joyous cry, of the citizens in expression of their pleasure for the happy event, was so great that it reached the very heavens.

122. Without any apprehension from any one, and much respected by all the people the Pandavas lived there, having studied the whole of the Vedas and various other *Sastras*.

123. The chief men of the city were highly pleased with the purity of Yudhisthira, the strength of Bhima, the gallantry of Aryuna,

124. The submissiveness of Kunti to all her superiors, and the humility of Nakula and Sahadeva. All other people were rejoiced to see their heroism.

125. A few years after, Aryuna, after performing a difficult feat of archery, obtained the hands of Draupadi at the *Saiamvara* in the midst of a great assemblage of kings and princes.

126. From that day he was very much respected by all men as a great bowman. Like the sun he appeared in the field of battle, and was difficult to be beheld by enemies.

127. He defeated all the neighbouring potentates and chief tribes, and thus accomplished all that was necessary for the king (Yudhisthira) to perform the great *Rajsuya* sacrifice.

128—129. After killing Jarasandha, proud of his prowess through the wise counsel of Krishna and by the prowess of Bhima and Aryuna, Yudhisthira acquired the right to perform the *Rajsuya* which abounded in provisions and offerings and was full of transcendent merits.

130—132. Duryodhana came to this sacrifice. When he saw on all sides the great wealth of the Pandavas,—the offerings, the precious stones, gold and jewels, elephants and horses; valuable textures, garments and mantles; shawls and furs, carpets made of the skin of the Rankava,—he was filled with envy, and became very angry.

133. When he saw the hall of assembly, beautifully constructed by *Moya* after the celestial Court, he became exceedingly sorry

134. (To chagrin him more) when he was confused at certain architectural deceptions, Bhima sneered at him, before Vasudeva, saying he was of low birth.

135. It was represented to Dhritarastra that his son notwithstanding he was partaking various objects of enjoyments, and valuable things, was becoming pale, lean and meagre.

136. Out of affection for him the blind king gave his son permission to play at dice (with the Pandavas). When Krishna came to know this, he became very angry.

137. And being displeased, he did nothing to stop the dispute, but overlooked the fatal game and other horrible unjust deeds that were the result of it.

138. In spite of Bhisma, Drona, Vidura and the son of Sardwan, Kripa, he made the Kshatryas kill one another in the great battle that followed.

139. (At the end of the battle) Dhritarastra, hearing the news of the Pandavas' success and, recollecting the vows that Duryodhana, Karna and Sakuni had taken,

140. Thought for a while and addressed Sanjaya thus:—"Listen to me, O Sanjaya, listen to all I am now about to say. You will then find it is not fit to treat me with contempt.

141. You are learned in the *Sastras*, you are intelligent, and you are possessed of wisdom. (Hear), my inclinations were never for war, nor did I feel pleasure in the destruction of my race.

142. I felt no difference between my sons and the sons of Pandu.

143. My own sons were wayward, and they hated me, because I was old and blind. I bore all on account of my miserable state and for paternal affection. I was foolish and thoughtless, and Duryodhana grew in folly

144. My own son was a spectator of the great wealth of the powerful sons of Pandu, and was sneered at for his awkwardness in entering into the hall.

145–46. Being unwilling to bear all this and at the same time being incapable of vanquishing the Pandavas in the field, he planned a most unjust game at dice, instead of being willing to obtain fortune by his own exertion and with the help of the king of Gandhara.

147. Hear, O Sanjaya all that happened afterwards and all that came to my knowledge. When you hear all that I say, recollecting everything you will then know me to be a man having prophetic eyes.

148. I had no hope of success, O Sanjaya, when I heard that Aryuna, having bent the bow, had pierced the mark and brought it to the ground, and had carried away the princess Krishna in the presence of the assembled chiefs and potentates.

149. I had no hope of success, O Sanjaya, when I heard that Subhadra of the Madhu race had been forcibly carried away by Aryuna, and had been subsequently married by him in the city of Dwarka, and the two heroes of the Vrishni race, instead of being angry, had come to Indraprastha as friends.

150. I had no hope of success, O Sanjaya, when I heard that Aryuna had satisfied Agni by giving him the forest of Khandava preventing at the same time by his celestial arrows the downpour made by Indra, the king of the celestials.

151. I had no hope of success, O Sanjaya, when I heard that the five Pandavas with their mother Kunti had escaped from the house of lac, and that Vidura had helped them in their escape.

152. I had no hope of success, O Sanjaya, when I heard that Aryuna had obtained the hands of Draupadi by piercing the mark and the brave Panchalas had joined the Pandavas.

153. I had no hope of success, O Sanjaya, when I heard that the foremost king of the Maghada dynasty, the shining star of all the Kshatryas Jarasandha had been killed by Bhima alone with his bare arms.

154. I had no hope of success, O Sanjaya, when I heard that the sons of Pandu had conquered all the chiefs and potentates in a general campaign, and had celebrated the victory by the performance of the grand sacrifice of *Rajsuya*.

155. I had no hope of success, O Sanjaya, when I heard that weeping and sorrowing, Draupadi in the season of her impurity, had been dragged into court with but one cloth on, and treated as if she had none in this world, though she had her protectors.

156. I had no hope of success, O Sanjaya, when I heard that the wicked wretch Dushasana had been able to drag out only a heap of clothes without finding its end when he had attempted to strip her of her single cloth.

157. I had no hope of success, O Sanjaya, when I heard that Yudhisthira had been defeated by Saubala at dice and had been deprived of his kingdom as its result but still he was attended by his powerful brothers.

158. I had no hope of success, O Sanjaya, when I heard that the four Pandava brothers, weeping in sorrow, had followed their eldest brother and had tried every means to mitigate his discomfort.

159. I had no hope of success, O Sanjaya, when I heard that Yudhisthira had been followed into wilderness by *Snatakas* and by holy Brahmanas.

160. I had no hope of success, O Sanjaya, when I heard that, Aryuna, after pleasing in combat the god of gods, the three-eyed *Siva* who appeared before him in the guise of a hunter, had obtained the great weapon *Pashupat*.

161. I had no hope of success, O Sanjaya, when I heard that the just and famous Aryuna had gone to the land of the celestials and had there obtained celestial weapons from Indra, the king of the gods.

162. I had no hope of success, O Sanjaya, when I heard that Aryuna had then defeated the *Kalakeyas* and the *Paulamas* who were proud of the boon they had received from *Siva*, and through which they had been unconquerable even by celestials.

163. I had no hope of success, O Sanjaya, when I heard that the chastiser of foes, Aryuna, had gone to the land of Indra to kill the *Asuras* and had come back successfully.

164. I had no hope of success, O Sanjaya, when I heard that Bhima and other sons of Kunti, accompanied by Vaisravana, had come to that country which was inaccessible by men

165. I had no hope of success, O Sanjaya, when I heard that my sons were taken prisoners by the Gandharvas on their journey to *Ghoshajatra*, but were rescued by Aryuna.

166. I had no hope of success, O Sanjaya, when I heard that *Dharma* had come in the guise of a Yaksha and asked some questions Yudhisthira.

167. I had no hope of success, O Sanjaya, when I heard that my sons had failed to discover the Pandavas when they lived in disguise with Draupadi in the kingdom of Virata.

168. I had no hope of success, O Sanjaya, when I heard that all the chief warriors of my side had been defeated by Aryuna on a single chariot while he was in the kingdom of Virata.

169. I had no hope of success, O Sanjaya, when I heard that the king of *Matsa* (Virata) had offered his virtuous daughter Uttara to Aryuna, and Aryuna had accepted her for his son Avimanyu.

170. I had no hope of success, O Sanjaya, when I heard that Yudhisthira, who was defeated at dice and deprived of his wealth, who was exiled and separated from his relatives and friends, had collected an army of seven *Akshauhinis*.

171. I had no hope of success, O Sanjaya, when I heard that Vasudeva of the Madhu race, who covered the whole universe with his but one foot, had been heartily engaged to do good to the Pandavas.

172. I had no hope of success, O Sanjaya, when I heard that Narada declared that Krishna and Aryuna are *Nara* and *Narayana*, and they had been seen together in the region of Brahma.

173. I had no hope of success, O Sanjaya, when I heard that being anxious to bring about peace for the welfare of mankind, Krishna had come to the Kurus, but had gone away being unsuccessful in his mission.

174. I had no hope of success, O Sanjaya, when I heard that Karna and Duryodhana had determined to make Krishna a prisoner, but he had shown the whole universe in himself.

175. I had no hope of success, O Sanjaya, when I heard that Kunti had received consolation from him when she stood near his car, weeping in sorrow.

176. I had no hope of success, O Sanjaya, when I heard that Vasudeva and Santanu's son Bhisma were their advisers and Bharadwaya's son Drona had pronounced blessings on them.

177. I had no hope of success, O Sanjaya, when I heard that Karna had said to Bhisma, "I will not fight when you fight," and so saying had gone away.

178. I had no hope of success, O Sanjaya, when I heard that Vasudeva, Aryuna and powerful Gandiva, these three of fearful energy, had come together.

179. I had no hope of success, O Sanjaya, when I heard that Krishna had shown Aryuna all the worlds within himself when he full of pity sank down upon his chariot.

180. I had no hope of success, O Sanjaya, when I heard that the great destroyer of foes, Bhisma killing ten thousand car-warriors every day, had not killed any Pandava hero of note.

181. I had no hope of success, O Sanjaya, when I heard that the virtuous son of Ganga, great Bhisma, had himself told the enemies of the means of his own death, and it had been joyfully adopted by the Pandavas.

182. I had no hope of success, O Sanjaya, when I heard that Aryuna, having placed Shikhandin before him on his chariot, had wounded the infinitely courageous and the unconquerable Bhisma.

183. I had no hope of success, O Sanjaya, when I heard that, after reducing the Shomakas to a few, the old hero Bhisma had been overcome with innumerable wounds and was lying on arrows.

184. I had no hope of success, O Sanjaya, when I heard that having been requested, Aryuna, piercing the ground, had allayed the thirst of Bhisma when he very much longed for water.

185. I had no hope of success, O Sanjaya, when I heard that Vayu, with Indra and Surya had united in alliance for the success of the Pandavas, and even the beasts of prey were putting us to fear.

186. I had no hope of success, O Sanjaya, when I heard that Drona, though he displayed many modes of fight, had not killed any of the chief Pandavas.

187. I had no hope of success, O Sanjaya, when I heard that the mighty car-warriors *Sansaptakas*, appointed to defeat Aryuna, had been all killed by him.

188. I had no hope of success, O Sanjaya, when I heard that Subhadra's brave son had singly penetrated into our *Buha*, impenetrable by others and defended by well-armed Drona himself.

189. I had no hope of success, O Sanjaya, when I heard that our great car-warriors, being unable to defeat Aryuna, had enjoyed joy after jointly surrounded and slain the boy Avimanyu.

190. I had no hope of success, O Sanjaya, when I heard that the blind Kauravas were shouting with joy for killing Avimanyu, and that Aryuna had taken his celebrated vow about Saindhava.

192. I had no hope of success, O Sanjaya, when I heard that Aryuna had taken the vow of killing Saindhava, and he had fulfilled his vow in the presence of his enemies.

192. I had no hope of success, O Sanjaya, when I heard that Vasudeva, finding the horses of Aryuna fatigued, unyoked them

in the field of battle, gave them water to drink, and re-yoking them, drove the chariot as before.

193. I had no hope of success, O Sanjaya, when I heard that Aryuna had kept back all his assailants when his horses were taken away for drink.

194. I had no hope of success, O Sanjaya, when I heard that Yuyudhana of the Vrishni race went back to the place where Krishna and Aryuna were, after having thrown the army of Drona into disorder, having none to withstand the attack on account of powerful elephants.

195. I had no hope of success, O Sanjaya, when I heard that Karna, having got Bhima in his power, had allowed him to escape only with some contemptuous terms and having dragged him with the end of his bow.

126. I had no hope of success, O Sanjaya, when I heard that Drona, Kritavarma, Kripa, Karna, Ashwathama and Sallya had allowed Saindhava to be killed before their presence.

197. I had no hope of success, O Sanjaya, when I heard that through the machinations of Krishna, the celestial weapon *Sakti*, given to Karna by Indra, had been hurled against Ghatatkacha of a dreadful face.

198. I had no hope of success, O Sanjaya, when I heard that in the fight between Karna and Ghatatkacha, the *Sakti* had been hurled against Ghatatkacha by Karna, the weapon which should have certainly killed Aryuna.

192. I had no hope of success, O Sanjaya, when I heard that Dhristadyumna, violating all the rules of war, had killed Drona while insensible on his chariot and bent on death.

200. I had no hope of success, O Sanjaya, when I heard that Nakula, the son of Madri, had driven the chariot of the son of Drona all around the place, having engaged with him in single combat before the whole army and proving himself fully equal to him.

201. I had no hope of success, O Sanjaya, when I heard that Drona's son had misused the weapon, named *Narayana* and had failed to kill the Pandavas.

202. I had no hope of success, O Sanjaya, when I heard that Bhima had drunk the blood of his cousin Dushasana and none was able to prevent him.

203. I had no hope of success, O Sanjaya, when I heard that the exceedingly brave, and unconquerable in war, Karna had been killed by Aryuna in the war of brothers, which was mysterious even to celestials.

204. I had no hope of success, O Sanjaya, when I heard that Yudhisthira had defeated the son of Drona, Dushasana and fearful Kritavarma.

205. I had no hope of success, O Sanjaya, when I heard that Yudhisthira had killed the King of Madra, who always challenged

206. I had no hope of success, O Sanjaya, when I heard that Sauvala, the man of magic power and the root of the gaming and the feud, had been killed by Sahadeva.

207. I had no hope of success, O Sanjaya, when I heard that Duryodhana, having been spent with faigue, his strength being gone out and without even a chariot, had gone to a lake and had taken refuse in its waters.

208. I had no hope of success, O Sanjaya, when I heard that the Pandavas accompanied by Krishna had gone to the lake and had begun to address my son contemptuously, who was never able to put up with any affront.

209. I had no hope of success, O Sanjaya, when I had heard that while displaying various modes of attack and defence in a club-fight, he had been unjustly slain through the counsels of Krishna.

216. I had no hope of success, O Sanjaya, when I heard that the sons of Drona and others had committed a horrible and infamous deed by killing the Panchalas and the sons of Draupadi in their sleep.

211. I had no hope of success, O Sanjaya, when I heard that Ashwathama, having been pursued by Bhima, had discharged the greatest of weapons, named *Aishika*, by which the son in the womb of Uttara was wounded.

212. I had no hope of success, O Sanjaya, when I heard the weapon *Brahmasira*, discharged by Ashwathama, had been repelled by Aryuna with another weapon, on which he had uttered the word *Sasti*, and that Ashwathama had to surrender the Jewel that was on his head.

213. I had no hope of success, O Sanjaya, when I heard that for wounding the son in the womb of Uttara both Krishna and Dwaipayana had cursed him.

224. Alas! Ghandhari is to be pitied! She has lost all her children, grand children, parents, brothers, and kindred. A most difficult work has been performed by the Pandavas. A kingdom has been gained by them without a rival.

216. Alas! I have heard that only ten persons are alive in this war on our side and seven on the side of the Pandavas. Eleven *Akshauhinis* of Kshatryas have been slain in this fearful battle.

216. Utter darkness is all around me, a faintness comes over me. O Suta, consciousness is leaving me, my mind is distracted.

Souti said :—

217. Bewailing his fate thus, Dhritarastra was overcome with the greatest sorrow, and lost his senses for a time. But being revived, he addressed Sanjaya in these wor

Dhritarastra said :—

218. After what has happened, O Sanjaya I desire to abandon this life without any further delay. I do not see any good b keeping it alive any longer.

Souti said :—

219. While thus talking and bewailing sighing like a serpent and fainting every moment, the wise son of Gavalgana (Sanjaya addressed the pitiable king of the earth i words instinct with deep meaning.

Sanjaya said :—

220. From wise Narada and Vyasa you have heard, O King, of immensely powerfu men, men of great exertions,

221. Men born of great royal dynasties men full of great qualities, men well-verse in the art of using celestial weapons,

222-223. Men who, having conquered world by righteous war and performing sacrifices with proper offerings, obtained fame in this world and finally succumbed to death

224-227. Such men were Saivya, the brave car-warrior Srinjaya, the great amongst all conquerors Subatra, Rantideva Kakshivanta, greatly glorious Damana Valhaka, Sarjati Ajita, Nala, Vishyamitra, the killer of enemies, the greatly strong Amvarisha, Maruta, Manu, Ikshwaku, Goya, Bharata, Parushurama, the son of Dasharatha Rama, Sashabindu, Bhagiratha, Krityavirja, Janamejaya, and Yayati of good deeds, who performed sacrifices, assisted by the celestials themselves, and by whose sacrificial altars and stakes the habitable and inhabitable regions of this earth were all over marked.

When Saivya was much afflicted for the loss of his children, (the histories of) these twenty four Rajas were told to him in the olden time by the celestial sage, Narada.

228—229. But besides these, other kings, who were great car-warriors, who were more powerful than the above, who were noble in mind and full of every good quality, had also fallen into the grasp of Death.

230—236. They were Puru, Kuru, Yadu, Sura, Bishvagashya, Mahadyuti, Anuha, Yuvanashva, Kakustha, Vikrami, Raghu, Vijaya, Vitihotra, Anga, Bhava, Shweta, Vrihatguru, Ushinara, Shataratha, Kanka, Duliduha, Druma, Dambhodvaha, Para, Vena, Sagara, Sankriti, Nimi, Ajeya, Parashu, Pundra, Sambhu, Devavrid agha, Debabhaya, Supratima, hadratha, Mahotshaha, Vinitatma, the King of Nishad Nala, Satyabrata, vaya, Sumitra, Subala, Janujangha, A Arka, Pryavrattya Shuchivrata, bandru, Niramarda, Kotusringa, Brihatbala, Dhristaketu, Brihatketu, Diptaketu, Niramaya, Abikshita, Chapala, Dhurta, Kritabandhu, Dridhishudhi, Mahapuransambhava, Pratanga, Paraha and Sruti. These kings, and hundreds and thousands others,

237-238. Who were greatly powerful and wise, had met death like your sons, quitting immense wealth and pleasure,

239. Even those men, who possessed all the noble virtues, and whose heavenly valour, genorosity, magnanimity, faith, truth, purity, simplicity and mercy, are published in the Puranas by the sacred bards of great learning, gave up their lives.

240-241. Your sons were wicked, envious, avaricious, of passionate temperament and vicious disposition; you are well-versed in the *Sastras*, you are intelligent and wise; those men whose understanding follows the dictates of the *Sastras*, never succumb to grief or misfortune.

242. You know, O king, the severity and levity of fate. You know what anxiety you showed for the safety of your sons. Therefore, this grief is unbecoming of you. It is not fit for you to grieve for that which must happen.

243. Who can avert by his cleverness the decrees of fate? None can go beyond the path marked for him by Providence.

244. Existence and non-existence, pleasure and pain, come by Time.

245. Time creates all things and Time destroys them all. Time burns all creatures and Time again extinguishes that fire.

246. All things, good and bad, in the three worlds, are created by Time. Time destroys them and Time creates them again.

247. Time alone is awake when all is asleep. Time cannot be overcome by any one. Time walks in everything without being retarded.

248. Knowing that all things, past, present and future, are the outcome of T t is not fit for you to be overcome grief.

Souti said :—

249. Gavalgana's son, (Sanjaya), having hus comforted the royal Dhritarastra, who was overwhelmed with grief for the of his sons, restored peace to his mind.

250. Great Dwaipayana composed a holy Upanishada on these facts; and it has been published to the world by the learned and sacred bards in the Puranas.

251. The study of *Bharata* is such an act of piety that even he who reads only one line of a verse with reverence has his sins all destroyed.

252. In this *Bharata*, sinless and immaculate Devas, Devarshis, and Brahmanas have been described as well as Yakshas and great Nagas.

253. In it has also the possessor of six attributes, the eternal Vasudeva, been described. He is true and just, pure and holy.

254. In it is described the eternal Brahma, the great true light, whose great and divine deeds the wise and learned men declare,

255. From whom has been produced the non-existent, and existent-non-existent universe with the principle of reproduction and progression, birth, death and rebirth.

256. In it has also been described He who is *Adhyatma*, and who pertakes the attributes of the five elements, and He to whom unmanifested and other such words cannot be applied;

257. And also He whom the *Yatis*, possessed of meditation and *Tapa*, behold in their hearts as the reflection of an image in a mirror.

258. The man of faith, ever devoted, ever employed in the exercise of virtue, is freed from sin on reading this chapter of the *Bharata*.

259. The believer who always hears this introductory chapter of the *Bharata* from the beginning, never meets with any difficulties (in this world).

260. The man, who repeats any part of its introduction at the morning and evening twilights, at the time of repeating, is freed from sins collected during the day and night.

261. In the body of *Bharata* this chapter is truth and ambrosia; as butter is among curds, and a Brahmana among bipeds,

262. As *Aranyaka* among the Vedas, as ambrosia among medicines, as the ocean is great among all lakes, as cow among all quadrupeds,

263. So is *Bharata*, among all histories. He, who causes to be recited by a Brahmana even one line of it during a *Sradh*, gives to the dead ancestors his offerings of food and drink which become inexhaustible.

264. The Vedas are expounded by the aid of history and Purana,

But the Veda is afraid of men little learning, lest they hurt it. The learned man, who recites this Veda, *(Bharata)* gains advantage.

266. Even the sin of killing embryo is destroyed of those who read it with reverence at every change of the moon.

267. I tell you, the whole *Bharata* has been read by the man who reads this chapter. The man who with reverence hears every day these sacred words,

268-269. Gains long life, and goes to heaven. In time gone by, the celestials met together and placed the four Vedas on one side and this *Bharata* on the other side of a scale, and the *Bharata* weighed heavier.

270. From that time, it is called *Mahabharata*. It is considered superior to the Vedas, both in substance and gravity of import.

271. It is called *Mahabharata* from this superiority in substance and gravity of import. He, who understands its real meaning, is freed from all sins.

272. *Tapa* is not a sin, study is not a sin, the ordinances of the Vedas are not sins, the acquisition of wealth by exertion is not a sin; when they are abused, then do they become the sources of evil.

Thus ends the Anukramanika Parva in the Adi Parva of the blessed Mahabharata.

CHAPTER II.

(PARVA SANGRAHA PARVA).

The Rishis said:—

1. We wish to hear, O son of Suta, all about the place you called Samantapanchaka.

Souti said:—

2. Hear, O Brahmanas, the sacred words I say. You are fit, O best of men, to hear them.

3. At the end of *Treta* and in the beginning of *Dwapara Yuga*, the greatest of all that ever wielded arms, Parushurama, being impatient of wrongs, repeatedly destroyed all the Kshatrya races of the world.

4. That fiery Rama, after destroying the Kshatryas by his own prowess, made five lakes of blood at Samantapanchaka.

5. We have heard, that being senseless with anger, he offered oblations to the manes of his ancestors, standing in the bloody water of these lakes.

6. Thereupon Richika and other of his ancestors appeared and said, "Rama, O blessed Rama, O son of Vrigu, we are pleased

7. With your filial piety and prowess, O mighty one, blessing be upon you. O illustrious one, ask the boon you desire to have.

Rama said:—

8—9. If, O fathers, you are pleased with me, the boon, I ask, is that I may be freed from the sin of annihilating the Kshatryas, and that the lakes, that I have made, may become celebrated shrines in the world.

10. The ancestors then said, "It would be as you have wished. But be pacified."

11. The region, that lies near those five bloody lakes, has become famous from that day by the name of holy Samantapanchaka.

12. The wise men have said that every place should be known by a name significant of something which may have made it famous.

13. At the end of *Dwapara* and in the beginning of *Kali*, a great battle was fought between the Kurus and the Pandavas, here at this holy Samantapanchaka.

14. In that holy place, where there was not the least ruggedness, were assembled eighteen *Akshauhinis* of soldiers, all eager for battle.

15. O Brahmanas, they were all killed in that place. Thus, O Brahmanas, its name is explained.

16. I have described to you that beautiful and holy place. I have told you, O best of Brahmanas, all about this place,—a place famous in the three worlds.

The Rishis said:—

17. We wish to know, O Son of Suta, all about *Akshauhini* which you have mentioned to us.

18. Tell us the numbers of horse and foot, chariots and elephants, which make an *Akshahini*, for you know every thing.

Sauti said:—

19. One chariot, and one elephant, five foot soldiers and three horse-men, form a *Patti*.

20. Three *Pattis* make a *Senamukha*, three *Senamukhas* make a *Gulma*.

21. Three *Gulmas* make a *Gana*, three *Ganas* a *Bahini*, three *Bahinis* taking together, form a *Pritana*.

22. Three *Pritanas* make a *Chamu*, three *Chamus* an *Anikini*, and ten times one *Anikini* is called by the learned as one *Akshauhini*.

23—24. O best of Brahmanas, mathematicians have calculated that there are twenty one thousand eight hundred and seventy chariots in an *Akshauhini*. The number of elephants is also the same.

25—26. Know, the number of foot soldiers is one hundred nine-thousand three hundred and fifty; the number of horses is sixty-five thousand six-hundred and three.

27. Those who are acquainted with the principle of numbers call the above, explained fully by me, the numbers of an *Akshauhini*.

28. O best of Brahmanas, the eighteen *Akshauhinis* of the Kurus and the Pandava soldiers were composed according to this calculation.

29. Time brought them all together in this place, and making the Kauravas the cause, destroyed them all.

30. Bhisma, skillful in arms, fought for ten days. Drona defended the Kuru army for five days.

31—32. The destroyer of enemy's soldiers, Karna, fought for two days; Sallya for half a day, and for a half a day then lasted the club-fight of Duryodhana and Bhima. At the close of that day, Ashwathama, Kirtavarma and Kripa,

33. Destroyed the army of Yudhisthira when his soldiers were unsuspectingly sleeping. O Saunaka, the best of narrations, the *Bharata*, which is narrated here at your sacrifice,

34. Was formerly narrated at the sacrifice of Janamejaya by the learned pupil of Vyasa. In it has been fully described the fame and valour of the kings of the world.

35. There are three *Parvas* in beginning (of this great work), namely *Paushya*, *Paulama* and *Astika*, which contain many wonderful dictions and descriptions and senses.

36. As men desirous of final release, accept *Vairagya*, so it is accepted by the wise. As Self is among things to be known, as life among things that are dear,

37. So is it the best among all histories and also among all *Sastras*. There is not a story current in the world which does not depend on it.

38—39. As the body depends on the food it partakes, as the servant who wishes for promotion serves a master of good birth, so all poets serve and cherish this *Bharata*.

40. As the words, constituting the various branches of knowledge and the display vowels and consonants an excellent history displays the knowledge.

41. Hear the outlines (chapters) of this *Bharata* of subtle meaning and

and which is rich with the meanings of the Vedas.

The first is called *Anukramanika*, the *Parva Sangraha*; then come *Paulama, Paushya, Astika, Adivansavatarana*,

43. After this the wonderful and thoughtful *Sambhava*, then *Yatugriha-daha*, then *Hairimba*,

44. Then *Baka-badha*, and then *Chaitraratha*, then *Panchali-shaimvara Parva*,

45. Then after defeating the rivals in fightful battle *Baibahika Parva*, then *Viduragamana* and *Rajya-lava*,

46. Then *Arjuna-vanabasha*, *Subhadraharana*, *Haranya-harika*,

47. Then *Khandava-daha*, and *Moyadarsana*, then come *Shava Parva*, and *Mantra Parva*,

48. Then *Jarasandha-badha*, and *Digbijaya*; after *Digbijaya* comes the *Parva* called *Rajsuika*.

49. Then *Arghyaviharana*, *Shisupalabadha*, *Dyuta*, *Anudyuta Parva*;

50. Then *Aranyaka*, *Kirmira-badha*, *Arjunavigamana*;

51. And then *Kairati*, in which the battle between Arjuna and Siva is described; Then *Indralokavigamana*.

52. Then comes the pathetic, pious and religious story of *Nala-upakhyana*; Then *Thirtha-jatra* of the wise king of the Kurus.

53. Then *Jatasura-badha*, then *Yakshajuddha*, then *Nebatkabacha-juddha*, and *Ajagara*;

54. Then *Markandeya-samashya*, then the *Parva* of the meeting of *Draupadi* and *Satya-*

55. Then *Ghoshajatra*, *Mriga-swapna*, then *Brihidrauniakhyama* and *Aindradrumna*;

56. Then *Draupadi-harana-Parva*, then *Jaidratha-bemochana*, then the story of *Savitri*, illustrating love of husband and chastity;

57. After this the story of *Rama*, then *Kundala-harana Parva*;

58. That which comes next is *Aranaya*, and then *Virata*, where the Pandavas went (in disguise) and fulfilled their promise.

59. Then the *Kichaka-badha*, then *Gogrohana*, then the marriage of *Abhimanyu* with the daughter of the king of *Virata*.

60. Then is the most wonderful *Parva Udyoga*. The next one is *Sanjaya-yana*.

comes *Prajagara*, the anxieties of Dhritarastra, then *Sanatsujata*, the philosophy.

62. Then *Yansanddhi*, the arrival of Srikrishna. Then the story of Malati and that of Galava;

63. Then the stories of Savitri, Vamadeva and Vainya; then the stories of ni and Shodasharajika;

64. Then the arrival of Krishna at the court, then *Bidula-Putra-shashana*, then the assemblage of troops and the story of

65. Then comes the quarrel of the noble Karna, then the march of the Kuru and Pandava armies to the field of battle.

66. Then *Ratharathi-Sankhya Parva*, then the arrival of wrath-inspiring messenger *Uluka*;

67. Then the story of Amba, then the wonderful instalation of Bhisma

68. Then (the account of) the creation o *Jamba* and *Bhumi*, then the account of islands.

69. Then *Vagabata-Gita Parva*, then *Bhisma-badha*, then the instalation of Drona, and then the death of *Sansaptakas*;

70. Then *Abhimanyu-badha*, then *Praligma Parva*, then *Jaidhratha-badha* and *Ghatatkacha-badha*;

71. Then the hair-stirring *Drona-badha*, then the discharge of *Narayana* weapon;

72. Then *Karna Parva*, and then next to it is *Sallya Parva*. Then *Hrada Prabesha Parva*, then *Gada-yudha*

73. Then *Saraswata*, and the description of *Thirtha* and *Bangsa*, and then *Souptika*, describing the disgraceful conduct of the Kurus.

74. Then dreadful *Aishika Parva*, then *Jala-pradana*, then *Stribilapa*;

75. Then *Sradha Parva*, describing the funeral rites for the killed Kurus; then *Charvaka-badha* who appeared as a Brahmana.

76. Then the coronation of wise Yudhisthira, then *Griha-prabivaga*;

77. Then *Santi Parva*, then *Rajadharmanushashana*, then *Apadharma* and *Mukshyadharma*;

78. Then come *Suka prasna-avigamanam*, *Brahma-prasna-anushashana*, the origin of *Durvasha*, and colloquy with *Maya*.

79. Next comes *Anushashana*, then the ascension of wise Bhisma to heaven.

80. The next one is all sin-destroying *Ashwamedha*, and then *Anu-Gita*, containing spiritual philosophy.

81. Next come *Asramvasha*, *sana*, and the arrival of Narada;

82. Then comes *Mausala*, full of cruel and terrible incidents; then *Mahaprasthana*; and the ascension to heaven.

83. Then follows the Purana which is called *Khila Haribansa*, in it is *Vishnu Parva*, describing the early life of Vishnu and the destruction of Kansa.

84. The last of all is *Vavishya* which contains future prophecies. These are the one hundred *Parvas*, composed by the noble and great Vyasa.

85. Having placed them in eighteen *Parvas*, the son of Lomharsana, the descendant of Suta, recited them in the forest of Naimisha;

86. Of which the above is an abridgement. *Adiparva* contains Paushya, Paulama, Astika, Adivansavatara,

87. Shanivaba; the burning of the house of lac, the destruction of Hirimba and Baka, and Chaitraratha, the Shwamvara of Draupadi;

88. Her marriage after a righteous battle with the rivals, the arrival of Vidura, the regaining of kingdom,

89. Aryuna's exile into jungle, the stealing of Subhadra, the gift and receipt of the marriage dower, the burning of Khandava forest,

90. The meeting with *Moya*,—these are the contents of *Adi Parva*. The *Poushya Parva* contains the greatness of Utanga.

91. In *Paulama Parva* the account of the Vrigu and his descendants has been narrated. *Astika* contains the account of the birth of Garuda and all the Nagas,

92—94. That of the churning of the ocean, the birth of Uchchisrava, and last of all, the *Bharata* dynasty as discribed at the snake-sacrifice of king Parikshit. *Shamvaba Parva* treats of the births of various kings, sages and heroes, and that of the sage, Krishna Dwaipayana, the partial incarnations of the celestials,

95. The births of Daityas, Danavas, powerful Yakshas, of Nagas, of Gandharvas, of birds,

96-97. And of all creatures, and lastly of the son of Sakuntala by Dushmanta at the hermitage of the sage Kanwa, Bharata, the name by which his descendants, are known,

98. It describes the greatness of the *Bhagirathi*, and the births of the Vasus in the house of Santanu, and their again going to heaven,

99. And the birth of fiery Bhisma, his renunciation of royalty, his adoption of *Brahmacharja*,

100. His adherence to his vow, his rescue of Chitrangada, his protection of his younger brother after the death of Chitrangada,

101. His placing Vichitravirja on the throne, the birth of Dharma on account of the curse of Animandavya,

102. The births of Dhritarastra and Pandu, by the blessing of Krishna Dwaipayana, and also the birth of the Pandavas,

103. The conspiracy of Duryodhana to send the Pandavas to Baranavata, and other plottings of the sons of Dhritarastra against the Pandavas,

104. Advice given to Yudhisthira in the language of the *Mlechhas* by that well-wisher of the Pandavas, Vidura,

105—106. Digging of a under-ground passage in consequence of the words of Vidura; the burning of Purochana and the sleeping hunter-woman with her five sons in the house of lac; the meeting of Pandavas with Hirimba in the forest,

107. Then the destruction of Hirimba by powerful Bhima; then the birth of Ghatatkacha,

108. The meeting of the Pandavas with Vyasa, their stay according to his advice in a Brahmana's house at Ekchakra

109. In disguse; the destruction of Baka and the ashtonishment of the people,

110. The wonderful births of Krishna and Dristadumna; hearing from a Brahmana the news of the *Syamvara*, and in obedience to the request of Vyasa,

111. And also moved by the desire to win the hand of Draupadi, the departure of the Pandavas to Panchala;

112. The victory of Aryuna over Angaraparna on the banks of the *Bhagirathi*; making friendship with him, and to hear from him

113. The accounts of Tapati, Vasistha and Aurva; then the arrival of the Pandavas with all the brothers at Panchala;

114. The hitting of the mark at the city of Panchala by Aryuna, and the acquisition of Draupadi by him in the midst of all the kings of the world,

115. The defeat of Sallya, Karna and all the angry kings by powerful Bhima and Aryuna in the battle that ensued;

116 The ascertainment by Rama and Krishna from the great exploits of the brothers that they were Pandavas;

117. Their arrival at the house of the potter where the brothers were living; the grief of Drupada, because Draupadi would be married to five husbands;

118. The story of five Indras told in consequence; the wonderful and divinely arranged marriage of Draupadi;

119. The sending of Vidura as an envoy to the Pandavas from the sons of Dhritarastra; his arrival; and his meeting with Krishna;

120. Living of the Pandavas at Indraprasta and their rule over half of the kingdom; the fixing of hours for the five brothers to live with Draupadi as directed by

121—123. The histories of Sanda and Upasanda are narrated; and then the departure of Aryuna to the forest according to the vow, and on account of his seeing Yudhisthira and Draupadi sitting together when he entered into the room to take arms to rescue the kine of a Brahmana; the meeting of Aryuna with Ulupa on his way.

124. It then describes the birth of Vabruvahana; and the account of Aryuna's visit to many holy pilgrimages, the deliverence by Aryuna of the five celestial maidens,

125. Who had become aligators by the curse of an ascetic Brahmana; the meeting of Aryuna and Krishna at the holy pilgrimage of Provasha;

126. Aryuna's taking of Subhadra by force with the permission of Krishna on the car which goes every where at the will of the rider;

127. Taking the dower of Krishna, Aryuna's departure to Indraprasta; the birth of that prodigy of prowess, Abhimanyu, in the womb of Subhadra;

128. The birth of the children of Draupadi; the pleasure trip of Aryuna and Krishna to the banks of the *Yamuna*;

129. The acquisition by them the celebrated bow Gandiva and the discus; the burning of the forest of Khandava; the saving of the life of *Maya* and the serpent;

130. The giving birth to a son by Rishi Mandapala in the womb of a bird, called *Sharangi*. The *Adiparva* has been described with these various matters.

131. Greatly powerful Vyasa has divided this *Parva* into two hundred and twenty seven chapters.

132. These two hundred and twenty-seven chapters contain eight thousand eight hundred and eighty-four *slokas*.

133. The second is *Shava Parva* which is very extensive and full of matter. It describes the building of the assembly-hall by the Pandavas, and the review of their servants;

134. The description of the courts of Lokapalas by Narada who knows all the celestial regions; the preparations for the *Yagma*; the destruction of Jara-

135. The deliverence by Krishna of all the princes that were kept as prisoners (by Jarasandha) at (his capital city) Giribraja, Then it relates the conquest of the world by the Pandavas;

136. The arrival of the chiefs and potentates with tribute at the *Rajsuya Yagma*; the destructon of Shishupala at the sacrifice, in connection with *Arghya* giving;

137. The grief and envy of Duryodhana at the sight of the magnificience of the sacrifice; the joking of Bhima at the expense of Duryodhana in the great assembly.

138. The preparation for the game of dice; the defeat of Yudhisthira at the play by cunning and crafty Sakuni;

139. The deliverence, by the greatly wise Dhritarastra, of the sorrowful Draupadi who was sunk in the ocean of distress on account of the game;

140. Seeing this, the attempt of Duryodhana to engage Yudhisthira again in game;

141. The exile of Yudhisthira with his brothers by the victorious Duryodhana. These are the matters that have been dwelt in the *Shava Parva*.

142—43. This *Parva* is divided into seventy eight chapters, and it contains, O best of Brahmanas, two thousand five hundred and seven *slokas*. Then comes the third *Parva*, called *Aranya*.

144. It describes the departure of the Pandavas to the forest with the citizens following the wise Yudhisthira;

145—46. In order to be gifted with the power of supplying food to the Brahmanas, Yudhisthira's adoration of the Sun by the advice of Dhaumya; the creation of food by this means; the expulsion of Vidura who was always a well-wisher of his master;

Vidura's coming to the Pandavas; his return to Dhritarastra by his request;

148. The conspiracy of Duryodhana, being incited by Karna, to destroy the roving Pandavas;

149. Having learnt this evil intention of Duryodhana, Vyasa's arrival to him. His discussion with Duryodhana on the point of his going to the forest (after the Pandavas); the history of Suravi related;

150. The arrival of Maitri and his instructions to Dhritarastra; his curse to Duryodhana;

151. The slaying of Kirmira by Bhima, the arrival of the Panchalas and Vrisnis;

152. Having heard that the Pandavas had been defeated at an unjust game of dice by Sakuni, the arrival of Krishna, and his allaying of the anger of Aryuna;

153. The lamentation of Draupadi before Krishna, and his cheering of her;

154. The account of the fall of Souva was described by the great Rishi. Then it describes the departure of Krishna to Dwarika with Subhadra and her son;

155. The taking of Draupadi's sons by Dhristadyumna to Panchala; the entrance of the Pandavas to the beautiful forest of Dwaita.

156. It then relates the conversation of Bhima, Yudhisthira and Draupadi;

157. The arrival of Vyasa to the Pandavas, the bestowal of power of *Pratismriti* to Yudhisthira by the great Rishi.

158. It then describes the departure of Vyasa, the Pandavas' removal to the forest of Kamyaka; the rovings of greatly powerful Aryuna in quest of weapons;

159. His fight with Siva who was in the disguise of a hunter; his meeting with the Lokapalas, and his receipt of weapons from them;

160. His journey to the celestial kingdom of Indra, and the anxiety of Dhritarastra in consequence.

161. It then relates the lamentations of Yudhisthira in his meeting with the holy sage Brihadaswa.

162. It then contains the holy and most pathetic story of Nala, illustrating the great patience of Damayanti and the character of Nala.

163. It then describes how Yudhisthira acquired the mysteries of dice from the great Rishi; then the arrival of great Rishi Lomasha from the celestial region where Aryuna was;

164. The receipt from the Rishi by the high-souled dwellers of forest (the Pandavas) the news of the third brother (Aryuna) who was then staying in the celestial regions;

165. The pilgrimages of the Pandavas to various holy places as asked by Aryuna; their attainment of merit and virtue in consequence;

166. The arrival of great sage Narada at the holy shrine of Pulastha; the arrival of the high-souled Pandavas also at that holy pilgrimage.

167. Then it relates the account of the deprivation of Karna of his "ear-rings" by Indra, and then the sacrificial greatness of Gya;

168. The story of Agasta which relates how he ate up the *Asura*, Batapi; his connection with Lopamudra to have a offspring.

169. It then tells the story of Rishwasringa who adopted the life of an ascetic from his boyhood. Then follows the ste powerful Rama, the son of Jamadagni,

170. In which is described the death of Kartavirja and Haihayas; then the meeting of the Pandavas and the Vrisnis at the holy pilgrimage of Provasha;

171. The story Sukanya in which Vrigu's son, Chyavana, made the Aswinas drink Soma Juice at the sacrifice of king Saryati;

172. And in which it has been shown how he himself (Chyavana) acquired perpetual youth. Then it relates the history of King Mandhata;

173. Then it tells the story of prince Janta, and how king Somaha, by offering up his only son Janta in sacrifice, got one hundred others.

174. Then follows the beautiful story of the hawk and the pegion; then the trial of king Shivi by Indra, Agni and Dharma,

175—76. The story of Astabakra in which is narrated the great debate between that Rishi and the first of logicians, named Vandi, the son of Varuna;

177. The defeat of Vandi and the release of the father of the Rishi (Astabakra) from the ocean. Then follows the story of Yavakrita, then that of the great Raiva,

178. Then the departure of the Pandavas for Gandhamadana, and their staying at a hermitage called *Narayana*; Bhima's journey to Gandhamadana by the request of Draupadi;

179. His meeting on his way with the Pavana's son, greatly powerful, Hanumana, who was in a grove of bannanas;

180. His bath in the tank, and the destruction of its flowers in searching for the sweet-scented flower *Nalini*; his fight with powerful Rakshasas,

181. Yakshas, including Manimana; the destruction of the *Asura* Jata by him;

182. The meeting (of the Pandavas) with the Royal sage Vrishaparva; their departure for the hermitage of Arshtishena, and then their stay there;

183. The inciting of Bhima against the Kurus by Draupadi. Then is related the ascent of Kailasha by Bhima, where with the powerful Yakshas,

184. Headed by Manimana, he fought a great battle; the meeting of the Pandavas with Kuvera. Then comes the meeting with Aryuna who had obtained many great weapons.

185. Then it relates the battle Aryuna and the great enemy of the celestials, who dwelt in

186. Then comes the account of Aryuna's fight with Poulamas and Kalkeyas; their death at his hand;

187. The display of weapons by Aryuna Yudhisthira and its prevention by the great Rishi Narada;

188. The descent of the Pandavas from the Gandhamadana; the seizure of Bhima by a monster mountain-snake;

189. The release of Bhima from the snake on answering certain questions of his by Yudhisthira;

190—191. The return of the Pandavas to the forest of Kamyaka; the arrival of Krishna to see the sons of Pandu; the arrival of Rishi Markandeya; and his various recitals;

192. The story of Pritha, the son of Vena, was told by the Rishi; also the story of Saraswati and that of Rishi Tarkhya.

193. Then follows the story of *Matsa* and other old stories recited by Markandeya.

194. Then come the stories of Indradumna, and Dhundumara, then the story of the chaste wife, and the history of Angirasha.

195. Then is told the meeting of Draupadi and Satwavama and their conversation; the return of the Pandavas to the forest of Dwaita;

196. The procession of the calves, and the captivity of Duryodhana at the hands of Gandharvas. His rescue by Aryuna when the wretch was being carried away.

197. Then follows the dream of the deer by Yudhisthira, then the return of the Pandavas to the forest of Kamyaka.

198. Here follows the long story of Brihadraunika. Here is related the story of Durvasa.

199—200. Then is narrated the forcible abduction of Draupadi by Jayadratha from the hermitage; the pursuit of the wretch by Bhima, swift as the air; the shaving of Jayadhratha at the hand of Bhima. Then follows the long story of *Ramayana*,

201. In which is shown how Ravana was killed by the prowess of Rama. Then is narrated the story of Savitri,

202. Then Karna's deprivation of earrings by Indra, and his presentation to him a weapon called *Sakti*;

203. The story of *Aranya* in which Dharma gave advice to his son, and in which is related how the Pandavas received a boon and went to the west.

204—206. These matters are all described in the third *Parva* called *Aranyaka*. It contains two hundred and sixty-nine chapters. Its number of *slokas* is eleven thousand, six hundred and sixty four. Then comes the extensive *Virata Parva*.

207. It describes how the Pandavas arrived at the city of Virata and saw a *Sami* tree in a burning place on which they kept hidden their weapons.

208—209. Then have been related their entry into the city and their stay in disguise; then the slaying by Bhima of the wicked Kichaka who lustfully aspired for Draupadi; then the attempt of king Duryodhana to find out the Pandavas;

210. His despatch of clever spies to all countries to trace out the Pandavas; their failure to discover the mighty sons of Pandu;

211. The first seizure of Virata's kine by the Trigartas, the fearful battle that followed;

212. The capture of Virata by the enemy and his rescue by Bhima; the release of his kine also by the Pandava (Bhima);

213. The seizure of Virata's kine by the Kurus, the defeat of the Kuru warriors by single handed Aryuna,

214—215. The release of the king's kine by Aryuna's valour; the bestowal by Virata of his daughter to Aryuna for his acceptance of her for his son by Subhadra, Abhimanyu, the destroyer of foes. These are the contents of the extensive fourth *Parva Virata*.

216—117. The great Rishi has composed it in sixty seven chapters and it contains two thousand and fifty *slokas*.

218. Hear now, the contents of the fifth *Parva*, named *Udyoga*. When the Pandavas were living at Upaplavya,

219. Desirous of battle, both Aryuna and Duryodhana went to Krishna, and said, "You should help us in this war."

220. On these words being uttered, the high-souled Krishna replied, "O best of men, a counsellor (myself) who will not fight,

221. And one *Akshauhini* of my soldiers, between these two which shall I give to you?" Blind to his own interest, the foolish Duryodhana asked for the soldiers.

222. Aryuna asked to possess Krishna as a counsellor, although he will not fight. Then is related the coming of the king of Madra for the assistance of the Pandavas.

223. Having deceived him on the by presents, Duryodhana induced him to grant him a boon, and for that boon he asked his help in the war.

224. Then it narrates how Sallya went to the Pandavas and how he consoled Yudhisthira by recounting the victory of Indra (over Vitra.)

225—226. Then is told the despatch of the *Purohita* by the Pandavas to the Kurus. Greatly powerful Dhritarastra, having heard the story of Madra's victory from the *Purohita*, decided to send his *Purohita*, but finally sent Sanjaya to the Pandavas to ask for peace.

227—228.—Dhritarastra heard all about the Pandavas, their friends, Krishna and others; and his great anxiety and sleeplessness in consequence. Vidura's sound, wise and various counsels given to the wise king, Dhritarastra.

229. It then contains the excellent truths of spiritual philosophy that were told by Sanatsujata

230. To the anxious and sorrowing king. Next morning in the Royal court, Sanjaya spoke

231. Of the great friendship between Aryuna and Krishna. It was then that great Krishna, moved by pity and being desirous of bringing peace,

232. Went himself to Hastinapur, the capital of the Kurus. (It then relates) the rejection of the peaceful offer of Krishna by prince Duryodhana,

233. An offer which was for the benefit of both parties. Then is related the story of Damvodvava;

234. Then the search for a bridegroom by Matali for his daughter; then follows the history of the great Rishi Galava.

235. Then the story of the training of the son of Bidula; having heard of the evil counsel of Duryodhana and Karna and others.

236. Krishna's display of his Yoga powers; then his taking Karna on his chariot and giving him sound advice,

237. Karna's rejection of Krishna's advice out of pride; then the chastiser of his enemies, Krishna returned to Upaplavya from Hastinapur.

238—239. He told the Pandavas all that had happened. It was then the greatly powerful Pandavas, the chastisers of their foes, after consulting properly with one another, made all preparations for war.

240. Then follows the march of infantry, cavalry, elephants and charioteers from Hastinapur; the review of troops by both parties; the sending of Uluka to the Pandavas by the prince (Duryodhana)

241. As an envoy on the day before the great battle; then the number of charioteers of different classes was related. Then is told the story of Amba.

242. These are the matters that been dwelt on, the fifth *Parva* of the *Bha* in full of incidents regarding both peace and war.

243—244. O Great Rishis, the great Vyasa has composed this *Parva* in one hundred and eighty six chapters. The number of *slokas* composed in it by the great Rishi is six thousand six hundred and ninety eight.

245. Then is told the wonderful *Bhisma Parva*. Sanjaya related in it the creation of *Jambu* country.

246. Then is narrated the great depression of the army of Yudhisthira and the fierce battle that raged for ten successive days.

247. The high
in this *Parva* the great compunction which was felt by Aryuna towards his relatives, by citing reasons based on the philosophy of final emancipation.

248—249. In it is also narrated how the magnanimous Krishna, seeing the loss inflicted on the Pandava army, jumped from the chariot and ran swiftly, with dauntless breast and his driving whip in hand, to kill Bhisma. In this *Parva* also, Krishna smote Aryuna,

250. The bearer of the Gandiva and the greatest warrior in battle among all wielders of weapons. In it also is narrated how the bow-man Aryuna, placing Shikhandi before him

251. Wounded Bhisma with his sharpest arrows and felled him from his chariot, and how Bhisma lay on his bed of arrows.

252—254. This extensive *Parva* is the sixth in the *Bharata*. It is composed of one hundred and seventeen chapters. Its number of *slokas* is five thousand eight

comes *Drona Parva*, full of wonderful incidents.

255—256. It relates the installation of greatly powerful instructor Drona as the commander of the army; the vow of making Yudhisthira prisoner was taken by the great warrior to please Duryodhana; the retreat of Aryuna before the *Samsaptakas*;

257. The overthrow by Aryuna of the great king Vagadatta, as great a warrior as Indra himself, with his elephant *Supratika*;

258. The death of the boy-hero, Abhimanyu in his teens, alone and unsupported, at the hands of many great car-warriors including Jayadhrata.

259. On the death of Abhimanyu, the destruction by Aryuna of seven *Akshauhinis* of soldiers with Jayadhrata in a great battle.

260. Then in order to search Partha, greatly powerful Bhima and the great car-warrior Satyaki, by command of king Yudhisthira,

261. Entered into the Kaurava ranks, impenetrable even by the celestials; the destruction of the rest of the *Samsaptakas*.

262—263. In this *Drona Parva* is narrated the deaths of Alambusa, Srutayus, Shomdatti, Birata, great car-warrior Drupada, Ghatatkacha and others. Being exceedingly angry on account of the death of Drona in battle, Ashwathama also,

264. discharged his fearful weapon *Narayana*. Then is told the story of Rudra, in connection with the burning of the cities.

265. The arrival of Vyasa, and the glories of Partha and Krishna are told by him.

266. These are the matters elaborately narrated in the seventh *Parva* of the *Bharata*, in which all the chiefs and potentates mentioned were killed.

267—268. The number of chapters in this *Parva* is one hundred and seventy. The number of *slokas* composed in the *Drona Parva* by the great Rishi, the son of Parasara and the master of great knowledge, is eight thousand and nine hundred.

269. Then comes the most wonderful *Parva*, named *Karna*. In it is described the appointment of king of the Madra as the charioteer (of Karna).

270. Then is told the old story of the death of Tripura; the interchange of strong words between Karna and Sallya on their setting out to battle

271. Then is narrated the story of the swan and the crow as an insulting allusion to Karna. Then is the death of Pandya at the hands of the high souled Ashwathama.

272—273. Then the death of Dandasen and then that of Dandá, then the imminent risk of Yudhisthira in single combat with Karna which took place before all the warriors; the anger of Yudhisthira and Aryuna towards each other;

274—275. Krishna's pacification of Aryuna; Bhima's fulfilment of his vow by drinking the heart's blood of Dushasana after ripping open his breast; the slaying of Karna by Aryuna in single combat.

276—277. The readers of the *Bharata* tells this *Parva* the eighth *Parva*. The number of its chapters is sixty nine, and that of its four thousand three hundred four.

278. Then is told the wonderful *Parva*, called *Sallya*. After the death of all great warriors, the king of Madra became the commander.

279. Then is described one after the other the encounters of various charioteers; then the deaths of the chief warriors of the Kuru army.

280. Then the death of Sallya at the hands of Yudhisthira, the death of Sakuni at the hands of Sahadeva.

281. When only a small remnant of his troops remained alive, Yuyudhana retired into a lake, and there creating room for himself, lay hidden.

282 283. The receipt of this news by Bhima from a hunter. Then is related how Duryodhana, ever unable to bear affronts, came out of the water, being angered by the insulting words of Yudhisthira. Then is described the fight of Bhima and Duryodhana with clubs.

284. The arrival of Balarama at the time of the fight is next described. Then is told the sacredness of the Saraswati.

285—286. The continuation of the club fight; the breaking of Duryodhana's thighs by Bhima by a fearful hurl of his club. All this has been described in the wonderful ninth *Parva*.

287—288. The number of chapters in this *Parva* is fifty-nine, and the number of *slokas* composed by the great Vyasa, the spreader of the fame of the Kuru Dynasty, is three thousand two hundred and twenty.

289—290. I shall now describe the contents of the fearful tenth *Parva*, named *Sauptika*. On the departure of the Pandavas, the great car-warriors, Kritavarma, Kripa and the son of Drona (Ashwathama) came to the field of battle in the evening.

291. They saw King Duryodhana lying on the ground, his thighs broken, and his body covered with blood. The great car-warrior, fearfully angry son of Drona vowed,

292. "I will not take off my armour without killing all the Panchalas with Dhristadyumna, and the Pandavas with their allies."

293. Having said these words, the three warriors left Duryodhana and entered into the great forest just when the sun was

294. While they were resting under a large banian tree, they saw an owl innumerable crows one after the other.

295. Seeing this, Ashwathama, his being full of rage,
of his father,

296. Going to the gate of the camp, he saw a fearful Rakshasa, his head reaching to the very skies, guarding the door.

297. Seeing also that the Rakshasa obstructed him in his discharge of weapons, he began to worship the three-eyed divinity, and it pacified him.

298—300. Then accompanied by Kripa and Kritavarma, he entered the camp and killed all the sons of Draupadi and all the family of Panchalas, including Dhristadyumna, when they were all unsuspectingly sleeping on their beds. Only Satyaki and the five Pandavas escaped through the counsel of Krishna.

301. The charioteer of Dhristadyumna brought to the Pandavas the news of the massacre of the slumbering Panchalas by the son of Drona. Draupadi, agrieved by the death of her father, brother and sons,

302. Sat before her husbands and resolved to die of fasting. Then Bhima of fearful deed, being moved by the words of Draupadi,

303. Determined to please her. He speedily took up his club and ran in pursuit of the son of his preceptor.

304. The son of Drona, out of fear of Bhima, and as fate would have it, discharged the celestial weapon, crying "Let it make the world free of all the Pandavas."

305. Krishna neutralised the words by saying, "This shall not be," and Aryuna neutralised the weapon by one of his own.

306. Seeing the wicked intention of Ashwathama, Dwaipayana cursed him, and he too cursed Dwaipayana.

307. The Pandavas took the Jewel on the head of Ashwathama, and they with much pleasure presented it to the agrieved and sorrowing Draupadi.

308—309. These matters are dwelt on in this tenth *Sauptika Parva*. The great Vyasa composed it in eighteen chapters. The numbers of *slokas* composed in it by the great reciter of the sacred truths, is eight hundred and seventy.

310. The great Rishi has put together two *Parvas*, namely *Sauptika* and *Aishika* in this *Parva*. Then the most pathetic *Parva* called *Stree* is next told.

311—313. Then greatly wise Dhritarastra, being much afflicted by the death of his sons, moved with vengence, crushed into pieces an iron statue, the substitute for Bhima, placed before him by Krishna. Then Vidura consoled the great king by removing his wordly affections with reasons pointing to final emancipation.

314. Then is described the journey of Dhritarastra with the ladies of his house, to the field of battle.

315. Then were the pathetic and heart-rending lamentations of the wives of the heroes. The wrath of Gandhari and Dhritarastra, and their falling into a swoon.

316. Then did the ladies see those heroes, —their slain sons, brothers and fathers,— lying on the field of battle.

317. The pacification by Krishna of the wrath of Gandhari, who was greatly afflicted by the death of her sons and grandsons.

318. The cremation of the chiefs and potentates by king Yudhisthira, the greatly wise and the foremost of all virtuous men, according to due rites.

319. When the presentation of water to the deceased princes was commenced, Kunti acknowledged Karna as her son born in secret.

320. All this has been described by the great Rishi Vyasa in the most pathetic eleventh *Parva*.

321-322. Its perusal moves every heart and draws tears from every eye. It contains twenty-seven chapters, and its number of *slokas* is seven hundred and seventy-five.

323. Then comes the *Santi Parva*, the twelvth in number, which increases the understanding. It relates the despondency of Yudhisthira

324-325. On his having slain his fathers, brothers, sons, maternal uncles and relations by marriage. There is related how Bhisma, on his bed of arrows, told various systems, of laws and duties, worth the study of kings who desire to possess knowledge.

326. If a person understands them, he attains to consummate knowledge. The mysteries of final emancipation is also elaborately discussed.

327. This twelvth *Parva*, the favourite of the wise, contains three hundred and thirty nine chapters.

328—329. O Rishis, the wise son of Parasara has described this *Parva* in fourteen thousand seven hundred and thirty two *slokas*. Next comes the excellent *Anusha-shana Parva*.

330. The king of the Kurus, Yudhisthira was consoled by hearing the expositions of duties by the son of the Bhagirathi, Bhisma.

331. It then treats of the rules of *Dharma* and *Artha* in detail, then the various rules of charity and its different merits.

332. The different merits of charity according to the subjects of charity, the rules of living, the ceremonials of individual duty, and the matchless merit of truth.

333. It describes the great merit of Brahmanas, and kine, and it reveals the duties in relation to time and place.

334. All these excellent matters have been treated in this *Anushashana Parva* containing variety of incidents. It also describes ascension of Bhisma to heaven.

335. It contains one hundred and forty six chapters.

336. The number of *slokas* in it is eight thousand. Then comes the fourteenth *Parva*, called *Ashwamedhika*.

337. It relates the beautiful story of Samvasta and Marutta; the discovery of treasures (by the Pandavas). Then is described the birth of Parikshit,

338. Who was burnt by the weapon (of Ashwathama and therefore almost dead), but he was revived by Krishna; Aryuna's journey with the sacrificial horse let loose,

339. And his fight with various chiefs and potentates who seized it in wrath, the encounter of Aryuna with the son of Chitrangada,

340. And his great risk in the fight with Vabruvahana. Then follows the story of the mongoose in the horse-sacrifice.

341. Thus is described the wonderful *Parva*, called *Ashwamedhika*. Its number of chapters is one hundred and three.

342. The number of *slokas*, composed by the greatly wise Rishi, is three thousand three hundred and twenty.

343—345. Then comes the fifteenth *Parva*, named *Asramvasika*, in which, abdicating the kingdom and accompanied by Gandhari and Vidura, the King Dhritarastra went to the forest. Seeing this, virtuous Pritha (Kunti), ever engaged in serving her superiors, left the kingdom of her sons and followed the old couple

346. His wonderful seeing of the spirits of the slain heroes through the favour of Vyasa.

347. On this the old monarch abandoned his sorrow, and acquired with his wife the highest fruits of his virtuous deeds. Vidura also attained to the highest state, having leaned on virtue all his life.

348. The learned son of Gavalgana, the wise and learned Sanjaya also, attained to the highest state. Then it relates the meeting of the just king Yudhisthira with Narada.

Yudhisthira heard from him the des- of the Vrisni race. Thus is described this wonderful *Parva*, called *Asram-*

350-351. The number of chapters in it is forty two and the number of *slokas*, composed by the great Rishi, learned in truth, is one thousand five hundred and six. Then is told the terrible *Mausala Parva*.

352-353. It relates how on account of the Brahmana's curse, when they were all deprived of their senses with drink, those tigers of men (belonging to the Vrisni race), with many scars of battle on their bodies, slew one another on the shores of the salt-sea with *Eraka* grass which became deadly thunders in their hands.

354. It then relates that Rama and Krishna, after destroying their race, did not rise superior to the sway of all-destroying Time.

355. Then is described the arrival of Aryuna, the foremost of men, at Dwarka, and his sorrow and affliction on seeing the city destitute of the Vrisnis.

356. Performing the funeral ceremony of his maternal uncle Basudeva, the foremost man of the Yadu dynasty, he saw the Yadu heroes lying dead where they had been drinking.

357. He then performed the cremation ceremonies of the illustrious Krishna and Balarama, and of the other chief men of the Yadu race.

358. Then is described the journey of Aryuna from Dwarka with the women, and children, the old and the decrepit, and the great calamity he met with on the way. He also saw the overthrow of his Gandiva.

559. He also saw unpropitiousness of his celestial weapons. Seeing that it was impossible to protect the Yadu women,

360. And seeing all this, he went to Yudhisthira by the advice of Vyasa, and to adopt the life of an

361-362. Thus is described the sixteenth *Parva*, called *Mausala Parva*. Its number of chapters is eight and the number of *slokas*, composed by Vyasa, learned in truth, is three hundred and twenty. The next is *Mahaprasthanika*, the seventeenth *Parva*.

363. It relates that the best of men, the Pandavas, abdicating their kingdom went with Draupadi in their great journey *(Mahaprasthana.)*

364. They met with Agni when they arrived at the sea of red waters. Asked Agni, the high-souled Partha,

After worshipping him duly, to him the great celestial bow Gandiva. Yudhisthira went on his journey, and did not look back when one after the other his brothers, including

dropped down dead. Thus is told the seventeenth *Parva*, called *Mahaprasthanika*.

367. There are three chapters in it, and the number of *slokas*, composed by all truth-knowing Vyasa, is three hundred and twenty.

368. Know, the *Parva* that comes next is called *Sarga*, full of heavenly matters; in which is related how the celestial car came to take Yudhisthira.

369—370. He, however, declined to ascend it without the dog that accompanied him. Seeing the steady adherence of the illustrious Yudhisthira to virtue Dharma giving up the form of the dog, showed himself to the king. Then Yudhisthira, attaining to the celestial regions, felt much pain.

371. The celestial messenger showed him hell by deception, where the virtuous minded king heard the heart-rending lamentations of his brothers,

372. Suffering in that region by the laws of Yama. This was shown to Yudhisthira by Indra and Dharma.

373. Then Yudhisthira, after bathing in the celestial *Ganga*, gave up his human body and gained that state which his acts merited.

374. He lived in happiness, honoured by Indra and the celestials. This is the eighteenth *Parva* narrated by the illustrious Vyasa.

375—376. The number of chapters in it is five, and its number of *slokas*, O Rishis, composed by the great Vyasa, is two hundred and nine. These are the contents of the eighteen *Parvas*.

377—378. There are Harivansa and Vavisya in its appendix. The number of *slokas*, composed by the great Rishi in the Harivansa, is twelve thousand. These are the contents of the chapters called *Parva Sangraha* in the *Bharata*.

Souti said:—

379. Eighteen *Akshauhinis* of soldiers assembled to fight and the battle raised for eighteen days.

380. He who is learned in the four Vedas with all the *Angas* and *Upanishadas*, but does not know this history, cannot be considered to be wise.

381. The greatly intelligent Vyasa has spoken it as a treatise on *Dharma*, *Artha* and *Kama*.

382. Those who have heard it can never listen to other histories, as those who have heard the sweet voice of the male *Kakila* (bird) can never listen to the harsh cawing of the crows.

383. As the three worlds have eveloped from the five elements, so inspiration of all poets proceeds from this excellent work.

384. O Brahmanas, as the four kinds of creatures depend on space for their existence, so all the Puranas depend on this history.

385. As all the senses are dependent on the wonderful workings of the mind, so all the acts and moral qualities depend on this treatise.

386. As the body depends on the food it takes, so all the stories current in the world depend on this work.

387. As servants, willing to have preferment, always depend on their noble masters, so do all poets depend on this *Bharata*.

388. As the blessed domestic *Asrama* cannot be surpassed by the other *Asramas*, so can no poet surpass this poem.

389. O Rishis, be up and doing. Let your hearts be fixed in virtue, for virtue is the only friend in the other world. Even the most intelligent men can never make their wealth and wives their own by carefully cherishing them. They are not things lasting.

390. The *Bharata*, uttered from the lips of Dwaipayana is matchless, it is sacred, it is virtue itself. It destroys sins and produces good. What is the necessity for him, who hears it when it is being recited, to bathe in the sacred Pushkara!

391. Whatever sin is committed in the day by a Brahmana through his senses are all purged off, if he reads the *Bharata* in the evening.

392. Whatever sins also he may commit in the night by deeds, words or mind are all purged off, if he reads the *Bharata* in the first twilight of the morning.

393. He who gives to a Brahmana, learned in the Vedas and other sciences, one hundred cows with their horns plated with gold, and he who listens daily to the sacred histories of the *Bharata*, gain equal merit.

394. As the wide ocean can be easily crossed by men having boats, so this extensive history of great excellence and deep meaning can be understood by the help of this chapter which is called *Parva-Sangraha*;

Thus ends the Chapter second Parva-Sangraha in the Adiparva of the Mahabharata.

CHAPTER III.

(PAUSHYA PARVA.)

1. The son of Parikshit, Janamejaya, with his brothers, was attending his long sacrifice in the field of Kurukshetra.

2. His brothers were three, namely,—Srutasena, Ugrasena, and Bhimasena. When they were sitting at the sacrifice, there came the son of Sarama.

3. He, being belaboured by the brothers of Janamejaya, went to his mother weeping.

4. His mother, seeing him weep, asked him, "Why are you weeping, who has beaten you?"

5. Being thus questioned, he replied to his mother, "I have been beaten by the brothers of Janamejaya."

6. And then his mother said, "You must have committed some fault, for which you have been beaten."

7. He replied, "I committed no fault. I did not drink the sacrificial *ghee*, I did not cast even a look at it."

8. Hearing this her mother, being very sorry for the affliction of his son, went to the place where Janamejaya with his brothers were attending his long sacrifice.

9. She angrily addressed Janamejaya thus, "My son did not commit any fault. He did not drink your sacrificial *ghee*, he did not even look at it. Why did you then beat him?"

10. They did not (condescend) to reply to her. On this she said, "As you beat my son who did commit no fault, so will evil come to you when you least expect it."

11. Janamejaya, having been thus cursed by the celestial bitch Sarama, was very much alarmed and dejected.

12. After finishing the sacrifice, he returned to Hastinapur and took great pains to find out a priest who could neutralise the effect of the curse by procuring absolution from his sin.

13. Janamejaya, the son of Parikshit, when out in hunting, saw in one part of his dominion a holy hermitage,

14. Where lived a Rishi, named Srutasrava; he had a son who was named Somasrava, who was deeply engaged in austere penances.

15. Being desirous to make the son of the Rishi his priest, Janamejaya,

16. Saluted him and said, "O Vagabana, allow your son to be my priest."

17. Being thus addressed by Janamejaya, the Rishi replied, "O Janamejaya, my son is accomplished in the study of the Vedas, endued with my full asceticism, and deep in devotion, but he is born in the womb of a serpent who swallowed my vital fluid.

18. "He is able to absolve you from all sins except those committed against Mahadeva.

19. But he observes a particular rule,—namely he grants to a Brahmana whatever he asks from him. If you can allow him to do it, you can then take him."

20. Janamejaya thus addressed by the Rishi, said "It shall be as you say."

21. He then took him as his priest and returned to his capital. He then addressed his brothers thus, "I have chosen this person as my priest. Whatever he will command to do must be obeyed by you without questioning."

22. The brothers did as they were requested. Giving these instructions to his brothers he marched against Takshasila and conquered that country.

23. About this time there was also a Rishi, named Ayuda-Dhoumya. He had three disciples, namely Upamanyu, Aruni, and Veda.

24. One day the Rishi asked one of these three disciples, Aruni of Panchala, to go and stop a breach in the water-course in his field.

25. Thus ordered by the preceptor, Aruni of Panchala went to the spot, but could not stop the breach.

26. He was very sorry that he could not carry out his preceptor's bidding, but at last he saw a means, and he said, "I shall do it in this way."

27. He entered into the breach, and there laid himself down, and thus the water was stopped.

28. Sometimes after, the preceptor Ayuda-Dhoumya enquired of his other disciples where Aruni of Panchala was.

29. Having been thus addressed, they replied, "Sir, he has been sent by you to stop the breach of the water-course in the field." Dhoumya, thus reminded, said to his pupils, "Let us all go to the place where he is."

30. Having gone there, he cried, "O Aruni of Panchala, where are you? Come here, my child."

31. Having heard the voice of his preceptor, Aruni rose speedily from and stood before him.

32. Addressing his preceptor Aruni said, "I was in the breach of the water-course. Having been unable to stop it by any other means, I entered myself into the breach to prevent the water from running out. It is only when I heard your honour's voice that I have left it, and allowed the waters to escape. I salute you, great teacher, tell me what I am to do now."

33. The preceptor, thus addressed, said, "As you have opened the water-course in getting from the ditch, you shall be henceforth known as Uddalaka as a mark of your preceptor's favour.

34. And as you have obeyed my command, You shall obtain good fortune.

35. All the Vedas will shine in you, and so will all the Dharma *Sastras*."

36. Being thus blessed by his preceptor, Aruni went away to the country where his heart longed to go. The name of another Ayuda Dhoumya's disciples was Upamanyu.

37. Him the preceptor thus addressed, "Go, my child, look after my kine."

38. As ordered by his preceptor, he went to look after the cows. Having tend them all day, he came back to the preceptor's house in the evening. He then stood before him and respectfully saluted him.

39. His preceptor, seeing him in the best of health, asked, "Upamanyu, my child, by what means you support yourself? You are exceedingly plump?"

40. He answered to his preceptor, "I support myself by begging."

41. The preceptor said, "You should not appropriate what you receive by begging without offering it to me." Being thus told he went away and offered all that he got by begging to his preceptor;

42. And the preceptor took from him all that he got. He, being thus treated, went away to look after the cattle. And after having tend them all day he came back in the evening. He stood before his preceptor and respectfully saluted him.

43. The preceptor, seeing him still as plump as before, said, "Upamanyu, my child, I take from you all that you get by begging. How do you contrive to support yourself now?"

44. Being thus qustioned, he answered to his preceptor, "Sir, after giving you all I get by begging, I go again to beg to support myself."

45. The preceptor, said "This is not the way you should obey your preceptor. You diminish the support of others who live by begging. Having thus supported yourself you have showed that you are coveteous."

46. Having assented to all his preceptor's words, he went away (again) to tend the kine. Having done it, he stood before the preceptor and respectfully saluted him.

47. His preceptor saw that he was still plump and said, "Upamanyu, my child, I take from you all that you get by begging. You do not also go out begging for the second time. How do you now manage to support yourself?"

48. U[illegible]u, thus questioned, replied, "I now support myself with the milk of these cows." Hearing which the preceptor said, "It is not proper for you to drink the milk without first asking my consent."

49. He assented to his preceptor's words and went to tend the cattle. Having done it he stood before his preceptor and respectfully saluted him.

50. The preceptor saw that he was still fat, and he asked, "Upamanyu my child, you do not support yourself by alms, nor do you go begging for the second time, nor do you drink the milk of my cows, but you are still fat, how do you support [illegible] now?"

51. Thus questioned he said, "I now drink the froth that the calves throw out when they suck their mothers' teats."

52. The preceptor replied, "The good calves, out of kindness towards you, throw out a large quantity of froth. You should not stand in the way of their full meal. Know, it is not proper for you to drink the froth." Upamanya assented to this and went to tend the cattle.

53–54. Thus prevented by his preceptor (from supporting himself,) he did not feed on alms, he did not drink the milk, or taste the froth, he had thus nothing to eat. One day being very much oppressed by hunger he ate the leaves of *Arka* tree in a forest. His eyes were affected by the pungent, acrimonious, crude and saline qualities of the leaves, and he became blinde When he was thus walking about feeling his way he fell into a deep well.

55. As he did not return that day to the Rishi's house when the sun was sinking down behind the summit of the western mountain, the preceptor said to his pupils that Upamanyu had not yet returned. And they replied that he had gone to tend the cattle.

56. On this the preceptor said, "[illegible] is displeased, because he has been prevented from the use of every thing. He is, therefore, making late to come home.

99. Thus ordered, Uttanka took his departure. When he was passing along the road he met with an extraordinary large bull and a man of extraordinary large stature riding on it. The man addressed Uttanka thus.

100. "O Uttanka, eat the dung of this bull." But Uttanka was not willing to eat it.

101. The man again said, "O Uttanka, eat it without hesitation. Your teacher ate it before."

102. When he was thus addressed, he expressed his willingness (to eat,) and ate the dung and drank the urine of the bull, and then respectfully rose and washed his hands as he went on.

103. He arrived at the palace of king Paushya who was seated on his throne. Uttanka went to him and saluted him; and pronouncing blessings said,

104. "I have come to you and stand before you a petitioner." King Paushya, returning his salutations said, "Sir, what shall I do for you?"

105. Uttanka replied, "I have come to beg from you your queen's ear-rings as a *Dakshina* to be given to my preceptor. You should give me those ear-rings."

106. King Paushya said,—"Go into the inner-apartment, and ask it from the queen." He went there, but could not see her.

107. He again said to the king, "You should not deceitfully treat me Your queen is not in the inner-apartment and I could not find her."

108. Paushya thought for a while and then replied, "Carefully recollect, Sir, whether you are defiled with the impurities of a repast. The queen is a chaste woman, and therefore she cannot be seen by one who is defiled by the impurities of a repast. She not appear before one who is so de-

109. Uttanka, thus addressed, thought for a while and then replied, "Yes, it is so. in a hurry, I performed my ablutions when I was walking." Paushya said, "This is a transgression. Ablutions can not properly be performed standing or walking in a hurry."

110. Uttanka assented to what fell from king and sat with his face turned to- is the east. He washed his hands and feet thoroughly. He then without sound thrice sipped water which was free from scum and froth and which was not warm. nly so much of it as to reach his He then wiped his face twice. He then touched his eyes, ears &c., with water. Having done all this he again went to the inner-apartment.

111. He saw the queen this time. Seeing him, she saluted him reverentially and said, "Welcome, Sir; command me what I shall do for you."

112. Uttanka said to her, "You should give me your ear-rings. I beg them from you as I wish to present them to my preceptor." The queen, having been highly pleased with the conduct of Uttanka, thought that he was a very good man and he could not be refused. Therefore, she took off her ear-rings and handed them over to him. On giving them to Uttanka she said, "These ear-rings are very much sought after by Takshaka, the King of the Nagas. Therefore take them with the greatest care."

113. Uttanka, being thus told, replied to the queen, "Madam, you need not be under any apprehension. Takshaka, the king of the Nagas, cannot overcome me."

114. Having said this, he took leave of the queen and went back to the king, whom he addressed thus, "Paushya, I am much pleased." Paushya replied,

115. "A proper man on whom charity can be bestowed is got at long intervals You are a guest with many qualifications, therefore I wish to perform a *Sradh*. Kindly wait a little."

116. Uttanka said, "Yes, I shall wait. Bring soon the provisions that are ready." The king, having signified his assent, duly entertained Uttanka.

117. Uttanka, seeing that the food that was brought before him was cold and had hair in it, considered it unclean, and said to Paushya, "You give me food that is not clean, therefore you will lose your

118. Paushya replied, "As you impute uncleanliness to the food which is clean, you will be without a child." Uttanka said,

119. "It is not proper for you to curse me after having given me unclean food. You can satisfy yourself by occular proof." Thereupon Paushya by seeing it personally satisfied himself that the food was unclean.

120. Having seen that the food was really unclean, cold and mixed with hair,—because it was prepared by a woman whose hair was not braided,—Paushya began to pacify the Rishi Uttanka, saying,

121. "Sir, the food placed before you is cold and has really hair in it, having been prepared without sufficient care. Therefore, I pray you, kindly pardon me. Let me not become blind." Uttanka replied,

123. "What I say must happen. Having become blind, you may however regain your sight soon. Grant also that your curse on me may not take effect."

Paushya said, "I am not capable of revoking my curse. My anger is not appeased even now. But you do not know it.

124. Bramhana's heart is as soft as butter even though his words are like sharp razors. But contrary is the case with the ..... His words are as soft as butter, but his heart is like a sharp instrument.

125. Such being the case, I cannot revoke my curse, as my heart is very hard. You may go." Uttanka replied, "I showed you the uncleanliness of the food placed before me. I am also pacified by you.

126. Besides you said that I should be without issue, because I falsely imputed uncleanliness to the food. The food, being really unclean, your curse cannot take effect. I am sure of it."

127. Uttanka, having said this, went away with the ear-rings. On his way he saw a naked beggar, coming towards him. He was sometimes coming in view and sometimes disappearing.

128. Uttanka, having occasion to have some water, placed the ear-rings on the ground and went for it. In the mean time the beggar came quickly to the place and taking up the ear-rings ran away.

129. Having completed his ablutions and purified himself, and having bowed down to the divinities and spiritual masters, he ran after the thief as fast as possible.

130. Having overtaken him, he seized him with all his might, but the disguised Takshaka, suddenly quitting the form of the beggar, assumed his own real form, and quickly disappeared into a large hole in the ground.

131. Entering the region of the Nagas, he proceeded to his own home. Uttanka, remembering the words of the queen, pursued Takshaka.

132. He began to dig open the hole with a stick, but did not make much progress. Seeing his distress Indra sent his thunderbolt to his assistance.

133. Saying, "Go and help that Brahmana." The thunderbolt entering into the stick enlarged the hole.

134. Uttanka entered into the hole after the thunderbolt; and thus entering it he saw the land of the Nagas, with hundreds of palaces, elegant mansions, with turrets and domes, and gateways, with wonderful arenas for various games and entertainments.

135. To please the Nagas, he uttered the following *slokas*, "O serpents, subjects of the king Airavata, you are brilliant in battles, you shower weapons ..... charged with lightning and ..... ers.

136. Beautiful, variously formed, decked with many colored ear-rings, O children of Airavata, you shine like the sun in the sky.

137. There are many ..... eath of Nagas on the northern banks of the Ganges, and there do I often worship the great Nagas.

138. Who but Airavata can desire to move in the burning sun? When Dhritarastra goes out, twenty eight thousand Nagas follow him.

139. I salute you all that have Airavata for their elder brother,—whether you live near him or stay at a distance from him.

140. In order to get back my ear-rings I worship you, Takshaka, the Naga-king, who formerly lived in Kurukshetra and the forest of Khandhava.

141. Takshaka and Ashwasena were constant companions when they lived in Kurukshetra on the banks of the river *Ikshumati*.

142. I also worship Takshaka's younger brother Srutasena, who dwelt at the holy place called Mahadyumna with the intention of becoming one of the chiefs of the Nagas."

143. After having thus saluted the chief Nagas, the Brahmana Rishi Uttanka did not get his ear-rings; and he became very thoughtful.

144. When he saw that he did not get the ear-rings, although he had worshipped the Nagas, he looked around him and beheld two women working in a loom with a fine shuttle and weaving a piece of cloth. There were black and white threads in the loom. He also saw a wheel, with twelve spokes, which was turned round by six boys. He also saw a man with a horse. In order to please them all he uttered the following *Mantras*.

This wheel, the circumference of which is marked by twenty- representing twenty-four lunar contains three hundred spokes. I nually set in motion by six boys;

146. These maidens, representing universe, are continually weaving a cloth with white and black threads, creating innumerable worlds and millions of beings to inhabit them.

147. O, the master of thunder, the protector of the universe, the slayer of Vitra and Namuchi, O illustrious one, wearing the black cloth, O Deity, who displays truth and untruth in the universe,

148. Who owns the horse that was obtained from the depths of the ocean and which is but another form of Agni,—I bow to you, O supreme being, O Lord of the three worlds, O Purandara."

149. Then said the man with the horse, "I have been much pleased with your adoration. What good can I do to you?"

150. Uttanka replied," Let the Nagas be brought under my power." The man then said, "Blow into this horse."

151. Thereupon Uttanka blew into the horse, and thousands of flames and fires with smoke issued forth from every aperture of the horse thus blown into.

152. The land of the Nagas was at the point of being burnt down, when Takshaka, taking the ear-rings, hastened to Uttanka, from his palace and said,

153. "Pray, Sir, take back your ear-rings. "Receiving back his ear-rings Uttanka thought,

154. "To-day is the sacred day mentioned by my preceptress. I am at a distance,—how can I, therefore, show my regard for her (by presenting her with the ear-rings)!" When he was thus meditating the man said,

155. "Uttanka, get on this horse. He will take you in a moment to the family of your preceptor."

156. Uttanka signified his assent, mounted the horse and reached his preceptor's house in a moment's time. The preceptress, after bathing, was dressing her hair, sitting and thinking that if Uttanka did not come, she would curse him.

157. At this very time Uttanka entered the house of his preceptor and made proper salutation to his preceptress. When he presented her with the ear-rings, she said.

158. "Uttanka, you have come at the proper time. Welcome, my child. As you are innocent, I do not curse you. Good fortune will come to you. Let your wishes be crowned with success."

159. Then did Uttanka salute his preceptor, and his preceptor said, "Uttanka, my child, welcome to you. What made you to be so long away?"

160. Uttanka replied to the preceptor, "The king of the Nagas, Takshaka, offered obstruction to the business I went, and therefore I had to go to the land of the Nagas.

161. There I saw two maidens working in a loom and weaving a cloth with black and white threads. What may it be?

162. I then saw a wheel, with twelve spokes, which was being continually turned by six boys. What does it mean? I also saw a man,—who is he? I saw also a horse of extraordinary size,—what is that horse?

163. On my way I saw on the road a man mounted on a bull. He lovingly addressed me thus, "Uttanka, eat the dung of this bull, which was eaten by your preceptor."

164. Thus requested by him, I ate the dung of that bull. Who is this man? Being instructed by you I wish to hear all about them."

165. His preceptor thus addressed said to him, "The two maidens you saw are *Dhata* and *Bidhata*. The black and white threads represent night and day. The wheel, with twelve spokes turned by six boys, is the year, having six seasons.

166. The man is *Parjanya* (the deity of rain); the horse is Agni, (deity of fire). The bull which you saw on the road is the Airavata, the king of elephants.

167. The man who rode it is Indra. The dung of the Bull, which you ate is Ambrosia. Certainly on account of this (eating) you were not slain in the land of the Nagas.

168. Indra, with six attributes, is my friend; he, being moved by kindness towards you, showed you this favour; therefore, you have been able to return safely with the ear-rings.

169. Now, mild-natured Uttanka, I give you permission to go. You will obtain good fortune." Uttanka, thus obtaining his preceptor's leave, and being deadly angry against Takshaka, went towards Hastinapur, resolved to take revenge on the king.

170. The good Brahmana's son reached Hastinapur. Uttanka then went to see king Janamejaya,

171. Who had only recently returned victorious from Takshasila. He saw him seated surrounded by his ministers.

172. He uttered blessings in proper time and addressed him in speech of correct accent and melodious sound.

Uttanka said:

173. O best of kings, you are spending your time like a child when a most important matter urgently demands your atten-

Souti said :—

174. Having been thus addressed by the Brahmana, king Janamejaya duly saluted him and said to the best of Brahmanas.

175. I perform the duties of my Kshatrya race, by looking after my these subjects. Tell me what is the business that I am to perform and by which you are led to come here.

Souti said :—

276. Having been thus addressed by the best of kings, Janamejaya, the best of Brahmanas, distinguished for good deeds, thus replied, "O king, the business is your own that demands your attention. Therefore do it."

Uttanka said :—

177. O king of kings, your father was killed by Takshaka, therefore take revenge on that vile serpent for the death of your noble father.

178. The time has come, I say, for your taking vengance, ordained by Fate. Go, O king, and avenge the death of your noble father,

179. Who was unoffending, but who died like a tree stricken by thunder, having been bitten by this vile serpent.

180. The worst of the serpent race, Takshaka, being intoxicated with power, committed an wicked act when he bit your father.

181. Wicked in his deeds, he even made Kashyapa run away when he was coming for the relief of your god-like father, the protector of the race of royal usages.

182. It is proper for you to burn the wicked wretch in the blazing fire of a Snake-Sacrifice. Therefore, O king, soon do the needful for it.

183. You can thus revenge your father's death. O king, you can thus do me a great favour.

184. O king of the world, my business was obstructed on one occasion by that wretch when I was going (to get a present for my preceptor.)

Souti said :—

185. The King, having heard these words, got angry on Takshaka. Uttanka's speech inflamed him as *ghee* does the sacrificial fire.

186. Even before the presence of Uttanka, sorrowfully asked his ministers the particulars of his father's going to heaven (death).

187. When he heard all the circumstances of his father's death, the king of kings was overecome with sorrow and pain.

Thus ends the third chapter in the Adi Parva of the blessed Mahabharata.

CHAPTER IV.

(PAULAMA PARVA).

Lomharshana's son Ugrasrava Souti, well-read in the Puranas, being present at the twelve years' sacrifice of Kulapati Saunaka in the forest of Naimisha, stood before the Rishis in attendance.

2. Having read the Puranas with great pains he was very learned in them. Now with joined hands he addressed them thus, "What, Reverend Sirs, do you wish to hear? What am I to relate?"

3. The Rishis replied, "O son of Lomharshana, we shall ask you, and you will relate to us, who are anxious to hear, some excellent stories.

4. But noble Kulapati Saunaka is now engaged in the room of the holy fire.

5. He knows the divine stories relating to the Devas and Asuras. He also knows the stories relating to men, Nagas and Gandharvas.

6. O Souti, that Kulapati Brahmana is the chief in this sacrifice; he is able, faithful to his vows, wise, and a master of the Sastras and Aranyakas.

7. He is truthful, a lover of peace, a Rishi of hard austerities, and an observer of the ordained penances.

8. He is respected by all of us and we should, therefore, wait for him.

9. When he will sit on the honoured seat for the preceptor, you reply to what that best of the twice-born will ask you."

Souti said :—

10. So be it. When the noble Rishi will be seated, I shall relate sacred stories relating to variety of subjects as I shall be asked by him.

11. The best of Brahmanas (Saunaka), after having performed all his duties,—having adored the divinities with prayers and the Pitris by offering water,—came back to the place of sacrifice where Souti was seated before the assembly of Rishis of rigid vows

12. When Saunaka was seated in the midst of Ritwikas and Sadasyas who also

had come to their places, Souti spoke as follows.

Thus ends the fourth chapter, Kathamukha Parva.

CHAPTER V.

(PAULAMA PARVA.)—*Continued.*

Saunaka said:—

1. Your father read the whole of the Puranas in the days of yore. O Son of Lomharshana, have you also made them your study?

2. There are in the Puranas interesting stories and the history of the first generations of the wise men. We have heard them all recited by your father.

3. I am desirous of hearing the history of the Vrigu race. Tell us that history. We are all attention to listen to you.

Souti said:—

4. That which was formerly studied by the noble Brahmanas, which was studied and narrated by Vaishampayana,

5—6. Which was also studied by my father, has been acquired by me. Hear with all attention, O descendant of the Vrigu race, the history of your race, respected by Indra and all the celestials, all the Rishis and the Marutas. In this great race the great and blessed Rishi Vrigu was born.

7-8. I shall properly relate, O great Rishi, the history of this race, as it is in the Puranas. We are told that great Vrigu was begotten by self-existing Brahma from the fire at Varuna's sacrifice. Vrigu had a beloved son, named Chyavana.

9. Chyavana had a virtuous son, named Pramati. He had a son, named Ruru by Ghritachi.

10. Raru had a son by his wife Pramadvara. O Saunaka, he was your grandfather; he was very virtuous and greatly learned in the Vedas.

11. He was devoted to asceticism, had great repute, was learned in the Sruti, truthful, virtuous, well-regulated in his meals and was the most eminent amongst the learned in the Vedas.

Saunaka said:—

12. O Son of Suta, why was the illustrious son of Vrigu named Chyavana? I ask you, tell me all about it.

had a very beloved wife, (named Puloma) who became quick with child by him.

14—15. When the virtuous and chaste Puloma was in that condition, one day the greatly famous and virtuous Vrigu, leaving her at home, went to perform his ablutions. And it was then that a Raksha, named Paulama, came to the Rishi's hermitage.

16. He, having entered into the hermitage, saw the irreproachable wife of Vrigu. Seeing her he was filled with lust and lost his reason.

17. Seeing that a guest had come, beautiful Puloma, entertained him with roots and fruits of the wood.

18. O Rishi, the Raksha, having seen her, burnt in lust. He was very much delighted, and he determined to carry away the irreproachable lady.

19. He said, "My desire is fulfilled." So saying he seized that beautiful lady, and carried her away. And in fact that lady of captivating smiles, was formerly betrothed to the Raksha by her father.

20. But he afterwards gave her away to the Rishi Vrigu in due rites. Since then, O descendant of the Vrigu race, this wound rankled deep in the heart of the Raksha.

21. He thought this was a very good opportunity to carry the lady away. Then he entered into the room of the holy fire where it was brightly burning.

22. The Raksha asked the burning fire, "O Agni! tell me whose rightful wife this lady is.

23. You, O Agni, is the mouth of celestials; tell me, I ask you. This beautiful lady was formerly betrothed to me;

24. But her father subsequently gave her to the vile Vrigu. (Tell me truly) if she can be truly called the wife of Vrigu.

25. As I have found her alone in the hermitage, I am determined to carry her away by force. My heart burns with rage when I think that Vrigu has obtained this beautiful woman who was betrothed to me.

26. Thus did the Raksha ask the flaming fire again and again, whether the lady was Vrigu's wife.

27. "O Agni, you always dwell in every creature as the witness of their piety and impiety. Answer my question truthfully.

Bhrigu has appropriated ... was chosen by me as my wife. Tell me truly therefore, whether she is not truly my wife by first choice.

29. Hearing from you whether she is Vrigu's wife or not, I shall carry her away from the hermitage even before your presence. Therefore, answer me truthfully."

Souti said :—

30. Having heard his words, the seven flamed Deity felt himself very much in difficulty. He was afraid to tell an untruth and was equally afraid of Vrigu's curse. He at last slowly said.

Agni said :—

31. "O Raksha, it is true that this Puloma was first betrothed to you, but she was not taken by you with (the necessary) holy rites and invocations.

32. And her father gave this famous Puloma to Vrigu in gift. He did not give her to you.

33. O Raksha, she was duly taken by Vrigu as his wife in my presence with all the Vedic rites.

34. This is she, I cannot tell a falsehood. O best of Rakshas, falsehood is never respected in this world.

Thus ends the fifth chapter, Paulama in the Adi Parva.

CHAPTER VI.

(PAULAMA PARVA).—*Continued.*

Souti said :—

1. O Brahman, having heard these words of Agni, the Raksha assumed the form of a boar and carried her away as fast as the wind or the mind.

2. The child, of Vrigu, who was in her womb, was very much enraged at this violence, and he dropped down from his mother's womb. For this reason he got the name of Chyavana.

3. On seeing that the child had dropped from her mother's womb as shinning as the sun, he quitted the grasp of the lady. But he fell down and was burnt to ashes.

4. O descendant of Vrigu, the beautiful Puloma, being afflicted with grief, took up her child Chyavana and walked away.

5. The Grandfather of all beings, Brahma himself saw the faultless wife of Vrigu weeping with eyes full of tears.

6. The Grandfather of all beings, noble Brahma consoled his own daughter-in-law (Puloma), and a great river was formed from the tears that fell from her eyes.

7-8. The river followed the foot-steps of the wife of the great Rishi Vrigu; and the Grandfather of the worlds, seeing it follow the path of his son's wife, named it himself. He called it *Vadhusara*, and it passed by the hermitage of Chyavana.

9. In this way was born Chyavana, the son of Vrigu of great power. And Vrigu saw his son Chyavana and his beautiful mother. He asked his wife Puloma in a rage,

Vrigu said :—

10. Who made you known to the Raksha resolved to carry you away? O lady of captivating smiles, he could not (himself) know you to be my wife.

11. Tell me who it was that told the Raksha of you, so that I may curse him from anger.

Puloma said :—

12. O Lord, I was made known to the Raksha by Agni. He carried me away weeping like the Kurari.

13. I was rescued only by the extraordinary brightness of your son. The Raksha quitted his grasp, and falling to the ground, was turned into ashes.

Souti said :—

14. Having heard this from Puloma Vrigu became exceedingly angry, and out of anger he cursed Agni, saying, "Be an all-devouring (element).

"Thus ends the sixth chapter, "Curse on Agni" in the Adi Parva.

CHAPTER VII.

(PAULAMA PARVA).—*Continued.*

Souti said :—

1. Thus being cursed by Vrigu, Agni said in anger, "What do you mean, O Brahmana, by this rashness that you have shown towords me?

2. What transgression is committed by me, who tried to do justice and to speak the truth impartially? Being asked, I told the truth.

3. A witness, who being asked about a thing which he knows, says something else than what it (really) is, ruins his ancestors and descendants, both to the seventh generation.

4. He, who, knowing a thing full well, does not disclose what he knows when asked is undoubtedly tainted with sin.

5. I can also curse you, but Brahmanas are held in respect by me. Although,

O Brahmana, these are known to you, I shall yet speak them to you. Please attend.

6. Having multiplied myself by Yoga power, I am present in many forms. (I am present) in the Agnihotra, Yoga, in Karma, and in other sacrifices.

7. The Devas and Pitris appear from the *ghee* that is poured in my flame, according to the ordinances of the Vedas.

8. The Devas are waters, the Pitris are also waters. The Devas have equal rights with the Pitris to perform the sacrifices, called *Darsas* and *Purnamashas*.

9. Therefore the Devas are the Pitris and the Pitris are the Devas. They are identical beings, and they are also separately worshipped at *Parvas* (changes of the moon).

10. The Devas and the Pitris eat what is poured upon me. I am, therefore, called the mouth of the Devas and the Pitris.

11. At the new-moon the Pitris, and at the full-moon the Devas are fed through my mouth with the *ghee* that is poured on me. Being their mouths, how can I be the eater of all things?"

Souti said :—

12. After reflecting for some time, Agni withdrew himself from all places in the world. (He withdrew himself) from the Agnihotra of the twice-born, from Yagna, from places of holy rites and from other ceremonies.

13. Being deprived of *Oms* and *Vashats*, of *Swadhas* and *Swahas*, all creatures became very much distressed for want of fire.

14-15. Thereupon the Rishis went to the celestials in great anxiety, and addressed them thus, "O immaculate beings, the three worlds have been confounded at the cessation of their sacrifices and ceremonies for the loss of fire. Therefore, be pleased to do the needful. There should not be any loss of time." The celestials and the Rishis then went together before the great Brahma.

16. They told him all about the curse on Agni and consequent interruption of all ceremonies. They said, "O Mahabhaga, Agni has been cursed by Vrigu for some reason.

17. How is it possible for Agni, who is the mouth of the celestials, who eats the first part of what is offered in sacrifice, who eats also the sacrificial *ghee* to become the eater of every thing promiscuously?"

18. The creator of the world having heard all this, called Agni to his presence. He said, to Agni, who is eternal like him and who is creator of all, in gentle words,

19. "You are the master of all creatures, you are their distroyer, you preserve the three worlds, you are also the promoter of all sacrifices and ceremonies,

20. Therefore act in a way, so that world's ceremonies are not interrupted. O the eater of sacrificial *ghee*, you being the Lord of all, how have you become so foolish?

21. You are always pure in the Universe, you are the stay of all creatures. You shall not be the eater of all thing with all your body.

22. O Diety of flames, only the flames, that are in the vilest part of your body, will eat all things alike, and the part of your body which eats flesh will also eat all things. As all things become pure, touched by the sun-

23. So will every thing be pure that will be burnt in your flames. O Agni, you are the supreme energy, born of your own power.

24. By that power, make the Rishi's curse true. Continue to receive your portion and that of the celestials offered into your mouth."

Souti said :—

25. Agni then replied to the Grandfather, "Be it so" and he went away to obey the command of the Paramesti (Supreme Lord).

26. The Rishis and the celestials also in great delight returned to the place whence they went. And the Rishis continued to perform their ceremonies and sacrifices as before.

27. The celestials in heaven and all creatures on earth were exceedingly rejoiced; and Agni too was rejoiced, because he became free from the curse.

28. Thus in the days of yore, O possessor of the six attributes, was Agni cursed by Vrigu. Such is the ancient history founded thereon, which contains the account of the destruction of Paulama and the birth of Chyavana.

Thus ends the seventh chapter, in the Adi

CHAPTER VIII.

(PAULAMA PARVA.)—*Continued.*

Souti said :—

1. O Brahmana, Chyavana, the son of Vrigu begat a son on his wife, named Sukanya. And son of Sukanya was the illustrious and the resplendently energetic Pramati,

2. Pramati begot a son called Ruru on Ghritachi. Ruru begot a son called Sunaka on his wife, Pramadvara.

3. I shall tell you at length, O Brahmana, the history of the resplendently energetic Ruru. Listen to it in detail.

4. In the days of yore, there was a Rishi, named Sthulokesha, who was possessed of ascetic powers and learning, and engaged in doing good to all creatures.

5. At this time, O Brahmana Rishi, Menaka became quick with child by the king of the Ghandharvas, named Viswavasu.

6. O Descendant of Vrigu, the Apsara Menaka, when the time came, delivered her child near the hermitage of Sthulokesha.

7. And, O Brahmana, the cruel and shameless Apsara Menaka, after dropping the child on the banks of the river, went away.

8–9. The great Rishi saw the girl lying forsaken in a lonely place on the banks of the river, blazing in beauty; she was as beautiful as a child of an immortal. And the great Brahmana, Sthulokesha, the chief of Munis, finding it a female child,

10. Out of compassion, took it home and brought it up. The lovely child grew up in the hermitage of the great Rishi.

11. The great Rishi, the blessed Sthulokesha, performed for her in succession all the ceremonies with that of her birth, as ordained in the *Sastras*.

12. As she surpassed all others in beauty, in goodness and in every good quality, the great Rishi gave her the name of Pramadvara.

13. Ruru saw her in the hermitage and the pious man fell in love with her.

14. He made his father Pramati, the son of Vasu, acquainted with his love through his companions. Thereupon Pramati asked the illustrious Sthulokesha to give Pramadvara to his son.

15. The Rishi betrothed Pramadvara to Ruru, fixing the day of marriage when the star *Varga Daivata* would be in ascendant.

16. A few days before the date fixed for the nuptials, while the lovely girl was playing with her companions,

17. Her time having come and impelled by Fate, she trod upon a snake. She did not perceive it, as it lay coiled.

18. The snake, to fulfil the will of Fate, stung the heedless girl with its venomous fangs.

19. Stung by the snake, she suddenly fell senseless on the ground with her color faded and all her beauties gone,

20. Her hair dishevelled, a spectacle of woe to her friends and companions. She, who was so handsome when alive, became in death what was too painful to look at.

21. The slender-waisted girl, as she lay on the ground as one asleep, looked more beautiful than she was when alive.

22. Her father and other ascetics, who were present, saw her lying motionless on the ground with the beauty of a lily.

23. Then there came all the noted Brahmanas, filled with compassion. Swastyatreya, Mahajana, Kushika, Sankhyamekhala,

24. Uddalaka, Katha, and the renowned Sweta, Bharadwaja, Kaunakutsya, Arshtisena, Goutama,

25. Pramati and Pramati's son Ruru, and other inhabitants of the forest were filled with compassion and they all wept when they saw the maiden lying on the ground overcome by the poison of the snake. And Ruru, being exceedingly pained, left the scene.

Thus ends the eighth chapter, Paulama, in the Adi Parva.

CHAPTER IX.

(PAULAMA PARVA)—*Continued.*

Souti replied :—

1. While the noble Brahmanas were sitting round the dead body, Ruru, much agrieved, retired into a deep forest and wept aloud.

2. Overwhelmed with grief, he indulged in much piteous lamentations. Remembering his beloved Pramadvara, he thus lamented in grief,

3. "Alas! The slender-bodied beauty who increases my grief, is now lying on the bare ground. What can be more painful than this to all her friends!

4. If ever have I bestowed charity, if ever have I observed penances, if ever have I showed respect to my superiors, let the merits of these acts restore to life my beloved one.

5. If ever have I controlled my passions from my birth, if ever have I stuck to my vows, let the beautiful Pramadvara rise from the ground."

6. While he was thus lamenting in sorrow for the loss of his bride, a heaven's

messenger came to him in the forest and addressed him thus:—

The Devaduta said :—

7. O Ruru, the words that you are uttering in grief can have no effect; for, O noble-minded (Rishi), one belonging to this world, whose days are run out, cannot come back to life again.

8. This poor child of the Gandharva and the Apsara has her days run out; therefore, O child, do not give yourself up to grief.

9. The great dieties, however, have provided beforehand a means. If you comply with it, you may get back your Pramadvara.

Ruru said :—

10. O messenger of heaven, (tell me) what means have been provided beforehand by the dieties. Tell me in full, so that I may comply with it. You should save me.

The Devaduta said :—

11. O Descendant of Vrigu, give up half of your own life to your bride and, O ..., your Pramadvara will then rise from the ground.

Ruru said :—

12. O best of heaven's messengers, I give up half of my life to my bride. Let my beloved one rise in the dress and the form of love.

Souti said :—

13. The king of the Gandharvas and the greatly qualified messenger of heaven, both went to the Diety Dharma and addressed him thus :—

14. "O king Dharma, if it pleases you, let the beautiful bride of Ruru, Pramadvara, rise up endued with a moitey of Ruru's life."

The Dharmaraja said :—

15. "O messenger of heaven, if it be your wish, let the bride of Ruru, Pramadvara, rise up endued with a moitey of Ruru's life.

Souti said :—

16. When Dharma thus spoke, the beautiful Pramadvara, the betrothed bride of Ruru, rose up as from a slumber.

17. It was seen afterwards that the bestowal of a moitey of his own life to resusciate his bride by Ruru of long life, led to a curtailment of his own life.

18. Thereupon their fathers gladly married them with due rites, and the couple passed their days devoted to each other.

19. Thus having obtained a wife, difficult to be obtained, who was beautiful and bright as the filaments of the lotus, the Rishi of hard austerities (Ruru) made a vow to destroy the serpent race.

20. Whenever he saw a snake, he was filled with great anger, and he always killed it with a weapon.

21. One day, O Brahmana, Ruru entered into a very large forest. He saw an old *Dunduva* snake lying on the ground.

22. Thereupon with the intention of killing it, Ruru raised his staff in anger,—a staff like the staff of Death. The *Dunduva* then said to the angry Brahmana,

23. "O Rishi, I have done you no harm. Why should you kill me in anger?"

Thus ends the ninth chapter, Paulama, in the Adi Parva.

CHAPTER X.

(PAULAMA PARVA.)—

Ruru said :—

1. My wife, who was as dear to me as my life, was stung by a snake; on which I took, O snake, a fearful vow;

2. Namely that I would kill every snake that I might meet with. Therefore I shall strike you and you shall be deprived of your life.

The Dunduva said :—

3. O Bramhana, there are other snakes which bite man. The *Dunduvas* are only snakes in name. Therefore, you should not kill the *Dunduvas*.

4. Subject to the same calamity, but not sharing the same good fortune, being same in woe, but different in joy, you should not kill the *Dunduvas*, for you cannot judge between right and wrong.

Souti said :—

5. Hearing those words of the snake, and seeing that the snake was really of the *Dunduva* kind, and that it was terribly frightened, Ruru did not kill it.

6. Then Ruru, the possessor of six attributes, cheering up the snake, said to it, "Who are you, tell me, O snake, that have been thus metamorphosed?"

The Dunduva said :—

7. O Ruru, I was formerly a Rishi, named Shahasrapata. It is by the curse of a Brahmana that I have become a snake.

8. O best of snakes, why were you cursed by an angry Brahmana? And how long will your this body continue?

Thus ends the tenth chapter, Paulama, in the Adi Parva.

CHAPTER XI.

(PAULAMA PARVA.)—*Continued.*

The Dunduva said:—

1. In time gone by, I had a friend, a Brahmana, by name Khagama. He was truthful, and possessed spiritual powers by penances.

2. When he was engaged in Agnihotra, out of boyish frivolity, I made a snake of the blades of grass and tried to frighten him. He fainted away (when he saw this mock snake).

3. Recovering his senses, that truthful and penance-performing Rishi exclaimed in anger,

4. "As you made a powerless mock snake to frighten me, you will yourself turn into a venomless serpent by my curse."

5. O Rishi, I was well aware of the power of penances that he possessed. Therefore, with an agitated heart, I addressed him thus,

6. Bending low and joing both hands, "As I am your friend, I have done this only as a joke to make you laugh.

7—8. You should, O Brahmana, pardon me and revoke your curse." Seeing me very much distressed, the ascetic was moved; and breathing hot and hard, he said, "What I have said must happen.

9. O ascetic, listen to what I say; and hearing it, O pious man, always lay it to your heart.

10. When Ruru the holy, the son of Pramati will appear, you will be immediately relieved of the curse on seeing him."

11. You are the very Ruru, the son of Pramati. Now regaining my natural form, I shall speak something for your benefit.

Souti said:—

12. That illustrious man and the best of Brahmanas then left his snake-body and attained his own form and original brightness.

13. He then addressed Ruru of incomparable power, saying, "O, best of beings, the highest morality is 'Not to destroy Life.'

14. Therefore, a Brahmana should never take the life of any creature. The injunction of the Sruti is that a Brahmana should always be mild.

15. Learned in the Vedas and the Vedangas and an inspirer of confidence in all creatures, kind to all, truthful, and forgiving;

16. And a great retainer of the Vedas in memory,—these are the natural duties of a Brahmana. The natural duties of Kshatrya are not those of yours.

17. To be stern, to hold scepts, to rule the subjects, are the natural duties of the Kshatrya. Listen to me, O Ruru.

18. In days of yore, the snakes were destroyed in the sacrifice of Janamejaya, but the terrified snakes were saved by a Brahmana.

19. It was by Astika learned in the Vedas and the Vedangas and mighty in spiritual power."

Thus ends the eleventh chapter, Paulama, in the Adi Parva.

CHAPTER XII.

(PAULAMA PARVA.)—*Continued.*

Ruru said:—

1. O best of the twice-born, why did king Janamejaya become the destroyer of the snakes, and how did he destroy them?

2. Why were they saved by wise Astika, the best of Brahmanas? I am desirous of hearing all this.

Rishi said:—

3. O Ruru, you will hear the important history of Astika from the Brahmanas. Saying this he disappeared.

Souti said:—

4. Ruru rushed in search of the Rishi, but he did not find him in all the forest. Finding him not, he sat down on the ground, much fatigued.

5. He felt himself confounded and seemed to lose his senses. He repeatedly pondered over the Rishi's words.

6. Regaining his senses, he came home and asked his father (to relate the history), and his father related to him the story.

Thus ends the twelfth chapter, Paulama in the Adi Parva.

one, the two sisters were endued with great beauty.

6. They were named Kadru and Vinata and they were the wives of Kashyapa. Their husband, who was like Prajapati, having been pleased with him, gave each a boon.

7. Kashyapa derived much happiness from his wives. Hearing that their husband Kashyapa was willing to bestow on them boons,

8. The most beautiful damsels felt a transport of joy. Kadru wished to have one thousand snakes as her sons, all of equal splendour.

9. Vinata asked for two sons, equal to all the sons of Kadru in strength, energy size and prowess.

10. On Kadru did her husband bestow the boon of the multitude of sons; and to Vinata he said, "Be it so."

11. Vinata, having got the boon, was much pleased, and having obtained two greatly powerful sons, he regarded her boon granted.

12. Kadru also obtained one thousand sons, all of equal splendour. "Bear the embryos carefully." So saying the great ascetic Kashyapa went into the forest, leaving his two wives much gratified with his boons.

Souti said :—

13. O best of Brahmanas, after a long time Kadru gave birth to one thousand eggs and Vinata two eggs.

14. Their maid-servants kept them separately in warm vessels, and thus five hundred years passed away.

15. After five hundred years, the sons of Kadru came out of the eggs, but Vinata's eggs did not produce anything.

16. Thereupon the ascetic lady Vinata, feeling shame, broke open one of the eggs, and saw her offspring,

17. As an embryo with the upper part developed, but the lower part undeveloped. Thereupon the child grew angry and cursed its mother, saying,

18. "O mother, as you have prematurely broken this egg, and did not allow my body to be fully developed, being jealous (of Kadru), you will have to serve as the slave (of that very Kadru).

19—20. O mother, if you wait with patience five thousand years and do not destroy the other egg, the illustrious child within it will deliver you from your slavery.

21. O mother, If you are desirous of having your son strong, take tender care of the egg for five thousand years.

22—23. Thus cursing his mother Vinata, the child rose to the sky. O Brahmana, Aruna (this child) became the charioteer of the Sun, and he is to be seen in the hour of the morning. At the stipulated time was also born the snake-eater Garuda.

24. As soon as he was born, he left his mother, and the king of the birds, being hungry, mounted on his wings to seek for the food assigned to him by the great Ordainer.

Thus ends the sixteenth chapter, Astika, in the Adi Parva.

CHAPTER XVII.

(ASTIKA PARVA.)—*Continued.*

Souti said :—

1. O ascetic Rishi, about this time the two sisters one day saw *Uchaisrava* approaching towards them.

2. (It was horse) who was worshipped by the celestials, who was the gem among all horses, who rose at the churning of the ocean for the Ambrosia,

3. Who was divine, graceful, ever-young, irresistable, vigorous, who was creator's masterpeice, and who was blessed with all the auspicious marks.

4. Why and where did the celestials churn the ocean for the Ambrosia, in which did rise, as you say, this best of steeds, so powerful and resplendent? Tell me this.

Souti said :—

5. There is a very great mountain, called *Meru* of blazing and effulgent appearance. The rays of the sun are scattered away when they fall on its golden summit.

6. Decked with gold, and exceedingly beautiful, this mountain is frequented by the Devas and Gandharvas; it is immeasurable and unapproachable by men of many sins.

7. It is illuminated with many medicinal plants; and fearful beasts of prey roam on its heights.

8. It is unapproachable even by mind; it is graced with many trees and streamlets, and resounds with the sweet melody of innumerable birds.

9. It stands high for infinite ages. Once did the celestials sit on its golden summit and held a conclave.

10. They, who had practised penances and observed vows, came in quest of the

Ambrosia. They consulted together about the possession of the Ambrosia and seeing them in this mood Narayana addressed Brahma saying;

12—13. "Churn the ocean with both the Devas and the Asuras. By doing so, the Ambrosia and all durgs and gems will be obtained. O celestials, churn the ocean you will then get the Ambrosia.

Thus ends the seventeenth chapter, Amritamanthana, in the Adi Parva.

CHAPTER XVIII.

(ASTIKA PARVA.)—

Souti said:—

1. There is a mountain called *Mandara* with peaks like the clouds. It is the best of mountains and adorned with innumerable creepers.

2. On it do many birds pour forth their melody and may beasts of prey roam about; it is frequented by the Kinnaras, Apsaras and celestials.

3. It rises eleven thousand *Yojanas* upwards and descends eleven thousand *Yojanas* downwards.

4. The celestials, having failed to uproot it, came to Vishnu and Brahma who were sitting together, and said to them.

5. "Devise some means you yourselves. Do try to uproot *Mandara* for our good."

6. O son of Vrigu, "Let it be so" said both Narayana and Brahma. The lotus-eyed (Vishnu) said the hard task on the king of the snakes, (Ananta.)

7—8. Being directed by both Brahma and Narayana to do it, the mighty Ananta uprooted the mountain with all the woods and the denizens of woods that were on it.

9. Then came all the celestials with Ananta to the shores of the ocean. Addressing it they said,—"O Ocean, we have come to churn you for the Ambrosia.

10. The ocean replied, "Be it so, as I shall get a share of it. I am quite able to bear the great agitation arising out of the churning of my water by *Mandara*.

11. The Devas and the Danavas then went to the Tortoise king and said, "You will have to hold the mountain on your back."

12. The Tortoise king having agreed, Indra placed that mountain on its back by means of instruments.

13—14. The Devas and the Danavas having made *Mandara* the churning staff and Vasuki the rope, O Brahmana, in days of yore, began to churn the ocean for the Ambrosia. The Asuras held him by the head and the Devas by the tail.

15. And Ananta, who was unmanifested form of Narayana, again and again raised and lowered the hood of the Naga.

16. On account of the great agitation received at the hands of the celestials, black vapours with flames issued from the mouth of the Naga Vasuki.

17. From these vapours were created clouds with lightning; and they poured showers on the tired celestials who were thus refreshed.

18. The flowers that fell from the trees on the mountain-sides on the Devas and the Danavas also refreshed them.

19. There rose from *Mandara*, dragged by the Devas and the Danavas, a terrible roar like the roar of the clouds (at the Universal dissolution.)

20. Various acquatic animals were crushed by the great mountain and, gave up their lives in the salt sea.

21. Many denizens of the lower region and those of the land of Varuna were killed by the mountain.

22. From the whirling *Mandara* large trees, being struck at one another, were torn from their roots and fell into the ocean with all the birds (that roosted on their branches.)

23. And great fires were produced from the mutual friction of the trees that frequently blazed up, and the *Mandara* mountain looked like black clouds charged with lightning.

24. It burnt the lions, elephants, and other various creatures that were on the mountain and killed them (on the spot.)

25. Then the best of the celestials, Indra began to extinguish the blazing fire by pouring heavy showers.

26. Then the gums of various great trees and herbs mingled with the waters of the ocean.

27. The celestials became immortal by drinking the water mixed with the liquid extract of gold and those gums which had the quality of the Ambrosia.

28. The milky water of the churned ocean by degrees produced clarified butter by virtue of those gums and juices.

29. Thereupon the Devas came to the boon-granting God who was comfortably seated on his seat and said, "O Brahman, we are spent out but the Ambrosia has not yet arisen."

30. Except Narayana, both the Devas and the Danavas have no strength to churn the ocean (any longer).

31. Then did Brahma say to Narayana, "Kindly give the celestials strength to churn the Ocean again with *Mandara* mountain."

Narayana said :—

32. I grant you all necessary strength. Go insert the mountain and churn the Ocean.

33. Thus hearing the words of Narayana, and being re-equipped with fresh strength the celestials recommenced churning.

34. Then from the ocean rose the mild and brilliant Moon of thousand rays.

35. Then rose from *Ghee*, the lotus-seated Lakshmi; then Sura Devi (Wine) then the great Steed.

36. Then from the *Ghee* rose the celestial gem *Kaustuna* which adorns the breast of Narayana.

37. Then rose, O Brahmana, *Parijat* tree and Suravi, all giver of every thing.

38. Lakshmi, Wine, Moon, Horse (Uchaisrava), fleet as the mind, all directed by Aditya went to the place where the celestials were.

39. Then rose the divine Dhanvantari with a white vessel in his hand, and (there in that vessel) was the Ambrosia.

40. Seeing this wonderful phenamenon, the Danavas raised a great uproar for the Ambrosia, saying "It is ours."

41. Then rose the great elephant Airavata, with two white tusks and a huge body, and he was seized by the wielder of thunder (Indra).

42. The churning was still continued; and then appeared deadly poison, which soon covered the whole earth and blazed up like a fire with fumes.

43. The three worlds were stupified by its terrible smell; and then Shiva, asked by Brahma, swallowed it to save the creation.

44. The great Deity Maheshwara of Mantra-form held it in his throat, and it is said that from the very day he was called Nilkantha (blue-throat.)

45. Seeing all those wonderful phenomena, the Danavas were filled with despair. They raised up great hostilities with the celestials for the possession of Lakshmi and Ambrosia.

46. Thereupon Narayana assumed a form of a ravishing beauty by the aid of *Maya*, and he began a flirtation with the Danavas in the form of a female.

47. The foolish Danavas and Daityas becoming fully enamoured of her, placed the Ambrosia in her hands.

Thus ends the eighteenth chapter, Amrita Mantana, in the Adi

CHAPTER XI

(ASTIKA PARVA.)—*Continued.*

Souti said :—

1. Then the Daityas and Danavas, in best armours and with various weapons, pursued the celestials.

2. In the meantime the greatly powerful Lord Vishnu, accompanied with Narayana, took away the Ambrosia from the mighty Danavas.

3. Thereupon all the celestials, in that great struggle, drank the Ambrosia receiving it from Vishnu.

4. When the celestials were drinking the much longed-for Ambrosia, a Danava, named Rahu, drank it in the guise of a celestial.

5. When the Ambrosia has only reached his throat, Chandra and Surja (recognised him and) informed the celestials of what had happened.

6. Narayana immediately with his discus cut off the well-adorned head of the Danava who was drinking the Ambrosia.

7. The huge head of the Danava, cut off by the discus, rose up to the sky like a mountain peak, and it uttered terrible cries.

8. The headless body of the Danava fell on the earth, shaking it with all her mountains, forests, and islands.

9. From that day a great enmity was created between the head of Rahu and Chandra and Surja. To this day it swallows Chandra and Surja (causing ecclipses.)

10. Then Hari, quitting his matchless female form, made the Danavas tremble by hurling at them various weapons.

11. Thus began the terrible battle between the Devas and Danavas on the shores of the salt sea.

12. Thousands of sharp javilins and lances and various other weapons were hurled on all sides.

13. Cut by the discus and wounded by swords, darts and maces, the Asuras vomited blood and lay prostrate on earth.

14. The heads, adorned with bright gold, cut off by the discus, fell continually in the fearful battle.

15. The great Asuras, covered with blood, lay dead everywhere, and they looked like red dyed mountain peaks.

16. When the sun grew red, the piteous cries of distress issued from everywhere and from the dying Asuras.

17. The roars, of the warriors that cut one another down by misseles when at a distance, and by blows of their fists when at close quarters, rose to the sky.

18. "Cut down," "pierce them", "pursue", "advance" these fearful war-cries were heard everywhere.

19. When this fearful battle was raging, Nara and Naryana entered the field.

20. Seeing the celestial bow in the hand of Nara, Narayana thought of his Danava-destroying discus.

21. As soon as it was thought of the discus *Sudarshana*, the destroyer of enemies, effulgent as Agni, and dreadful in battle, came down from the sky.

22. When it came, Achyuta, of fearful energy (Narayana) as bright as the blazing fire, with arms like the trunk of an elephant, hurled with great force that weapon, as bright as the blazing fire, dreadful, of extraordinary lusture, capable of destroying hostile towns.

23. That discus, blazing like the fire at the great dissolution of the universe, being hurled by the hand of Narayana, continually falling everywhere, destroyed the Daityas and the Danavas by thousands.

24. Sometimes it blazed like fire and consumed them all; sometimes it struck them down like a goblin; sometimes it drank the blood of the slain Danavas as it travelled through earth and sky.

25. The greatly powerful and bold Danavas, looking like the rainless clouds, rose to the sky and continually hurled down thousands of mountains, on the celestials, thus harrarsing them (with terrible vengeance).

26. And those fearful mountains, with their forests and flat tops, like masses of clouds, fell from the sky, collided with one-another and produced a tremendous roar.

27. And when thousands of warriors continually shouted on the field of battle, and mountains, with forests thereon, fell all around, the earth with her forests began to tremble.

28. Then the divine Nara, appearing in the fearful battle of the Asuras and Ganas, and reducing to dust those mountains by means of his gold-headed arrows, covered the heavens with dust.

29. Then the mightly Danavas, having been overpowered by the celestials and having seen the fearful discus roving over the fields of heaven like a blazing fire entered into the bowels of the earth; and some of them plunged into the salt-sea.

30. The celestials, having gained the victory, placed with due respect *Mandara* on its own base; and the clouds, making the heaven resound with their shouts, went to their own abodes.

31. The celestials returning to heaven, were greatly rejoiced and kept the Ambrosia in great care.

32. Indra and other celestials made over the vessel containing Ambrosia to Nara to keep it with all care.

Thus ends the nineteenth chapter, , in the Adi Parva.

CHAPTER XX.

(ASTIKA PARVA.)—*Continued.*

Souti said:—

1. Thus have I narrated to you how the Ambrosia was churned out of the Ocean, in which the beautiful and powerful horse (Uchaisrava) was produced.

2. Respecting this horse Kadru asked Vinata, saying, "Tell me, sister, without delay, what is the color of Uchaisrava?"

Vinata said:—

3. This king of the horses is of white colour. What color do you think, sister? Say what is its color; let us lay a wager on it.

Kadru said:—

4. O sweet lady of smiles, I think the horse is black in its tail. Let us lay this wager that she, whose words will be untrue, will become the slave of the other.

Souti said:—

5. Thus wagering that one will be the slave of the other, they went home, "We shall see the horse to-morrow."

6. Wishing to play a Kadru ordered her thousand sons to black hair;

7. And speedily cover the horse's tail, so that she might not become a slave. But on their refusal to do her bidding, she cursed the snakes, saying,

8. "In the Snake-sacrifice of the royal sage, wise Janamejaya of the Pandava race, Agni will consume you all."

9. The Grandsire (Brahma) himself heard this exceedingly cruel curse, denounced by Kadru, impelled by Fate.

10. And he (Brahma), out of kindness for creatures, and seeing that the snakes had enormously multiplied, approved of this curse with all the dieties.

11—12. "Considering their virulent poison, excessive strength, great prowess, biting propensity, their mother's curse had been very proper for the good of all creatures."

13. "Fate always inflicts death on those who seek the death of others." Talking thus, the celestials much praised Kadru.

14—15. Then calling Kashyapa, the Diety said. "O sinless one, O powerful one, the snakes of virulent poison, of huge bodies, and of biting propensity whom you have begotten have been cursed by their mother. O child, you should not be least sorry for it.

16. The destruction of the snakes in the sacrifice (of Janamejaya) has been told in the Purana." Saying this, the Divine creator of the Universe propitiated Kashyapa and bestowed on that great man the knowledge of neutralising poison.

Thus ends the twentieth chapter Sauparna, in the Adi Parva.

CHAPTER XXI.

(ASTIKA PARVA)—*Continued.*

Souti said:—

1. O Rishi, when the night was gone and the sun rose in the morning, the sisters, Kadru, and Vinata,

2. Having laid an wager of slavery, and burning in jealously, started to see the horse Uchaisrava.

3. On their way they saw the great ocean, vast and deep, agitated by wind, making a tremendous roar.

4. It was full of whales, fishes large enough to swallow whales, Makaras, tortoises, and creatures of various forms by thousands.

5. It was inaccessible by any creatures on account of the presence of terrible, monster-shaped, dark and fierce acquatic animals. It was full of crocodiles and tortoises.

6. It abounded with all kinds of gems; it was the home of Varuna, the beautiful and excellent abode of the Nagas; it was the lord of all rivers.

7. It was the abode of subterranean fire, the friend of the Asuras, the terror of all creatures, the great reservoir of waters, having no deterioration,

8. It was holy, it was beneficial to the celestials, it was the great mine of Ambrosia, it was infinite, inconcievable, sacred and highly wonderful,

9. It was fearful with the terrible roars of acquatic creatures, tremendously roaring, and full of deep whirlpools. It was an object of terror to all creatures.

10. Moved by winds, heaving high with agitation and disturbance, it seemed to dance everywhere with uplifted hands represented by its waves.

11. It was full of heaving billows, caused by the changes of the moon, it was the parent of (the great conch of Krishna) Panchajanya, it was the great mine of gems.

12. It was in days of yore disturbed by the greatly powerful Lord Govinda (Vishnu) when he assumed the form, of a boar for raising the earth.

13. The Rishi Atri of great austerity could not fathom its bottom, lower than the nether regions, though he tried to do it for one thousand years.

14. It became the bed of lotus-navelled Vishnu when at the end of every *Yuga* the immeasurably powerful Deity fell asleep in spiritual meditation.

15. It was the asylum which (the hill) Mainaka took under the fear of the falling thunder. It was the retreat of the Asuras, overcome (by the celestials) in the fearful battle.

16. It was the *ghee*, in the shape of its waters, in the (sacrificial) fire that issued forth from the mouth of *Varuna*. It was without limits, fathomless, vast, immeasurable and the lord of rivers.

17. They saw that thousands of great rivers were rushing into it in great pride like rivals of its love. They saw that it was full, always dancing in its waves.

18. They saw that it was deep and resounded with the terrible uproar of Makaras Timees, and other acquatic creatures; they saw it was vast, unlimited as space, unfathomable, infinite and the great reservoir of waters.

Thus ends the twenty-first chapter, Sauparna, in the Adi

CHAPTER XXII.

(ASTIKA PARVA).—*Continued.*

Souti said:—

1. The Nagas, after a consultation, came to the conclusion that they should obey their mother's command, for if her wish was not

gratified, she, abandoning her love towards them, would burn them all.

2. If she was gratified, she might free them from curse. They said :—" We shall undoubtedly make the horse's hair black."

3. It is said that they then went and became hairs on the tail of the horse (Uchaisrava). In the mean time the two co-wives laid the wager.

4. And having laid the wager, O best of Brahmanas, the two sisters proceeded in great delight to the other side of the great ocean.

5. Kadru and Vinata, the daughters of Daksha, saw on their way the ocean, incapable of being easily disturbed,

6. (But) greatly agitated all on a sudden by the wind. (It was) terribly roaring, full of Timingils and Makaras,

7. And thousand other creatures of various forms ; it was frightful for the presence of horrible monsters, ; it was inaccessible, fearful and terrible,

8. The mine of all gems, the home of Varuna, the beautiful habitation of the Nagas, the Lord of rivers,

9. The abode of subterranean fire, the home of the Asuras and many fearful creatures, the reservoir of waters.

10. It was holy, the great receptacle of the Ambrosia of the celestials, immeasurable nd inconceivable, full of holy waters.

11. Filled with many thousands of rivers, and thus disturbed, dacing in its waves.

12. Such was the ocean full of liquid waves, (it was) vast as the sky, deep, lighted with the flames of subterranean fire, roaring ;—they (the sisters) passed quickly over it.

Thus ends the twenty-second chapter, Sauparna in the Adi Parva.

CHAPTER XXIII.

(ASTIKA PARVA.

Souti said :—

1. Kadru, of swift speed, accompanied by Vinata, having crossed the ocean, very soon came to the horse.

2. They then saw that swift and the best of horses, as white as the rays of the moon but with black hairs (in the tail.)

3. Seeing many black hairs in the tail, Kadru put much dejected Vinata into slavery.

4. Thus having lost wager, Vinata became a slave exceedingly sorry.

5. Meanwhile, when the time came, Garuda of great splendour came out bursting the egg without the help of his mother.

6. He enkindled all the points of the universe, he was the bird endowed with strength, capable of assuming any form at will, of going every where at will, and calling any amount of energy to action at will.

7. He looked terrible like a heap of blazing fire,—of lustre equal to that of the fire at the end of Yuga. His eyes were bright like the flush of lightning.

8. As soon as born, the huge bird, increasing his body, rose to the sky, fearfully roaring like a second ocean-fire.

9. All the celestials seeing him, sought the protection of *Vibhavasu* (Agni). They bowed down to that Deity of Universal form who was seated on his seat and addressed him thus :—

10. " O Agni, do not extend your body. Have you resolved to consume us ? Lo, the huge heap of your flames is spreading wide!"

Agni said :—

11. O persecutors of the Asuras, it is not as you think. It is mighty Garuda, equal to me in splendour.

12. He is born endued with great energy to promote the joy of Vinata. Seeing this heap of effulgence, your this delusion has come (in you.)

13. He is the mighty son of Kashyapa, he is the destroyer of the Nagas, the enemy of the Daityas and Rakshashas, he is ever engaged to do good to the celestials.

14. Do not be afraid in the least. Come with me and see him.

Souti said :—

15. Thus asked, the celestials went with the Rishis towards Garuda and from a distance addressed him thus,

The Celestials said :—

16. O Lord of birds, you are a Rishi, you are the partaker of the largest portion of the sacrifice, you are Deity. You are Lord, you are the sun of hot rays, you are Parameshti, you are Prajapati,

17. You are Indra, you are steed-necked Vishnu, you are the Lord of the universe, you are the principal, you are Brahma and Brahmanas, you are Agni, you are wind,

18. You are *Dhata*, and *Bidhata*, you are Vishnu the best of celestials, you are the great Truth, you are fearless, you are ever unchanged, you are great glory,

19. You are the energy of the sun, you are the intellectual function, you are our great protector, you are the ocean of strength, you are purity, you are beyond the attributes and darkness, you are the possessor of all wrath, you are unconquerable.

20. From you have emanated all this, you are the doer of excellent acts. You are all that has not been and all that has been. You are pure knowledge, you display as sun by his rays, this animate and inanimate universe.

21. Darkening the splendour of the sun, you become the destroyer of all, you are all that is perishable and all that is imperishable. O Dicty, with the splendour of fire you consume all as sun in his anger burns all creatures.

22. You rise like the fire which, at the changes of the Yuga and at the dissolution of the creation, destroys everything. O king of birds, having come to you, we seek your protection, you move in the sky, your energy is great, you are as mighty as the fire.

23. Your brightness is like the lightning. You are the dispeller of darkness, you reach the very clouds, you are mighty bird Garuda. You are both the cause and the effect, you are the dispenser of boons and invincible in prowess.

24. O Lord, the whole universe has become hot like the heated gold. Protect the noble celestials, who having been frightened, are flying along the heaven to all directions.

25. O best of birds, you are the son, of the merciful and high-souled Rishi Kashyapa, you are the lord of all, therefore do not be angry with the universe, have mercy for it. You are the Supreme Lord, assuage your anger and save us.

26. The ten points, the skies, the heavens, the earth and our hearts, O bird, are continuously trembling at your voice, loud as the roar of thunder. Diminish your body which is like the fire.

27. Our hearts, losing all equanimity, are trembling at your splendour, resembling that of the angry Yama.

28. O king of birds, we pray to you, be kind towards us. Bestow on us, O Bhagavana, benefit, fortune and happiness. Having been thus adored by all the celestials and rishis, the bird, of beautiful feathers, diminished his own energy and splendour.

Thus ends twenty-third chapter, Suparna-Stuti in Sauparna in the Adi Parva.

CHAPTER XXIV.

(ASTIKA PARVA.)—*Continued.*

Souti said :—

1. Having heard (of the hugeness of his body) and seeing it himself, he began to diminish his body.

Garuda said :—

2. No one need be afraid of my body. As you are also very much frightened at its sight, I shall diminish it.

Souti said :—

3—4. Then the bird, capable of going every where at will, and of calling all energy at will, placing his brother Aruna on his back, went from his father's house to that of his mother, (which was situated) on the other side of the ocean. He placed in the East Aruna of great splendour when the sun determined to burn the world with its fearful rays.

Ruru said :—

5. What for did the highly noble sun resolve to burn the world? What wrongs were done to him by the celestials, that he grew angry?

Souti said :—

6. O sinless one, from the day on which Rahu was discovered by Surya and Chandra in the act of drinking the Ambrosia, he bore a deadly enmity towards them.

7. When Rahu began to devour Surya, he became angry and thought. "This enmity of Rahu has risen from my benefitting the celestials,

8. And I am alone to suffer from this great evil; I do not get any help at my this difficulty.

9. The inhabitants of the celestial regions (unconcernedly) see me devoured and they quietly brook it. Therefore, I must make an attempt to destroy the worlds. There is no doubt about it.

10. With this resolution Surya went to the western mountains and from that place began to scatter his scorching rays to destroy the worlds.

11. Thereupon the great Rishis, came to the celestials and said;—"To-day in the middle of the night, a fire, fearful to all creatures, will rise to destroy the universe."

12. Then the celestials with the Rishis went to the Grandsire, (Brahma) and said, "What is this great and fearful heat to-day?

13. The sun has not as yet risen, still destruction of the world is obvious. What will happen when he will rise?"

14. The sun is ready to rise in order to destroy the worlds. As soon as he will rise he will burn everything into ashes."

Brahma said :—

15. I have, however, provided the remedy beforehand.

16—17. The wise son of Kashyapa, known by the name of Aruna, has a huge body. He will sit before the sun as his charioteer, and will take away all his energy. This will secure the good of the world, of the Rishis and of the celestials.

Souti said :—

18. Thereupon Aruna, ordered by the Grandsire, did all that he was commanded to do. The sun rose covered by Aruna.

19. I have told you why Surja was in anger and how Aruna was appointed his charioteer. Hear next, the reply of the other question, asked by you a little while ago.

Thus ends the twenty fourth chapter Sauparna in the Adi Parva.

CHAPTER XXV.

(ASTIKA PARVA.)—*Continued.*

Souti said :—

1. Then the bird, of great strength and energy, capable of going every where at will, went to his mother on the other side of the great ocean.

2. There lived Vinata in great affliction after losing the wager and becoming a slave.

3. Sometime after on a certain day, Kadru called Vinata, who prostrated herself before her, and said before her son (Garuda). "O gentle Vinata, take me to the beautiful and delightful abode of the Nagas which is situated in the deep recess of the sea."

4. Thereupon the mother of the bird took upon her shoulder the mother of the snakes. Garuda also, requested by his mother, took the snakes on his back.

5. The son, of Vinata, the bird, began to ascend towards the sun ; and the snakes, scorched by the rays of the sun, all fainted away.

6. Seeing her sons in this plight, Kadru began to adore Indra thus :—"I bow to you, O Lord of the celestials, I bow to you, O slayer of Vala.

7. O slayer of Namuchi, I bow to thee, O god of thousand eyes, O Lord of Sachi, save my sons, oppressed by the rays of the sun by your showers.

8. You are our great protector, O best of gods, O Purandar, you can grant rains in torrents.

9. You are Vayu, you are the clouds, you are Agni, you are the [illegible] sky, you are the propellers of the clouds and therefore you are called the great cloud.

10. You are the incomparable thunder, you are the roaring clouds, you are the creator and the destroyer of the worlds, you are unconquerable.

11. You are the light of all creatures you are Aditya and Vivabara, you are the highest knowledge, you are wonderful, you are king, you are the best of the celestials.

12. You are Vishnu, you have one thousand eyes, you are a diety, you are the final resource, you are all Ambrosia, you are the much adored *Soma*.

13. You are moments, you are the *Tithis*, you are the *Lava*, you are the *Kshana*, you are the white fortnight, you are *Kalakartha*, *Truti*, you are the year, seasons, months, the nights and the days.

14. You are the beautiful earth with its mountains and forests, you are the clear sky with the sun that drives away all darkness. You are the great ocean with heaving billows and abounding in Trimingils. Timis, Makaras and various other fishes.

15. You are of renown, you are always adored by the wise and the great contemplative Rishis, you drink the *Soma* juice and the clarified butter offered with sacred invocation in the sacrifices.

16. You are always worshipped in the sacrifices by the Brahmanas, desirous of receiving fruits. O God of incomparable strength, you are sung in the Vedas. It is for this reason that the learned Brahmanas, engaged in sacrifices, study the Vedangas with all care."

Thus ends the twenty fifth chapter Sauparna in the Astika of the Adi Parva.

CHAPTER XXVI.

(ASTIKA PARVA.)—*Co*

1. Having been thus adored by Kadru, the God, having the best horses to [illegible] covered all the sky with blue clouds

2. He commanded the clouds saying. "Pour down your life-giving and beneficial showers." Those clouds, luminous with lightning, then poured abundant water,

3—4. On account of the wonderful and terribly roaring clouds, that incessantly begot water, the sky looked as if the end of the Yuga had come. And in consequence of myriads of waves, caused in the falling torrents, of the deep roars of the clouds, the flashing of lightnings, the violence of the wind, and the general agitation, the sky looked, as if it was dancing in madness.

5. The sky thus became dark, the rays of the sun and the moon disappeared on account of the incessant downpour. And upon Indra's causing this downpour, the Nagas became exceedingly delighted.

6. The world became full of water; the cool and clear water reached even the nether regions.

7. When there became countless watery waves, the snakes with their mother reached the island called *Ramaviaka*.

Thus ends the twenty-sixth chapter, Sauparna in the Adi Parva.

CHAPTER XXVII.

PARVA.)—*Continued.*

Souti said :-

1. The Nagas became exceedingly glad on being wetted by the great shower; and carried by the bird (Garuda) they soon arrived at the island.

2. That island was assigned by the creator as the abode of Makaras. Coming there they first saw the fearful *Lavana*.

3. They with Garuda saw the charming woods, washed by the waters of the sea and resounding with the music of the birds.

4. There were beautiful trees full of various fruits and flowers, there were also charming mansions and many tanks with lotuses.

5. It was adorned with many beautiful lakes of pure water; it was refreshed with sweet incense-breathing breezes.

6. It was adorned with many trees that only grow on the *Malaya* hill, as high as the high heavens. It, being shaken by the breeze, dropped showers of flowers.

7. There were also various other trees whose flowers were scattered about breeze. It seemed, as if these trees the Nagas with a shower of rain in the shape of their flowers.

8. It was charming, beautiful and dear to the Gandharvas and always gave them pleasure. It was full of bees, intoxicated with the honey they sucked. The sight of its appearance was exceedingly beautiful.

9. It was beautiful, beneficial, holy and charming to all. Echoing with the sweet notes of various birds, it much delighted the sons of Kadru.

10. Having arrived at that forest, the snakes very much enjoyed themselves, and then they commanded the king of the birds, Garuda of great strength,

11. "Take us to some other beautiful islands with pure water. O bird, you must have seen many beautiful countries when coursing through the sky."

12. Having reflected for some time he (Garuda) asked his mother, "Why, O mother, am I to do the bidding of these snakes?"

Vinata said :—

13. O best of birds, from misfortune I have become a slave of my husband's second wife. The snakes caused me to lose the wager by deception; and thus have I become a slave.

14. When his mother told him the reason, the bird in great sorrow said to the snakes.

15. "Tell me, O snakes, by bringing what, or gaining what knowledge or doing what great work, we may be freed from this state of slavery.

Souti said :—

16. Having heard him the snakes said, "Bring the Ambrosia by force. Then, O bird, you will be freed from slavery."

Thus ends twenty-seventh chapter, Sauparna, in the Adi Parva.

CHAPTER XXVIII.

(ASTIKA PARVA.)—*Continued.*

Souti said :—

1. Thus told by the snakes, Garuda said to his mother, "I shall go to bring the Ambrosia, but I wish to eat something. Tell me where to get it."

2. The Nishadas have their homes in a remote place in the midst of the ocean. Eat thousands of Nishadas and bring the Ambrosia.

3. But let not your heart be ever set on killing a Brahmana. A Brahmana is not to be killed amongst all creatures; he is like the fire.

4. A Brahmana, when angry, becomes like the fire or the sun or the poison or a

weapon. A Brahmana is declared to be the Lord of all creatures. For these and other reasons the Brahman is adored of all.

5. O child, he is never to be killed by you even if you be angry. Enmity with Brahmanas is never proper under any circumstances.

6. O sinless one, neither fire nor the sun does consume so much as does a Brahman of rigid austerity when angry.

7. You must know a good Brahmana by these indications. A Brahmana is the first-born of all creatures, the best of four castes, the father, master and teacher of all.

Garuda said :—

8. O mother, what form a Brahmana has? What is his character, and what is his power? Does he shine like fire or is he of gentle mein?

9. O mother, you should tell me, who ask you, the auspicious indications by which I shall be able to recognise a Brahmana.

10. O son, know him to be a Brahmana who will torture you like a fishhook, or burn you like a hot charcoal, when he will enter into your throat.

" You must not kill a Brahmana even in anger." Out of affection for her son Vinata again said,

12. "Know him to be a good Brahmana who will not be digested in your stomach." Vinata again repeated those words from the great love she bore for her son.

Souti said :—

13. Though she knew the matchless strength of her son, yet being exceedingly sorrowful and gentle and deceived by the Nagas, Vinata heartily blessed him, (saying)

Vinata said :—

14. Let Marut protect your wings, let Chandra and Surja protect your back; let Agni protect your head and the Vasus your whole body.

15. I also, my son, shall sit here, wishing for your good and being engaged in ceremonies that will produce you good. Go then, my son, in safety to accomplish your purpose.

Souti said :—

16. Having heard what his mother said, Garuda stretched his wings and rose to the skies, and then being endued with great strength like another he soon came upon the Nishadas, becoming exceedingly hungry like

17. Bent upon destroying th he raised up a great storm o covered the whole sky. He sucked up water from the ocean and shook the trees growing on adjacent mountains.

18. Then the king of birds, opening his great mouth, stopped the road of the Nishadas, and the Nishadas too went into his open mouth flying in fright.

19. As birds in great affliction rise by thousands into the skies when the trees of the forest are shaken in a great storm, so the Nishadas, blinded by the dust raised by the storm, entered into the wide-opened mouth of the great snake-eater.

20. Then the hungry bird, the chastiser of his enemies, who is endued with great strength and who moves with the greatest speed to acheive his end, closed his mouth, thereby killing thousands of Nishadas who followed the occupation of fishermen.

Thus ends the twenty eighth chapter, Sauparna, in the Adi Parva,

CHAPTER XXIX.

(ASTIKA PARVA.)—*Continued.*

Souti said

1. A Brahmana with his wife had entered into his throat and he began to burn the bird's throat like a flaming piece of charcoal.—The great bird addressed him thus,

2. " O best of the twice born, soon come out of my mouth. I open it for you. A Brahmana will never be killed by me, even if he is always engaged in sinful acts."

3. When Garuda addressed the Brahmana thus, he said, " Let my wife who is a Nishada come out with me."

Garuda said :—

4. Take the Nishada with you and come out at once. Save yourself without delay, for you are not yet digested by the heat of my stomach.

Souti said :—

5. Thereupon the Brahmana came out with the Nishada woman, and eulogis Garuda went to the country where he desi to go.

6. When the Brahman with his wife came out, the king of the birds, fleet as mind, stretching his wings, rose to the sky.

7. He then saw his father, and hailed by him, made him proper answer. And the great Rishi then asked him,

8. My son, are you doing well? Do you get sufficient food every day. Is there plenty of food for you in the world of men?

9. My mother is well; and so is my brother and so am I. But, father, I do not get sufficient food, and therefore my happiness is not complete.

10. I have been sent by the snakes to get the Ambrosia, which is not easy to get. (However) I shall bring it to-day in order to emancipate my mother from her slavery.

11. My mother commanded me to eat the Nishadas. I have eaten them by thousands, but my hunger is not appeased.

12. O great one, point out to me some other food, by eating which, O Lord, I can bring the Ambrosia by force. You should point out some food which can appease my hunger and thirst.

Kashyapa said:—

13. This lake you see before you is very sacred. It is even known in the celestial regions. There is an elephant with its face downwards continually dragging a tortoise which is his elder brother.

14. I shall speak to you in detail their hostility in the former life. Hear from me the true story, the proof of which is their presence here.

15. There was in the olden time a great Rishi, named Vivavasu, who was of exceedingly angry disposition. He had a younger brother, named Supratika, a great ascetic.

16. That great Rishi was not willing to keep his wealth joint with his brother. Supratika always spoke of a partition.

17. Some time after Vivavasu told his brother Supratika, "It is from foolishness, blinded by wealth, that many wish to divide (paternal) wealth.

18—19. But as soon as it is partitioned, they begin to quarrel from the blindness arising from wealth. And enemies in the guise of friends, cause estrangement between ignorant and selfish brothers. They confirm their quarrels by pointing out faults, and thus they fall one by one.

20. Absolute ruin very soon overtakes those (brothers) that are separated. Therefore, good men never approve of the partition amongst brothers.

21. Who, when divided, do not have any regard for *Sastras or Gurus*. As you, without regarding my advice, impelled by the desire of separation, wish to partition teh

22. For this, O Supratika, you will become an elephant." Thus being cursed Supratika told Vivavasu,

23. "You will become an aquatic tortoise." Thus being cursed by each other Supratika and Vivavasu,

24. Both fools now live as a tortoise and an elephant. Owing to their wrathful nature they have both become inferior animals.

25. They are both engaged in hostilities with each other. Proud of their great strength and the weight of their body, in this lake, these two huge creatures are now engaged in their old hostilities.

26—27. Look, the handsome elephant is coming to the lake. Hearing his roar the huge tortoise rises up, violently agitating the water of the lake; and seeing him the elephant, coiling his trunk, rushes into the water.

28. The greatly powerful elephant, with the motion of his tusks and forepart of his trunk and with tail and feet, violently agitates the water of the lakes full of fishes.

29. The greatly powerful tortoise also, with its head up, comes to the fight. The elephant is six *Yoyonas* in height and twice that measure in circumference.

30. The tortoise is also three *Yoyonas* in height and his circumference is ten *yoyonas*. Eat up both of these animals, madly engaged in battle and bent upon killing each other.

31. (After eating them), accomplish the task you desire to perform. Eating the fearful elephant which looks like a huge mountain and a huge msss of clouds, go and bring the Ambrosia.

Souti said:—

32. Having said this to Garuda, he blessed him, saying,

33—34. "O oviparous one, let good come to you when you engage in battle with the celestials. Let water-pots filled to the brim, let Brahmanas, kine and other auspicious objects bless you. In the battle with the powerful celestials

35. Let *Riks, Yayus, Shaman*, the sacred sacrificial *ghee*, all the mysteries, and all the Vedas become your strength."

36. Having been thus addressed by his father, Garuda went to the side of the lake. He saw it full of clear water and full of birds of various kinds flying all around.

37. Remembering his father's words, the swift-flying great bird seized the elephant and the tortoise, one in each claw.

38. The great bird then soared high into the sky. Coming to a holy shrine, called *Alamva*, he saw many celestial trees.

39. Struck by the wind raised by his wings, the trees began to tremble in fear. Those trees, with golden boughs, feared that they would be broken down.

40. Thereupon the bird, seeing the that are capable of giving every thing, were trembling in fear, went to other trees of matchless appearance.

41. And those big trees were adorned with fruits of gold and silver, and with branches of precious gems; and they were washed by the waters of the sea. There was a big banian amongst them.

42. The great tree spoke to the best of the birds, who was flying away with the speed of the mind, saying,

43. "Sit down on this big branch of mine which extends a hundred *yoyanas*; and eat the elephant and the tortoise."

44. When the best of birds, huge as a huge mountain and of great swiftness, alighted on the tree, the abode of thousands of birds, it trembled; and the bough, full of leaves, was broken.

Thus ends the twenty ninth chapter, Saupurna, in the Adi Parva.

CHAPTER XXX.

(ASTÍKA PARVA.)—*Continued.*

Souti said :—

1. The moment the branch of the tree was touched by the greatly powerful Garuda with his feet, it broke down. As it was about to fall, it was caught by him.

2. As he cast his eyes in wonder on the broken branch of the tree, he saw that the Valikhilya Rishis were hanging form it, with their heads downwards.

3. Having seen the holy Rishis thus suspended, he said to himself, "These Rishis of great penances must not be killed.

4. If the bough fell down, the Rishis will be killed." Reflecting thus, the mighty bird held more firmly the elephant and the tortoise.

5. The king of birds, from the fear of killing the Rishis, and from the desire of saving them, held the bough in his beaks and rose on his wings.

The great Rishis, seeing this act which was beyond the powers of the celes- was filled with wonder, and they gave the great bird a name.

7. They said,—"As this great bird rises on its wings with a heavy burden, let the best of the birds, the eater of snakes, be called *Garuda*."

8. Then shaking the mountains, the bird slowly moved onward in the sky, and when he was thus going he saw many countries underneath.

9. Wishing to save the Valikhilyas he could not find a (proper) place to sit on. At last he went to that best of mountains, called Gandhamadana.

10. There did he saw his father, Kashyapa, engaged in ascetic devotions. His father also saw that great bird of divine form,

11. And of great splendour, strength and energy, as swift as the wind or the mind, huge as a mountain peak, a ready smiter as a curse of a Brahmana,

12. Inconceivable, indescribable, fearful to all creatures, possessed of great powers, terrible, as full of splendour as Agni himself,

13. Incapable of being overcome by the Devas and Danavas, capable of splitting mountains, and of sucking the ocean,

14. Capable of destroying the three worlds, and as fierce-looking as Yama himself. The greatly illustrious Kashyapa, seeing him approach, and knowing his intention, thus addressed him,

Kashyapa said :—

15. My son, do not commit a rash act, for you will then have to suffer pain. The Valikhilyas, that support on the rays of the sun, if angry, can blast you.

Souti said :—

16. Therefore, Kashyapa for the sake of his son, propitiated the greatly fortunate, exceedingly ascetic and sinless Valikhilyas.

Kashyapa said :

O great Rishis, the rise of Garuda is for the good of all creatures. He is trying to accomplish a great act, and therefore, you should give him permission.

Souti said :—

18. The great ascetics, having been thus addressed by the illustrious Kashyapa, quitting the bough, went to the sacred Himalayas to observe ascetic penances.

19. When the Rishis went away, the son of Vinata, his voice choked by the bough in his beaks, asked his father Kashyapa,

20. "O illustrious one, where shall I throw this great bough of the tree? O

illustrious one, point me out a place where there is no man."

21. Kashyapa told him of a mountain without human beings, with caves and dales always covered with snow, and inaccessable by ordinary men even in thought.

22. The great bird, carrying the bough the elephant and the tortoise, proceeded in great speed towards that mountain of broad waist.

23. The great bough with which the huge bird flew away could be girt round with a cord made of a hundred hides.

24. The king of the birds, Garuda, flew away one hundred thousand *yoyonas* in the shortest time.

25. Going almost within a moment to the mountain as directed by his father, the bird let fall the great bough. And it fell with a great noise.

26. That king of the mountains trembled, having been struck with the storm, raised by Garuda's wings. The trees thereon dropped showers of flowers.

27. And the peaks of that great mountain, decked with gems and gold, were loosened and fell down on all sides.

28. The falling bough struck down many trees, which, with golden flowers amid their dark leaves, looked like clouds charged with lightning.

29. And these trees, bright as gold, falling down upon the ground and dyed with the mountain metals, looked as if they were bathed in the rays of the sun.

30. Then the best of birds sat on the summit of that mountain and ate both the elephant and the tortoise.

31. The son of Tarksha (Garuda), having thus eaten the elephant and the tortoise, rose on his wings from the top of that mountain summit.

32. Various evil omens appeared before the celestials foreboding fear. Indra's thunder-bolt blazed up in a fright.

33—34. Meteors with flames and smoke, loosened from the welkin, shot down during the day; and the weapons of the Vasus, the Rudras, the Adityas, the Sadhyas, the Maruts and of all other classes of celestials began to fight among one another.

35. Such things had never happened, —no, not even during the war between the Devas and the Danavas. The winds blew with thunder; meteors fell in thousands;

36. The cloudless sky made a tremendous roar. Even he who was the god of the gods, dropped blood.

37. The garlands in the necks of the celestials grew pale and dim, and their splendour was lost. And terrible masses of clouds vomitted thick showers of blood.

38. The dust, raised by the winds, darkened the splendour of the coronets worn by the celestials. Thereupon, Indra with the other celestials, perplexed with fear on account of these evil omens, addressed Vrihaspati thus.

Indra said:—

39. O illustrious one, why have these great disasters suddenly arisen? I do not see any enemy who will oppress us in a war.

Vrihaspati said:—

40. O king of the celestials, O Satakratu, it is from your carelessness and from your fault, and owing to the penances of the illustrious Rishi Valikhilyas,

41. That the son of the Rishi Kashyapa and Vinata, the great bird, capable of assuming any form at will, is coming to take away the *Soma*.

42. And the strongest of all the strong, that bird is capable of taking away the *Soma*. Everything is possible in him. He can achieve even the unachievable.

Souti said:—

43. Having heard this, Indra spoke to those that guarded the Ambrosia, "A greatly powerful bird has determined to take away the *Soma*;

44. I warn you beforehand, so that he may not succeed in taking it by force. Vrihaspati has told me that his strength is matchless."

45. The celestials, when they heard it, were astonished, and they took precautions. They stood surrounding the Ambrosia, and the greatly powerful Indra stood with them,—thunder-bolt in hand.

46. The celestials wore wonderful and greatly valuable breast-plates of gold, set with gems;

47. They wore bright leather armours of great toughness, and wielded various sharp weapons of terrible forms,

48. All emetting fire with smoke, and all raised up by the best of the celestials.

49. They were armed with many discuses, iron maces, spikes, lances, tridents, battle-axes and various other sharp-pointed missiles, polished swords and maces of terrible forms, all suited to their respective bodies.

50. Armed with these bright weapons and adorned with all celestial ornaments,

the celestials, having their fear allayed, waited there (ready to meet Garuda).

51. The celestials of matchless strength, energy and splendour, capable of splitting the cities of the Asuras, displayed themselves in forms resplendent as the blazing fire; they all resolved to protect the Ambrosia (at all hazard).

52. And in consequence of the celestials' standing there, and owing to hundreds of thousands of maces furnished with iron spokes, that battle-field looked like another firmament illuminated by the rays of the sun.

Thus ends the thirtieth chapter, Sauparna, in the Adi Parva.

CHAPTER XXXI.

(ASTIKA PARVA.)—*Continued.*

Saunaka said:—

1. O son of Suta, what was the fault of Indra and what was his carelessness? How was Garura born owing to the penances of the Valikhilyas?

2. Why had Kashyapa, a Brahmana, the king of the birds for his son? Why was he invincible of all creatures and indestructible of all?

3. Why was that bird capable of going every where and mastering any measure of strength at will? I am willing to hear all this, if they are narrated in the Puranas.

Souti said:—

4. What you ask me is narrated in the Puranas. O Brahmana, listen to them. I shall briefly narrate them all.

5. When Prajapati Kashyapa from the desire of begetting offspring was engaged in a sacrifice, the Rishis, the Devas, and the Gandharvas all gave him help.

6. Indra with Valikhilya Rishis and other celestials were appointed by Kashyapa to bring fuel for the sacrifice.

7. And Lord Indra, taking up according to his great strength a weight which was mountain-like, brought it without any fatigue.

8. He saw on the way some Rishis, as small in size as the thumb, carrying one single stalk of *Palasa* leaf all together.

9. They were exceedingly lean for want of food, and they were much distressed when they fell into an indentation in the road caused by the hoop of a cow.

10. Purander (Indra), madly proud of his strength, saw them with surprise, and laughing at them in derision, passed them, crossing over their heads, and thus grossly insulting them.

11. On this the Rishis became exceedingly angry and was filled with sorrow. They began a great act which was a terror to Indra.

12. Hear, Sir, these excellent Rishis poured *ghee* in the sacrificial fire loudly reciting *Mantras*, saying,

13. "There will be another Indra of all the celestials, capable of going everywhere at will, mustering any measure of strength at will and imparting fear to the present Indra.

14. By the fruit of our penances, let there be born an Indra fearfully strong and fleet as the mind."

15. The Lord of the celestials Satakratu, becoming very much alarmed, went to ask the protection of the great ascetic, the self-controlled Rishi Kashyapa.

16. Prajapati Kashyapa, having heard every thing from Indra, went to the Valikhilyas, and asked whether their act had been successful.

17. Thus addressed, those truthful Rishis said, "Yes, it is done." Then Prajapati Kashyapa pacified them and said,

18. "The present Indra has been appointed the lord of the three worlds by Brahma. O Rishis you are also trying to create another Indra.

19. O excellent men, you should not make the words of Brahma untrue, and I too do not wish to make your desire futile.

20. Let there be an Indra of the winged creatures, endued with great strength. Be gracious to Indra who is suppliant to you."

21. Having been thus addressed by Kashyapa, the Valikhilya Rishis saluted the great Prajapati and spoke thus,

The Valikhilyas said:—

22. O Prajapati, our this action (penance) is for creating an Indra. It is also meant for a son being born to you.

23. Let this successful act be accepted by you; and in this matter, do whatsoever you think good and proper.

Souti said:—

24-25. At this time, the good and illustrious daughter of Daksha, named Vinata, being desirous of having an offspring and having purified herself by bathing after her season of impurity, came to her husband; and Kashyapa spoke to her thus,

26. "O Lady, the sacrifice, commenced by me, has borne fruit. What you have

desired to get, you will get. Two heroic sons will be born in you who will be the lords of the three worlds.

27. Owing to the penances of the Valikhilyas, and by virtue of the desire with which I had began my sacrifice, those sons will be of exceeding good fortune, and they will be worshipped by the three worlds."

28. The illustrious Kashyapa again spoke to her, "Carefully bear these auspicious seeds.

29. These two will be the lords of all the winged creatures. They will be birds, capable of assuming any form at will, and they will be great heroes, respected by all the worlds."

30. The Prajapati then addressed Indra thus,—"You will have two brothers of great power and strength, who will be your helps.

31. O Purander, by them will no injury be done to you. Let your sorrow cease. O Indra, you will remain as the only one Indra in the world.

32. But let not the utterers of Brahma, Brahmanas be ever slighted by you. Let not those, whose words are like the thunderbolt, be again insulted by you."

33. Having been thus addressed, Indra, his fear being dispelled, went to heaven; and Vinata was much pleased, because her desire was accomplished.

34. She gave birth to two sons, Aruna and Garuda, and the undeveloped-bodied Aruna became the fore-runner (charioteer) of the sun.

35. Garuda became the king of the birds. O descendent of Vrigu, listen to his great deeds.

Thus ends the thirty first chapter, Sauparna, in the Adi Parva.

CHAPTER XXXII.

(ASTIKA PARVA).—*Continued.*

Souti said:—

1. O best of the twice born, the celestials, having stood prepared for battle (in the way already narrated), the king of the birds Garuda soon came upon them.

2. The celestials, having seen him of excessive strength, began to tremble in fear; and (having been confused) struck one another with all their weapons.

3. Amongst those that were guarding the *Soma* was Bhaumana (Viswakarma) of matchless strength and of great energy. He was as effulgent as the electric fire.

4. But after a moment's fight he lay as dead, mangled by the king of the birds with his beaks, talons and wings.

5. The great bird, darkening the worlds with the dust raised by the great storm created by his wings, overwhelmed the celestials.

6. Having been overwhelmed with that dust, the celestials fainted away. Those that were guarding the Ambrosia could not see Garuda on account of the dust.

7. Thus Garuda agitated the celestial regions and mangled the celestials with his wings and beaks.

8. Thereupon the celestial, the god of thousand eyes (Indra), commanded Vayu, saying, "O Maruta, it is your work to drive the dust away."

9. Then the mighty Vayu drove the dust; and when darkness thus disappeared, the celestials attacked the bird.

10. When he was attacked by the celestials, he roared in the sky, like the great cloud, frightful to every creature.

11-13. The greatly powerful king of birds, the slayer of enemies, rose on his wings and stayed in the sky over the heads of the celestials, with their lord Indra, who showered on him double edged swords, iron maces, sharp lances, bright arrows and discuses of the form of the sun. Being thus attacked from every side,

14. The king of birds fought the great battle without being weary for a moment, and the greatly powerful son of Vinata, blazing in the sky, attacked the celestials on all sides by his wings and breast, and scattered them in all directions.

15. Mangled by the talons and the beaks of Garuda, copious blood began to flow from the bodies of the celestials.

16. Thus overcome by the king of birds, the Sadhyas fled with the Gandharvas towards the east, the Vasus with the Rudras

17. The Adityas towards the west, and the Ashwinis towards the north. Gifted with great powers, they retreated fighting, and looking back every moment at their enemy.

18-19. Garuda faught with the greatly courageous Ashwakranda, and Ranuka, the bold Krathana, and Tapana, Uluka and Sashana, Nemesha, Puruja and Pulina.

20. The son of Vinata mangled them with his wings, talons and beaks, like the chastiser of foes, the angry Penaki (Siva) at the end of the Yuga.

21. Those greatly powerful and energetic celestials, mangled all over by that great bird, looked like masses of black clouds dropping showers of blood.

22. Thus making the celestials almost dead, the best of the birds went where the Ambrosia was. He saw it surrounded on all sides by fire.

23. The terrible flames of that fire covered whole of the sky, and moved by violent winds, they bent on burning the very sun.

24-25. The illustrious Garuda assumed ninety times ninety mouths, and drinking in many rivers by those mouths, and coming back in great speed, having wings for his vehicle, extinguished the fire with those rivers' water. And extinguishing that fire, he assumed a very small form, wishing to enter into the place where the Ambrosia was.

Thus ends the thirty second chapter, Suparna, in the Adi Parva.

CHAPTER XXXIII.

(ASTIKA PARVA.)—*Continued.*

Souti said:—

1. The great bird, assuming a golden body, bright as the rays of the sun, entered (where the *Soma* was) with great force as a torrent enters the sea.

2. He saw near the Ambrosia a wheel, keen-edged and sharp as the razor, revolving incessantly (round it.)

3. And that fearful instrument of fearful form, as blazing as the blazing sun, was skilfully created by the celestials to cut down the robbers of the Ambrosia.

4. The great bird saw a passage through it, and stopped for a while. Diminishing his body within an instant, he passed through the spokes of that wheel.

5—6. He beheld, within the line of the wheel, stationed there to guard the *Soma*, two great snakes, as blazing as the blazing fire, having tongues like lightning, power incomparable, face and eyes emitting fire, poisonous, terrible, always in anger and always in activity.

7. Their eyes were winkless and always inflamed in anger. He who was even seen by any of the two was instantly reduced to ashes.

8. The great bird (Suparna) suddenly covered their eyes with dust, and thus making them blind, he attacked them from all sides.

9. The son of Vinata, that ranger of the sky, attacking their bodies, mangled them into pieces; and he then without the least delay came to the place where the *Soma* was.

10. The mighty son of Vinata, taking up the Ambrosia from the place where it was, rose on his wings, breaking the instrument into pieces.

11. He soon came out, but he did not drink the Ambrosia. He then proceeded on his way without the least fatigue, darkening the splendour of the sun.

12. The son of Vinata then saw Vishnu on his way in the sky, and Narayana was pleased with him for his self-denial.

13. The undeteriorating Diety said to the great bird, "I am willing to grant you a boon." Thereupon the bird said, "I want to stay above you."

14. He again said to Narayana, "I want to be imortal, and free from disease without drinking the Ambrosia."

15. Vishnu said to the son of Vinata, "Be it so." Receiving these two boons, Garuda said to Vishnu,

16. "I shall also grant you a boon." Thereupon Vishnu asked the mighty carrier of great weights to become his vehicle.

17. He placed the bird on the flag-staff of his car saying, "Thus shall you stay above me." And the bird said to Narayana, "Be it so,"

18. Mocking the wind with fleetness, he then swiftly proceeded on his way, and when the great bird was thus going away, Indra hurled at him his thunder-bolt.

19. The best of birds, Garuda, when carrying away the Ambrosia, was thus struck with the thunder-bolt; and being greatly angry, he laughingly spoke to Indra

20. In sweet words, "I shall respect the Rishi, with whose bones the thunder-bolt is made.

21. I shall respect the thunder-bolt and you also. O Indra, I cast a feather of mine, end of which even you will never find.

22. I have not felt the slightest pain being struck by your thunder-bolt." Having said this, the king of birds threw out one of his feathers.

23—24. Seeing that beautiful feather, cast by Garuda, all creatures became exceedingly pleased, and they said, "Let this bird be called Suparna (bird with beautiful feathers)." Seeing this, the diety of thousands eyes, Purandar, was much surprised, and he thought the bird must be a great being. He then addressed him thus,

Indra said :—

25. "O best of birds, I desire to know the limit of your strength. I also desire to form an eternal friendship with you.

Thus ends the thirty third chapter, Sauparna, in the Adi Parva.

CHAPTER XXXIV.

(ASTIKA PARVA.)—*Continued.*

Garuda said :—

1, "O Purander, Let there be friendship between us as you desire. Know, my strength is great and is hard to bear.

2. O Satakratu, the learned do not approve of speaking highly of their own strength or of their own merits.

3. O friend, as we are now made friends, and as you ask me, I will tell you, although self-praise without reason is always improper.

4. O Indra, I can bear, on a single feather of mine, this earth with her mountains forests, oceans, and even you with it.

5. Know, my strength is such that I can bear, without fatigue, even all the worlds put together, with their mobile and immobile objects.

Souti said :—

6. O Saunaka, when the great hero (Garuda) said all this, the great Lord, the king of the celestials, the wearer of the heaven's crown, the possessor of wealth, the benefactor of all the worlds said :—

7. "It is true what you say. Every thing is possible in you. Accept now my sincere and eternal friendship.

8. If you do not require the *Soma*, kindly return it to me. Those to whom you will give it will always quarrel with us.

Garuda said :—

9. There is a reason why I am taking away the *Soma*. I shall not give the *Soma* to any body to drink.

10. O diety of thousand eyes, after I shall place it down, O king of heavens, you can instantly take it up and bring it away.

Indra said :—

11. O oviparous One, I am highly pleased with what you have just now said. O best of birds, accept from me any boon you like to have.

Souti said :—

12. Being thus addressed, Garuda recollecting the sons of Kadru and the slavery of his mother by deception said,

13. "Though I have power to do every thing over all creatures, yet, O Indra, I shall do your bidding. Let the mighty snakes be my food."

14. "Be it so," said the destroyer of the Danavas, and he went to Hari, the god of gods, the great Soul, the lord of *Yogees*.

15. He (Vishnu) sanctioned all that was said by Garuda. The illustrious lord of all the worlds thus spoke to him,

16. "I shall take away the *Soma* when you will place it down." Having said this he bade farewell to Garuda, And Suparn (Garuda) went to the presence of with great speed.

17. He then said to all the joy, "Here have I brought the Am... osi I shall place it on the (sacred) *Kusha* gra...

18. O snakes, drink it after performing your ablutions and religious rites. I have done what you asked me to do.

19—20. Therefore, as you promised, let my mother became free from this day." "Be it so," said the snakes and went to perform their ablutions. In the meantime, Indra taking up the Ambrosia, went away to heaven.

21. The snakes, after performing their ablutions, their daily devotions, and other sacred rites, came in joy to drink the Ambrosia.

22. They saw that the *Kusha* grass on which the Ambrosia had been placed was empty. It had been taken away by a counter act of deception.

23. They began to lick with their tongues the *Kusha* grass in which the Ambrosia had been placed; and by that act, their tongues became divided into two.

24. The *Kusha* grass, from the contact of the Ambrosia, became sacred from that day. Thus did the illustrious Garuda bring the Ambrosia, and bring it for the snakes, but thus were their tongues divided by what he did.

25. Then Suparna (Garuda) lived in that forest with his mother in great joy. The son of Vinata delighted his mother by becoming the eater of snakes, by being respected by all birds and by doing other great acts.

26. He, who will listen to this story or read it to an assembly of Brahmanas, must surely go to heaven, acquiring great merit from its recitation.

Thus ends the thirty fourth chapter, the conclusion of Sauparna, in the Adi Parva.

CHAPTER XXXV.

(ASTIKA PARVA.)—*Continued.*

Saunaka said:—

1. O son of Suta, you have told us why the snakes were cursed by their mother; and why Vinata also cursed her son.

2. You have told us the bestowal of boons on Kadru and Vinata by their husband; you have also told us the names of the two sons of Vinata.

3. O son of Suta, you have not told us the names of the snakes (the sons of Kadru). We are anxious to know the names of the chief ones.

Souti said:—

4. O Rishi, for fear of being lengthy, I shall not mention the names of all the snakes. But hear, I shall only mention the names of the chief ones.

5-16. Shesha was born first and then Vasuki. (There were born) Airavata, Takshaka, Karkotaka, Dhananjaya, Kalakeya, Mani, Purana, Pinjaraka, Elapatra, Vamana, Nila Anila, Kalamasha, Savala, Aryaka, Ugraka, Kalaspotaka, Suramukha, Dodhimukha, Vimalapindaka, Apta, Karotaka, Sankha, Valisikha, Nisthanaka, Himaguha, Nahusa, Pingala, Vahyakarna, Hastipada, Mudgarapindaka, Kamvala, Ashwatara, Kalijaka, Vritta, Samvartaka, Padma, Mahapadma, Sankhamukha, Kushamandaka, Kshemaka, Pindaraka, Karavira, Pushpadanshtraka, Vilwaka, Vilwapandara, Mushikada, Sankhasiras, Purnabhadra, Haridraka, Aparajita, Jyotika, Srivaha, Kauravya, Dhritarastra, Sankhapinda, Virajas, Suvahu, Salipinda, Probhakara, Hastipinda, Pitharaka, Sumukha, Kaunapashana, Kuthara, Kunjara, Kumuda, Kumudakshya, Tettiri, Halika, Kardama, Vahumulaka, Karakara, Akarkara, Kundodara and Mahodara.

17. O best of the twice-born, I have told you the names of the chief snakes. For fear of being tedious, I have not told you the names of the rest.

18. O Rishi, the sons and the grandsons of the snakes were innumerable, therefore, I shall not mention their names to you.

19. O Rishi, the number of snakes defies calculation in this world. There are many thousands and millions of the snakes.

Thus ends the thirty fifth chapter, Astika, in the Adi Parva.

CHAPTER XXXVI.

(ASTIKA PARVA.)—*Continued.*

Saunaka said:—

1. O child, you have told us of many greatly powerful and unconquerable serpents. What did they do after hearing of the curse?

Souti said:—

2. Illustrious and famous Shesha, having left (his mother) Kadru, practised austere penances, living on air and rigidly observing vows.

3. He practised his penances, going to Gandhamadana, Vadari, Gokarna, the forest of Pushkara and the foot of the Himalayas.

4. He passed his days in these sacred places, rigidly observing his vows, completely controlling his passions and concentrating his mind.

5. The Grandsire saw him with knotted hair, clad in rags, his flesh, skin and senews dried up owing to the austere penances he was practising.

6. The Grandsire, addressing that penance-practising ascetic, said, "O Shesha, what are you doing? let the welfare of the worlds also engage your thoughts.

7. O sinless one, you are giving pain to all creatures by your austere penances. O Shesha, tell me the desire of your mind."

Shesha said:—

8. My brothers are all of wicked hearts. I do not wish to live with them. Kindly sanction this.

9. They are jealous of one another like great enimies. I am, therefore, engaged in penances. I shall not even see them.

10. They never show any kindness for Vinata and her son, who is our other brother, the bird of the air.

11. They always envy him. He too is much stronger than (all of us), owing to the boon granted by our father, the illustrious and noble Kashyapa.

12. Therefore, I am practising penances, and I shall cast off this body of mine, so that I may not live with them even in another life.

Souti said:—

13. When Shesha thus spoke, the Grandsire told him, "O Shesha, I know the character of your brothers.

14. (And I know also) their great danger owing to their offence against mother. O snake, a remedy has been already provided by me.

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15. You should not grieve for your brothers. O Shesha, whatever you desire poto ssess, ask it from me.

16. I am highly pleased with you and I shall grant you a boon to-day. O best of snakes, it is very good that your heart has been set on virtue. Let your heart be more and more firmly set on virtue."

Shesha said :—

17. O divine Grandsire, O lord of all, I ask this boon,—let my heart always delight in virtue and in blessed penances.

Brahma said :—

18. O Shesha, I am highly pleased with your self-denial and love of peace. By my command let the following act be done by you for the good of all creatures.

19. Bearing properly and well, this earth which is so very unsteady, towns retreats and seas, with all her mountains and forests with her O Shesha, remain in the way as she may be steady.

Shesha said:—

20. O divine lord of all creatures, O granter of boons, O lord of the earth, O the lord of every created thing, O the lord of the universe, I shall hold the earth steady, as you command. O Prajapati, place it upon my head.

Brahma said :—

21. O best of snakes, go underneath the earth. She herself will make a passage for you. O Shesha, you will certainly do what is highly valued by me by holding the earth (on your head.)

Souti said :—

22. The elder brother of the king of the snakes, entering into a hole, went to the other side of the earth. He held that goddess (earth) with her belt of seas all around her.

Brahma said :—

23. O Shesha, O best of snakes, you are the Dharma, because you hold the earth alone with your huge body, with every thing on her, what I myself and Indra can do.

Souti said :—

24. Thus does the snake, Shesha, the greatly powerful lord Ananta, live underneath the earth, alone supporting the world at the command of Brahma.

25. Then the Grandsire, the illustrious lord of the imortals, gave Suparna (Garuda), the son of Vinata as Ananta's help.

Thus ends the thirty-sixth chapter, in the Adi Parva.

CHAPTER XXXVII.

(ASTIKA PARVA.)—*Continued.*

Souti said :—

1. The best of snakes, Vasuki, hearing the curse of his mother, pondered over how to make it abortive.

2. He held a consultation with all his brothers, Airavata and others, who were virtuous.

Vasuki said :—

3. O sinless ones, the curse on us is well-known to you. We should try to neutralise it.

4. Remedies exist for all curses, but no remedy can avail those who are cursed by their mother.

5. Hearing that this curse was uttered before the immutable, the infinite and the true one, my heart trembles.

6. Our annihilation has certainly come; otherwise the immutable Lord should have prevented our mother from uttering the curse.

7. Therefore, let us consult to-day how we may secure the safety of the snakes. Let us not waste time.

8. You are all wise and discerning. We shall all consult together, and find out a means of deliverence,

9. As did the celestials, in the days of yore, to regain the lost Agni who had concealed himself within a cave, so that the sacrifice of Janamejaya for the destruction of the snakes may not take place, and so that we may not meet with our destruction.

Souti said :—

10. Thus addressed, all the offspring of Kadru assembled together; they were all wise in counsel, and they gave their opinions (one after the other.)

11. One party said, "We shall assume the guise of Brahmana Rishis and asked Janamejaya not to hold the sacrifice."

12. Others, thinking themselves wise, said, "We shall all become his favourite counsellors.

13. He will then certainly ask our advice in all things, and we shall then give him such advice as may obstruct the sacrifice.

14. The king, thinking us wise, will certainly ask our advice about his sacrifice, and we shall say, "Don't hold it."

15. We shall point him out many evils in this world and the next, with reasons and causes, so that the sacrifice may not take place.

16—17. (We can do this also) ; let one of the snakes by biting kill the persons, who will try to do good to the king, and who will be well-acquainted with the rites of the Snake-sacrifice and who will be appointed as the sacrificial priest. And by their death, the sacrifice will not be completed.

18. We shall also bite those who are acquainted with the Snake-sacrifice and who may be appointed as the *Ritwijas* of the sacrifice. Thus we shall obtain our object."

19. Some other snakes, who were kind-hearted and virtuous, said, "Your this advice is not good. It is not proper to kill Brahmanas."

20. That remedy is proper in a danger which rests on righteousness. Unrighteousness finally destroys the world."

21. Other snakes said:—"We shall estinguish the sacrificial fire by becoming clouds luminous with lightning, and pouring down showers."

22. Other good snakes said, "Let us go in the night and steal away the vessel of the *Soma*. This will obstruct the sacrifice.

23. Or let the snakes go in hundreds and thousands to the sacrifice, bite every one, and thus create a terror.

24. Or let the serpents defile the pure food with their urine and dung."

25. Others said, "Let us become the *Ritwijas* of the king and obstruct the sacrifice by saying at the very outset,—'Give us our Dhakshina."

26. The king being placed in our power, will do whatever we will ask him to do." Other said, "When the king will play in the waters,

27. Let us carry him to our home and kept him bound, so that the sacrifice may not take place." Others, thinking themselves wise, said,

28. "Let us go to the king and bite him, so that our object may be accomplished. By his death the root of all evil will be destroyed.

29. O snake, that hears by the eyes, this is the final result of our deleberations. O king, do speedily what you think proper.

30. Having said this, they all eagerly looked at the best of the snakes, Vasuki. And Vasuki, after reflecting a while, told the snakes,

31. "O snakes, your this final determination does not seem worthy of adoption. The advice, that you all give, are not to my liking.

32. What can I suggest which would be for your good! I think the favour of (our father) the illustrious Kashyapa can alone do us good.

33. O snakes, my mind does not know which of your suggestions to adopt for the welfare of my race and mine.

34. It is this that makes me so anxious, for the credit and the discredit of the act will rest on me alone.

Thus ends the thirty-seventh chapter in the Adi Parva.

CHAPTER XXXVIII.

(ASTIKA PARVA.)—*Continued.*

Souti said :—

1. Having heard the words that fell from the snakes and also what fell from Vasuki, Elapatra addressed them thus,

2. "That sacrifice is not such as would be prevented, and Janamejaya of the Pandava race, who is our great terror, is not such as he can be obstructed.

3. O King, he who is afflicted by Fate, has his recourse to Fate alone. Nothing else can be his refuge.

4. O best of the snakes, the root of our terror is Fate, and therefore, Fate alone must be our refuge. Listen to what I say.

5—6. O best of the snakes, when that curse was uttered, I lay in fear, crouching on my mother's lap. O best of the snakes, O Lord, O snake of great splendour, I heard from that place the sorrowing gods speaking to the Grandsire saying,

The Celestials said :—

7. O Grandsire, O god of gods, who but Kadru, after getting such dear children, can curse them even in your presence!

8. O Grandsire, you have also said, "Be it so." We wish to know the reason why you did not prevent her.

Bramha said :—

9. The snakes have multiplied, they are cruel, terrible in form, and deadly poisonous. I did not prevent Kadru (from uttering the curse) from the desire of doing good to all creatures.

10. The poisonous serpents that have always the biting propensity, those that bite for little faults, and those who are sinful, will be destroyed, but not those that are virtuous.

11. Hear, how the snakes may escape from this dreadful calamity when the time will come,

12. There will be born in the race of *Yayavaras*, a great Rishi, known by the name of Jaratkaru, who will be intelligent, greatly ascetic and self-controlled.

13. That Jaratkaru will have a son, named Astika, who will also be a great Rishi. He will put a stop to the Snake-sacrifice. Those snakes that will be virtuous will escape (from the Snake-sacrifical fire.)

The Celestials said :—

14. O Brahma, in whom will Jaratkaru, the foremost of the Rishis, gifted with great powers and asceticism, beget that illustrious son ?

Bramha said :—

15. The best of Brahmanas, the greatly powerful (Jaratkaru) will beget a greatly powerful son on his wife who will bear the same name as his.

16. Vasuki, the king of the snakes, has a sister, named Jaratkaru ; the son I speak of will be born in her womb, and he will save the snakes.

Elapâtra said :—

17. The celestials said to the Grandsire, "Be it so," and the lord Brahma, having said all this to the celestials went to heaven.

18—19. O Vasuki, I see before me your that sister, known by the name of Jaratkaru. To save us from this great calamity, give her as a gift to the Rishi Jaratkaru of rigid vows, who will roam about begging for a bride. This means of our safety has been heard by me.

Thus ends the thirty eighth chapter, Astika, in the Adi Parva.

5. The celestials with Vasuki addressed the Grandsire thus,—"O lord, Vasuki is suffering from the fear of the curse.

6. You should draw out the dart, begotten by his mother's curse, which pierces the heart of Vasuki who is desirous of the weal of his race.

7. The king of the snakes is always our friend and benefactor ; O lord of the gods, be gracious to him, and remove the fever of his mind.

Bramha said :—

8—9. O immortals, I have thought in my mind what you have said. Let the king of the snakes do what Elapatra had told him before. The time has come. The wicked only will be destroyed, and not the virtuous.

10. Jaratkaru is (already) born ; that Brahmana is now engaged in penances. Let him (Vasuki), at the proper time, give his sister to Jaratkaru.

11. O celestials, what had been said by Elapatra for the weal of the snakes is true. It is not otherwise.

Souti said :—

12. The king of the snakes, afflicted with the curse, having heard what the Grandsire said, commanded all the snakes,—

13. A large number of them who are always attentive to their duties,—to watch the Rishi Jarakaru. He said,—

14. "When the Lord Jaratkaru will ask for a wife, come immediately and inform me of it. The weal of our race depends upon it."

Thus ends the thirty-ninth chapter, Astika, in the AdiParva.

CHAPTER XXXIX.

(ASTIKA PARVA).—*Continued.*

Souti said :—

1. O best of the twice born, hearing what Elapatra said, all the snakes exclaimed in joy, "Well said! Excellent man!"

2. From that day Vasuki carefully kept that maiden, his sister Jaratkaru, and he took great pleasure in rearing her up.

3. Not long after this, the Devas and the Asuras churned the abode of Varuna (Ocean.)

4. And the greatly powerful Vasuki became its churning cord. As soon as this work was done, he appeared before the grandsire.

CHAPTER XL.

(ASTIKA PARVA.)—*Continued.*

Saunaka said —

1—2. O son of Suta, I desire to know why the illustrious Rishi whom you call Jaratkaru came to be so called You should tell us the Etymology of the name of Jaratkaru.

Souti said :—

3—4. *Jara*, means "waste"—*Karu* means "huge." The body of this Rishi was huge, but he reduced it by severe penances. O Brahmana, because he thus reduced his body, he was called Jaratkaru. The sister of Vasuki was called Jaratkaru for the same reason.

5. When the pious Saunaka heard this, he smiled, and addressing Ugrasrava (Souti) said, "It is true."

Saunaka said :—

6. I have heard all that you have narrated. Now I wish to hear how Astika was born.

Souti said :—

7. Vasuki, wishing to bestow his sister on Rishi Jaratkaru, gave the snakes (all necessary) orders.

8. Many years rolled away, but the Rishi of rigid vows, deeply engaged in ascetic devotions, did not seek for a wife.

9. That high-souled Rishi, his sexual passion completely under control, engaged in deep study and devoted to rigid asceticism, fearlessly roamed over the world, having no desire for a wife.

10. O Brahmana, once upon a time there was a king, named Parikshit, born in the race of the Kurus.

11. He was like his grandfather, mighty in arms, the best of all bow-men in battle, and was very fond of hunting.

12. That king of the world roamed about, hunting deer, wild boars, hyena and bufalloes, and various other wild animals.

13. One day, having pierced a deer with an arrow, he slung his bow on his back and entered into a deep forest.

14. He searched for it in the forest here and there, as Rudra did in heaven for the crificial deer which was pierced with his arrow.

15. Never had a deer, pierceed by Parikshit, escaped in the forest with life. This deer, however, wounded as the others, were fled away with speed. It shows the proximity of the king's going to heaven (death).

16. The deer, that the king of men, Parikshit wounded, was soon lost out of his sight, and the king went in pursuit it far into the forest.

17—19. Fatigued and thirsty he came upon a Rishi, in the forest, seated in a cow-shed, drinking the froth oozing out of the mouths of the calves sucking the milk of their mothers. Coming to him with all haste, the king asked that Rishi of great austerity, "O Brahmana, I am king Parikshit, the son of Abhimanyu.

20. Have you seen where the deer pierced by me has gone?" But the Rishi, observing the vow of silence, did not reply to him.

21. The king being angry took up a dead snake with the end of his bow and placed it round the neck of the Rishi, but the Rishi did not prevent him from doing it.

22—23. He did not even say a word, either good or bad. Seeing him in that state, the king cast off his anger and became very sorry. He went away to his capital, and the Rishi remained as he was. The forgiving great Rishi knowing him, that best of kings,

24—25. To be true to the duties of his order, did not curse him. That best of kings, the best of the Bharata race, also did not know that the Rishi was a virtuous man. It is for this that he thus insulted him. This Rishi had a young, greatly powerful and exceedingly ascetic son,

26—27. Who was named Sringi. He was full of wrath, severe in his vows and difficult to be appeased. He sometimes worshipped with great attention his (preceptor) Brahma, seated on his seat and ever engaged in doing good to all creatures. Commanded by him, he was coming home one day,

28—29. When his friend (Krisha) in a playful mood, laughingly spoke to him about his father. The Rishi's son, ever wrathful and like poison itself, hearing what had happened to his father, blazed up in a rage.

Krisha said :—

30. O Sringi, do not be proud. Ascetic as you are and possessed of great powers, (go and see) your father is carrying a dead body (on his shoulder),

31. Don't speak with the sons of the Rishis like ourselves, who are deep in asceticism, who have knowledge of truth and who have attained success.

32. Where is your that manliness, and where are your those proud words, when you see your father carrying a dead snake?

33. O best of Rishis, your father did nothing to meet with this treatment. I am pained as if it has been done to me.

Thus ends the fortieth chapter, Astika, in the Adi Parva.

CHAPTER XLI.

(ASTIKA PARVA.)—*Continued.*

Souti said :—

1. Being thus addressed, and having heard that his father was bearing a dead snake, the powerful Sringi grew exceedingly angry.

2. Looking at Krisha, he softly asked him, "Why does my father bear a dead snake?"

Krisha said :—

3. O dear friend, when Parikshit was roving for the purpose of hunting, he placed the dead snake on the shoulder of your father.

Sringi said :—

4. What harm was done by my father to that miscreant king? Tell me this, O Krisha, and (you will then) see my ascetic powers.

Krisha said :—

5. King Parikshit, the son of Abhimanyu, having wounded a fleet stag with an arrow while hunting, chased it alone.

6. He lost sight of the stag in the wilderness of the forest, and seeing your father he accosted him.

7. But he (your father) was then observing the vow of silence. Oppressed by hunger, thirst and fatigue, the king repeatedly asked your father about the missing deer.

8. But the Rishi, being then under the vow of silence, did not make any reply. Thereupon the king, becoming angry, placed the snake on his shoulder, taking it up with the end of his bow.

9. O Sringi, your father, engaged in devotion, is still in that posture. The king has, however, gone away to his capital (Hastinapur), named after the elephant.

i said :—

10. Having heard that a dead snake had been placed on his father's shoulder, the Rishi's son looked like a blazing fire, his eyes reddened with anger.

11. Inflamed with anger, the powerful Rishi, touching water, cursed the king thus,

Sringi said :—

12.—14. He who has placed the dead snake on the shoulder of my old and lean father,—that miscreant of a king, that insulter of the Brahmanas, the destroyer of the fame of the Kuru race,—will be taken within seven days from to-day to the land of Yama by the snake Takshaka, the powerful king of the serpents, stimulated by my words.

Souti said :—

15. Having thus cursed the king from anger, Sringi went to his father, and saw that he was sitting in the cow-shed, the dead snake (was still) on his shoulder.

16. Seeing that the dead snake was on the shoulder of his father, he was againt inflamed with anger.

17. He shed tears in grief; and addressed his father thus, "O father, hearing the insult offered to you by the miscreant,

18. King Parikshit, I have cursed him from anger. That wretch of the Kurus richly deserves my potent curse. Within seven days from this date the king of snake, Takshaka

19. Will take the sinner to the fearful house of Death." And the father said to the enraged son,

Samika said :—

20. O child, I am not pleased with your act. It is not proper for ascetics to act thus. We live in the domains of that king;

21. We are righteously protected by him, and therefore, we should not mind his faults. The reigning kings should always be pardoned by men like us.

22. O son, if you destroy Dharma, (piety), Dharma will certainly destroy you. If the king does not protect us, we meet with many afflictions.

23. O son, we cannot then perform our religious rites as we desire. Protected by virtuous kings,

24. We achieve great merits; and a share of it always goes to such kings. Therefore, reigning kings are always to be forgiven;

25. Specially Parikshit, who, like his grandfather, protects us as a king should protect his subjects.

26. That penance-practising king was oppressed by hunger and thirst, and he did not know that I was observing the vow of silence.

27. Disasters always befall on a country where there is no king. The king punishes those who grow wicked.

28. The fear of punishment brings in peace, and men thus perform their duties and their rites undisturbed.

29. The king establishes the kindom of heaven. The king protects all sacrifices, and the sacrifices please the celestials;

30. The celestials cause rain, and rain produces medicinal herbs; the medicinal herbs do immense good to mankind.

31. Manu said,—'The ruler of the destiny of men is equal to ten Veda-knowing Brahmanas.'

32. That penance-observing king, oppressed by hunger and thirst, has done this through ignorance of my vow.

33. Why have you, through childishness, done rashly this unrighteous action? O son, that king in no way deserves a curse us.

Thus ends the forty first chapter, Astika, in the Adi Parva.

CHAPTER XLII.

(ASTIKA PARVA.)—*Continued.*

Sringi said :—

1. O father, whether my act was rash or improper, whether you like it or dislike the words spoken by me shall never be vain.

2. O father, I tell you, this can never be otherwise. I have never spoken a lie even jest.

ta said :—

My child, I know, you are greatly rful, and you are very truthful. You ve never spoken a falsehood in your life, nd therefore your curse will never be false.

4. But the son, even when he is grown should always be adviced by his father, that adorned with good qualities, he may rn great renown.

5. You are mere child, and therefore, how much more do you stand in need of counsel! You are always engaged in asceticism. Even the anger of illustrious and high soul- men increases with the increase of their powers.

6. O best of pious men, considering that you are my son and a mere boy, and seeing your rashness, I see I must give you advice.

7. Live, O son, having your mind inclined to peace; live on fruits and roots of the forest. Destroy your anger; but do not destroy the fruits of your asceticism (by giving vent to anger.)

8. Anger diminishes the merits that ascetics acquire with great pains. There is no hope for those who are deprived of virtue.

9. Peacefulness produces success to the forgiving ascetics. Good come to the forgiving men, both in this world and in the next.

10. Therefore, you should always live, being forgiving in your temper and self-controlling of your passions. By forgiveness you will attain to worlds that are beyond the reach of even Brahma.

11. O my son, having adopted peacefulness, I shall do as much as lies in my power. I shall do this. I shall send words to the king, telling him,

12. "O king, you have been cursed by my son, who is a mere child and whose intellect is not yet developed. Seeing your disrespect towards me, (he has done this) in anger."

Souti said :—

13. That great ascetic, observant of vows, moved by kindness, sent a disciple to Parikshit with proper instructions.

14. He sent his disciple, named Gaurmukha, a young man of good manners and of ascetic penances, instructing him to enquire first about the welfare of the king, and then to communicate the real business.

15. Going (to Hastinapur) he soon came to the king, the head of the Kuru race. He entered the king's palace, having first sent the notice of his arrival through a servant.

16. The Brahmana, Gaurmukha, was received in all honours. And then after resting for a while, he told the king in the presence of his ministers, the terrible words of Samika, exactly as he was instructed.

Gaurmukha said :—

17. O king of kings, there lives within your dominions, a Rishi, named Shamika.

18—19. He is greatly virtuous, very peaceful, his passions under control, and a great ascetic. O best of men, a dead snake was placed by you with the end of your bow on the shoulder of this Rishi who was then observing the vow of silence. He himself forgave the act, but his son did not.

20. O king of kings, you have been to-day cursed by him without the knowledge of his father. Takshaka will be your death within seven nights.

21. Shamika repeatedly asked his son to save you, but there is none to falsify his curse.

22. As he has been unable to pacify his angry son, therefore, O king, I have been sent by him to you for your good.

Souti said :—

23. Having heard these terrible words, and recollecting his own sinful act, the king, the descendant of the Kuru race, a great ascetic himself, grew exceedingly sorry.

24. Having heard that the best of the Rishi (Shamika) had been observing the vow of silence, he was doubly afflicted with sorrow.

25. Seeing also the great kindness shown to him by the Rishi, and recollecting his own great sinful act, the king became very penitent.

26. The king, who looked like a celestial, did not grieve so much for hearing that he would die, as for having done that (insulting) act to the Rishi.

27. The king then sent away Gaurmukha, saying "Let the adored Rishi be gracious to me!"

28. When Gaurmukha had gone away, the king in great anxiety consulted with all his ministers without delay.

29. Having consulted with his ministers, the king himself, wise in counsels, caused a palace to be erected on a pillar, guarded day and night by men.

30. For his protection, he placed all around the palace, physicians, medicines and Brahmanas skilled in *Mantras*.

31. Thus being protected on all sides, the king discharged his royal duties, surrounded by his virtuous ministers.

32. None could approach that best of kings there (in that palace.) The air even could not go there, being prevented from entering.

33. When the seventh day came, the best of Brahmanas, Kashyapa, was coming with the intention of treating the king, (if bitten by the snake.)

34. He had heard all that had happened; he had heard that the best of snakes, Takshaka would take the king to Yama's abode.

35. He thought, "I will cure the king bitten by the best of the snakes. By this I may gain both wealth and virtue."

36. The king of the snakes, Takshaka, saw on the way, Kashyapa, going with the intention of curing the king. He appeared before him in the form of a Brahmana.

37. Thereupon the king of the snakes spoke to the best of the Rishis, Kashyapa, saying, "Where are you going with such speed? What is the business upon which you are going?

Kashyapa said:—

38. The best of snakes, Takshaka, will to-day burn the chastiser of his enimies, king Parikshit of the Kuru race;

39. O amiable man, I am going in haste without loss of time, to curat that king of immeasurable prowess, the sole representative of the Kuru race, when he will be bitten by the king of snakes, who is as powerful as Agni.

Takshaka said:—

40. O Brahmana, I am that very Takshaka, who will kill that king of the earth. Stop, you cannot cure one who is bitten by me.

Kashyapa said:—

41. I am possessed with the power of learning. Going there, I am sure I shall cure the king bitten by you.

Thus ends the fifty second chapter, Astika, in the Adi Parva.

CHAPTER XLIII.

(ASTIKA PARVA.)—*Continued.*

Takshaka said:—

1. O Kashyapa, if you are able to cure any creature bitten by me, then revive this tree bitten by me.

2. O best of Brahmanas, I burn this banian tree in your sight. Try your best; and show me your skill in *Mantras* of which you have just spoken.

Kashyapa said:—

3. O snake, if you are so minded, [illegible] (the tree then). I shall revive it, though bitten by you.

Souti said:—

4. The king of the snakes, thus addressed by the illustrious Kashyapa, bit that banian tree.

5. The tree, bitten by the illustrious snake, and having embibed his poison, blazed up all around.

6. Having thus burnt the tree, the snake spoke again to Kashyapa, "O best of Brahmanas, try your best, and let this lord of the forest (the banian tree) be revived."

7. The tree was reduced to ashes by the poison of the king of snakes. But taking up the ashes, Kashyapa spoke these words.

8. "O king of snakes, behold my power of learning in this lord of the forest. O snake, I shall revive it in your very presence."

9. And then that best of Brahmanas, the illustrious and learned Kashyapa, revived by his learning the tree which was reduced to a heap of ashes.

10. He first created the sprout, he then created two leaves in it. He then made the stem, then the branches, and then the full-grown tree with leaves and all.

11. Seeing that the tree was really revived by the illustrious Kashyapa, Takshaka

said, "O Brahmana, it is not (at all) wonderful.

12. That you should destroy my poison or the poison of others like me. O king of Brahmanas, O Rishi, wishing to gain what wealth, are you bent on going there?

13. I shall give you the wealth you hope to get from that best of kings, however difficult may it be to get it.

14. O Brahmana, your success is doubtful, for that king is affected with a Brahmana's curse, and the period of his life is also shortened.

15. Your blazing fame, that has overspread the three worlds, will (then) disappear the sun deprived of his splendour.

Kashyapa said:—

16. I go there for wealth. Give it to me, O snake, so that I may go back receiving it from you.

Takshaka said:—

17. O best of Brahmanas, I shall give you wealth more than you hope to get from the king. Therefore do not go.

Souti said:—

18. Having heard what Takshaka said, the best of Brahmanas, the wise and greatly powerful Kashyapa, sat in meditation.

19—20. The greatly powerful man (Kashyapa), ascertaining by his ascetic powers that the period of the life of the king of the Pandava race had really run out, went back, after receiving from Takshaka as much wealth as he desired to possess. On the great Rishi Kashyapa's departure, Takshaka went with speed towards Hastinapur.

21. Takshaka heard, on his way, that the king of the world was living very carefully, protected by poison-neutralising *Mantras* and medicines.

22. Thereupon the snake reflected, saying, "The king must be deceived by me by my *Maya* (power of delusion). But what must be the means?"

23. Takshaka then sent some snakes in the guise of Brahmanas with fruits *Kusha* grass and water as presents.

Takshaka said:—

24. Go you all to the king, saying that you have urgent business, and showing no impatience, as if you want to make him a present of the fruits, flowers and water.

Souti said:

They took to the king, *Kusha* grass, water and fruits.

26. The greatly powerful king of kings accepted their presents, and when their business was finished, he said, "Now retire."

27. When those disguised snakes had gone away, the king addressed his ministers and friends, saying.

28. "Eat with me all these fruits of excellent taste, brought by the ascetics."

29. Empelled by Fate, and the words of the Rishi, the king with his mimsters desired to eat those fruits.

30—31. He himself ate the fruit within which Tashaka lay hidden. O Saunaka, when he was eating the fruit, there appeared from the fruit an ugly insect, of shape scarcely descernable, of black eyes and coppery color. The best of kings, taking up the insect, said to his councellors,

32—33. "The sun is setting. I have no longer any fear from the poison to-day. Therefore, let this insect, becoming Takshaka, bite me, so that my sinful act be expitiated and the word of the ascetic may be true. And those councellors, impelled by Fate, approved of the speech of the king.

34. The monarch smiled and placed the insect on his head. His hour (of death) having come, he lost his senses.

35—36. And when the king was smiling, Takshaka, who had come out of the fruit that was offered to the king, coiled himself round the neck of the king. Uttering a tremendous roar, the king of the snakes immediately bit that protector of the world.

Thus ends the forty-third chapter, Astika, in the Adi Parva.

CHAPTER XLIV.

(ASTIKA PARVA)—*Continued.*

Souti said:—

1. The ministers, seeing their king in the coils of Takshaka, became pale with fear, and they wept in great grief.

2—3. Hearing the roars of Takshaka the ministers all fled. And as they were running away, they saw the king of the snakes the wonderful serpent Takshaka, going away through the sky like a streak with the color of the lotus. His coursing through the sky looked like the vermillion line in the middle of the dark masses of a lady's hair.

4. The palace, in which the king was living, blazed up with the poison of the snake. The ministers left it and fled in

14. Whatever creatures are, mobile or immobile, visible or invisible, O you all, hear my words.

15. I am a man, engaged in severe penances, but my ancestors, afflicted with grief, have told me, "Get yourself married to beget a son."

16. Directed by my ancestors, I am roaming in poverty and sorrow all over the world for wedding a maiden whom I shall get as a gift.

17. Let any of those creatures, whom I (now) address, if he has a daughter, bestow her on me who am roving all over the world for a bride.

18. A bride, who bears the same name with me, who will be given to me as a gift, and whom I shall not have to maintain,—(If there is such a bride), O bestow her on me.

19. Thereupon those snakes, who had been appointed to watch Jaratkaru, knowing his intention, gave information to Vasuki.

20. The king of the snakes immediately went to the place where the Rishi was, taking with him his sister, decked with various ornaments.

21. O Brahmana, the king of the snakes Vasuki, having gone there, offered the maiden as a gift to that high-souled Rishi. But he did not at once accept her.

22. The Rishi, thinking her not to be of the same name with himself, and seeing also that the question of her maintenance was not settled, reflected for a while and hesitated to accept her.

23. O descendant of Vrigu, he then asked Vasuki the name of the maiden, and he told him also,—"I shall not maintain her."

Thus ends the forty sixth chapter, Astika, in the Adi Parva.

CHAPTER XLVII.

(ASTIKA PARVA.)—*Continued.*

Souti said:—

1. Thereupon Vasuki said to the Rishi Jaratkaru, "This maiden has the same name as yours. She is my sister and is an ascetic.

2. I shall support her, O best of Brahmanas and therefore accept her. O Rishi, I shall protect her with all my abilities. O best of Rishis, she has been brought up by me for you."

Rishi said:—

3. It is settled between us that I shall not maintain this maiden and she will not do anything that would be displeasing to me. If she does, I shall leave her.

Souti said:—

4. When a promise was given by the snake that he would maintain his sister, Jaratkaru went to the house of the snake.

Thereupon the virtuous and veteran, learned in *Mantras* and observant of rigid vows, accepted her hands, given to him in due rites.

6. He then being much adored by the Rishis lived with his wife in the beautiful house set apart for him by the king of the snakes.

7. In that house was a bedsted covered with valuable coverlets. Jaratkaru slept (in that bedsted) with his wife.

8. The excellent man (Jaratkaru) made an agreement with his wife, saying "You should not do any thing or say any thing that will be displeasing to me."

9. I shall then leave you and no longer live in the house, if you do any such thing. Bear in mind these words that I have spoken.

10. The sister of the snake, in great anxiety and sorrow said, 'Be it so.'

11. The illustrious girl, moved by the desire of doing good to her relatives, served her husband of hard life with the means of Sweta Kakiya, (i e with the wakefulness of the dog, the timidity of the deer and the sharp instinct of crows to understand signs.)

12. One day the sister of Vasuki, when her season of impurity came, bathed according to custom, and went to the great Rishi, her husband.

13. Thereupon she became quick with child, and the embryo was like fire. It was greatly effulgent and was as resplendent as the god of fire himself.

14. It began to grow like the moon of the white fort-night. A few days after, the greatly famous Jaratkaru,

15. Placing his head on the lap of his wife, slept, looking like one fatigued. When the Brahmana was thus sleeping, the sun entered the summit of the western mountain.

16. O Brahmana, as the day was fading away, fearing the loss of (Jaratkaru's virtue, the excellent sister of Vasuki grew very anxious.

17. (She thought) "What shall I do now? Shall I wake my husband or not? He leads a hard life, and he is virtuous. How can I act so that I may not offend him?

18. On the one hand is his anger, and on the other is his loss of virtue. The loss of virtue is the greater evil of the two; this is my belief.

19. But if I wake him, he will surely be angry. If the time for prayer passes away (without his doing it,) he will certainly sustain the loss of virtue.

20.—21. Having thus thought over the matter, the sweet-voiced snake Jaratkaru, thus spoke to the Rishi, resplendent with asceticism and lying like a mass of flame, "O great Lord, arise, the sun is setting."

22. O Illustrious man, O Rishi of rigid vows, perform your Sandha (prayer) after touching water. The time for Agnihotra has come. These moments are beautiful, and fearful also.

23. O Lord, the evening is now gently covering the western sky. Having been thus addressed, the illustrious great ascetic Jaratkaru,

24. His lips quivering in anger, spoke these words to his wife, "O snake, you have insulted me.

25—26. I shall no longer live with you. I shall go away whence I came. O lady of the snake-race, I know it for certain, the Sun has no power to set (at the usual time) if I remain asleep. A man cannot remain in the place where he is insulted,

27. Far less can remain a man like me, who am religious and those who are like me. Being thus addressed by her husband, the heart of the sister of Vasuki began to tremble (in fear).

28. She spoke to him, "O Brahmana, I have not waken you from any desire of insult.

29—30. I have done it lest your virtue suffer any loss." Thus being addressed by his wife, the great Rishi Jaratkaru,—possessed with anger and desirous of forsaking his wife, said to the snake, "O lady of the Naga race, I have never spoken a falsehood, therefore I shall go.

31. This was my agreement made with you and your brother. O amiable lady, I have passed happily with you. O fair lady, tell your brother,

32. When I am gone, that I have left you. On my going away, you should not grieve for me."

33—35. Having been thus addressed, the beautiful Jaratkaru, was filled with anxiety and sorrow. Her eyes were full of tears, her face was colourless with fear and her voice choked with sobs. She mustered courage, but her voice was trembling. She joined her hands and thus addressed the Rishi Jaratkaru, "O virtuous man, it is not proper for you to leave me.

36. You are always in virtue, so am I,—I am always engaged in doing good. O best of Brahmanas, the object for which I was bestowed on you,

37—38. Has not been as yet accomplished. Unfortunate am I! What shall I speak to Vasuki? O excellent Rishi, the son, desired by my relatives afflicted by their mother's curse, to be begotten by you on me, is not as yet born. The welfare of my relatives depends on the son begotten by you.

39. Moved by the desire of doing good to my race, so that my connection with you be fruitful, O Brahmana, I entreat you not to go away.

40. O excellent one, high-souled as you are, why should you leave me who have committed no fault? My conception is not yet apparent."

41. Thus addressed, the great ascetic Rishi spoke to his wife Jaratkaru, these words, proper and suitable to the occasion.

42. O fortunate lady, the being that is now in your womb, is like the god of fire himself. He is a Rishi, greatly virtuous and a master of the Veda and the Vedangas."

43. Having said this, the virtuous and great Rishi Jaratkaru went away, his heart firmly fixed on practising severest asceticism again.

Thus ends the forty seventh chapter, Astika, in the Adi Parva.

CHAPTER XLVIII.

(ASTIKA PARVA.)—*continued.*

Souti said:—

1. O ascetic Rishi, as soon as her husband was gone, Jaratkaru went to her brother and told him all that had happened.

2. Hearing this greatly evil news, the king of the snakes spoke to his miserable sister, he being more miserable than she was.

Vasuki said:—

3. O amiable sister, you know the object for which you were bestowed (on the Rishi,) If a son be born for the good of the snake race,

4. That greatly powerful being will be able to save us from the Snake-sacrifice. The Grandsire told this to the celestials in olden times.

5. O Fortunate one, are you quick with child by that best of Rishis? My heart's de-

sire is that my bestowal of you on that wise man may not be fruitless.

6. It is not proper for me to ask you such a question, but I ask you from the gravity of the matter.

7. Knowing that it is not possible to get back your husband, ever engaged in severe asceticism, I shall not follow him; he may curse me.

8. O amiable sister, tell me all that your husband has done, and thereby (relieve me by drawing out the terribly painful dart that is implanted in my heart.

9. Jaratkaru, having been thus addressed, consoled the king of the snakes, Vasuki spoke thus.

Jaratkaru said:—

10. Asked by me about offspring, the high-souled great ascetic said, "It is there," and went away.

11. I do not remember him to have spoken a falsehood even in jest. O king, why should he then speak a falsehood in such a serious matters. He said,

12. "O Lady of the Naga race, do not grieve for the result of our union. A son will be born in you like a blazing fire.

13. O Brother, having said this, the Rishi, my husband, went away; therefore, let the great grief in your mind be removed.

Souti said:—

14. Having heard this, Vasuki, the king of the snakes, accepted the words of his sister, saying "Be it so."

15 O Brahmana, the best of the snakes then adored his sister with best regards, with fitting eulogies and gifts of wealth.

16. O Best of the twice born, the greatly powerful and effulgent embryo began to develope like the moon in the white fortnight.

17. O Brahmana, the sister of the snake in due time gave birth to a son with the splendeur of a celestial boy, the destroyers of the fears of (the relatives of) his father and mother.

18. He grew up in the house of the king of the snakes. He studied the Vedas with their Angas from the great Rishi Chyavana, the son of Vrigu.

19. Though he was a mere boy, his asceticism was great; he was gifted with great intelligence and many virtues. He was known in the world by the name of Astika.

20. He was known by the name of Astika, because his father had gone away to the forest, saying *Astika* (one is there), when he was in his mother's womb.

21. Though he was only a boy, yet he was grave and intelligent. He was kept with great care in the palace of the snake-king.

22. He was like the illustrious lord of the celestials, Shulapani (Shiva). He grew up day by day to the infinite delight of all the snakes.

Thus ends the forty eighth chapter, Astika, in the Adi Para.

CHAPTER XLIX.

(ASTIKA PARVA.)—*Continued.*

Saunaka said:—

1. Tell me again in detail all that king Janamejaya asked his ministers to say about his father's ascention to heaven.

Souti said:—

2. O Brahmana, hear all that the king asked his ministers and all that they said about the death of Parikshit.

Janamejaya said:—

3. You know all that happened to my father, and how my illustrious father met with his death.

4. Hearing from you all about my father, I shall do what is proper and good. I shall not do otherwise.

Souti said:—

5. Being asked by that high-souled king Janamejaya, the virtuous and wise ministers thus replied.

The Ministers said:—

6. Hear, O King, what you have asked. Hear an account of that king of the world, your illustrious father's life, and how he left this world.

7. Your father was virtuous, and noble, and a protector of his subjects. Hear, how that high-souled king conducted himself on earth.

8. That virtuous king, virtuously inclined, protected, like Virtue and Justice themselves, the four castes, keeping them in the duties of their respective orders

9. Blessed with fortune and with matchless prowess, he protected the goddess earth. He hated none and had none to hate him.

10. Like Prajapati he looked at all creatures with equal eyes. The Brahmanas, Kshatryas, Vaisyas and Sudras,

11. Engaged in their respective duties, O king, were all impartially protected by him. He maintained widows, orphans, the maimed and the poor.

12. He was handsome, and was like a second *Soma* to all creatures. All were contended and blessed with good fortune by that truthful and greatly powerful king.

13. He was the disciple of Saradatwa in the science of arms. O Janamejaya, your father was the beloved of Govinda (Krishna).

14. He was the favourite of all men and was greatly renowned. He was born in the womb of Uttara when the Kuru race was almost destroyed.

15. Therefore the mighty son of Abhimanyu was called Parikshit. He was learned in the treatise on the duties of kings, and was adorned with all the noble qualities.

16. He had his passions under control, he was intelligent, he was gifted with great memory, he was practiser of all virtues, a conquerer of six passions, a greatly intelligent man, fully acquainted with the science of ethics.

17—18. Your father ruled over his subjects for sixty years. When he died, all the people were extremely sorry. After him, O best of men, you have acquired this hereditary kingdom of the Kurus, (who have been ruling over it) for the last thousand years. O protecter of every creature, you were installed when you were a child.

Janamejaya said :—

19. None was born in our dynasty who did not look after the good of his subjects and who was not beloved by them. See specially the conduct of my grandfathers (five Pandava brothers) who were ever engaged in great deeds.

20. How did my such a noble father meet with his death ? Describe it to me. I am desirous of hearing it.

Souti said :—

21. Thus asked by the king, the ministers, the well-wishers of the king, told him everything as it had happened.

The Ministers said :—

22—23. O king, that monarch, the lord of the world, greatly obedient to all *Sastras* like the first of all beings, became addicted to sports like the best of bow-men, the great warrior and exceedingly powerful [illegible] over to us all state affairs.

24. Once on a time he went into the forest and pierced a deer with an arrow. Having thus wounded the deer, he followed it armed with sword and quiver,

25. Alone on foot. But he could not, however, come upon that lost deer.

26. He, being sixty years old, and therefore fatigued and hungry, saw a great Rishi in that great forest.

27. The King accosted that Rishi, who was then observing the vow of silence, but the Rishi did not make any reply.

28. The fatigued and the hungry king grew angry with the Rishi who sat motionless as a piece of wood in observance of his vow of silence.

29. Knowing not that the Rishi was observing a vow of silence, your father, being angry, insulted him.

30. O excellent one of the Bharata race, he took up from the ground a dead snake with the end of his bow and placed it on the shoulder of that holy Rishi.

31. But that wise man did not speak a word, good or bad, and he did not become angry. He remained as he was, bearing the snake on his shoulder.

Thus ends the forty ninth chapter, Astika, in the Adi Parva.

CHAPTER L.

(ASTIKA PARVA.)—*Continued.*

The Ministers said :—

1. O king of kings, that tired and hungry monarch, having placed the snake on the shoulder of the Rishi, came back to his own capital.

2. The Rishi had a son, born of a cow, named Sringi. He was greatly renowned, exceedingly powertul, and greatly energetic and very wrathful.

3. He used to go to Brahma and worshipped him. Commanded by him, Sringi was one day returning home,

4—5. When he heard from his friend how his father had been insulted by your father. He heard that he was bearing on his shoulder a dead snake as motionless as a piece of wood, without doing any injury to the man who had insulted him thus.

6. O king, (he heard that your father had insulted the Rishi) who was a great ascetic, the best of Rishis, a controller of his passions, a pious and holy man, a door of wonderful deeds, his soul enlightened with asceticism, and his senses and their functions under his complete control.

7. His practices were pious, his speeches pure. He was contented and had no avarice; he had not the least meanness,

nor had he any avarice. He was old, and observant of the vow of silence.

8. And he was the refuge of all creatures. Such was the Rishi whom your father insulted. The son of that Rishi, however, cursed your father in anger.

9. Though that son of the Rishi was but a boy, he had the splendeur of mature age. He speedily touched water and spoke thus in anger,

10—12. With reference to your father, burning as if in effulgence,—"Behold my ascetic powers. The angry and effulgent snake Takshaka, as spoken by me, will burn with his poison, within seven nights hence, the wretch who has placed a dead snake on the shoulder of my sire." Having said this, he went to the place where his father was.

13. Seeing his father, he told him of the curse uttered by him. That best of Rishis sent to your father,

14. A well-mannered and virtuous desciple, named Gaurmukha. After having taken rest for a while, he (Gaurmukha) told every thing to the king (your father,)

15. (Saying in the words of his preceptor) "O king, you have been cursed by my son. Takshaka will burn you with his poison. O great king, be careful.

16. O Janamejaya, your father, having heard these terrible words, took every precaution against the powerful snake Takshaka.

17. When the seventh day arrived, a Brahmana Rishi, named Kashyapa, wished to come to the king.

18. The king of the snakes, Takshaka, saw Kashyapa, and that king of the snakes asked that Brahmana, "Where are you going in a hurry? And what is your business for which you go?"

Kashyapa said:—

19. O Brahmana, I am going where the best of the Kurus, the king named Parikshit is. He will to-day be killed by the snake Takshaka.

20. I am going in a hurry to cure him, so that he, being treated by me, may not be killed by the snake.

Takshaka said:—

21.—22. O Brahmana, I am that very Takshaka. Why do you wish to revive the king bitten by me. Behold my wonderful power. You are incapable of reviving the king bitten by me." Having said this, Takshaka there and then bit a lord of the forest (a banian tree).

23. The tree was reduced to ashes as soon as bitten by the snake; but, O king, Kashyapa, however, revived it.

24. Thereupon Takshaka, in order to tempt him, said, "Tell me what is your desire." and Kashyapa replied to Takshaka,

25. "I am going there with the desire of (getting) wealth." The illustrious Takshaka, (thereupon) told him in sweet words,

26. "O sinless one, take from me more wealth than you expect to get from that king. And then go back."

27. The best of men, Kashyapa, being thus addressed by the snake, and having received from him as much wealth as he desired to get, went back.

28—29. When the Brahman went back, Takshaka went in disguise to that best of kings, your virtuous father, who was then staying with all precautions in his palace; and he burnt him with the fire of his poison. After this (most lamantable event,) you, O best of kings, were installed on the throne.

30. O best of kings, we have told you all that we saw and heard, though the account is terrible and cruel.

31. O best of kings, you have now heard how (your father) the great king of the world was killed, and how Rishi Uttanka was insulted, do what is proper.

Souti said:—

32. Thereupon the chastiser of foes, Janamejaya addressed all his ministers thus.

Janamejaya said:—

33—34. From whom have you heard this wonderful account of the lord of the forest, burnt to ashes by Takshaka, and revived again by Kashyapa? My father could not have certainly died were the poison neutralised by the *Mantras* of Kashyapa.

35. The sinful wretch, the worst of the snakes (Takshaka), thought in his mind,—If the Brahmana revives the king bitten by me,

36. "All the world will laugh at me saying, Takshaka had no poison any longer." Certainly having thought so, he gratified the Brahmana.

37—38. I have, however, devised a means by which I shall punish him. I now wish to hear how you heard and how you saw what happaned in the solitude of the forest,—especially the conversation between Takshaka and Kashyapa. Having heard this, I shall devise means for the destruction of the snakes.

The Ministers said :—

39. O king, hear from whom we heard the conversation between that king of the Brahmanas and the king of the snakes.

40. O king, a certain man had climbed that lord of the forest to collect its dry twigs for sacrificial fuel.

41. He was not seen by the Brahmana or the snake. O king, he too was reduced to ashes with the tree.

42. O king of kings, he was revived with the tree by the power of the Brahmana. That man, a servant of a Brahmana, came to us,

43. And told us in detail what happened between Takshaka and the Brahmana. O king, we are thus able to tell you what we saw or heard. O best of kings, having heard it, do what should be done now.

Souti said :—

44. Having heard the words of the ministers, the king Janamejaya began to weep in grief and squeezed his hands.

45. The lotus-eyed king breathed long and hot breaths; the king shed tears and wept aloud.

46. The king, afflicted with grief and sorrow, shed tears, and touching water according to the form, thought for a while as if sifting something in his mind. Then addressing all his ministers, he said :—

Janamejaya said :—

47. I have heard your account of my father's ascension to heaven.

48—49. Know now what is my fixed resolve. No time should be lost to avenge the wretch Takshaka who killed my father. The wretch killed the king, making Sringi a mere pretext.

50. Out of malignity alone he prevented Kashyapa from coming. If that Brahmana had come, my father would have certainly lived.

51. What harm could have possibly come to him if the king had revived by the grace of Kashyapa and the precautions taken by the ministers?

52. He, being ignorant of my anger, prevented that best of Brahmanas, Kashyapa, from coming to my unconquerable father.

53. The aggression of the wretch Takshaka is great, for he gave wealth to the Brahmana, so that he might not revive the king.

54. I must avenge myself on my father's enemy, to please myself, to please Uttanka and you all.

Thus ends the fiftieth chapter, Astika, in the Adi Parva.

CHAPTER LI.

(ASTIKA PARVA.)—*Continued*.

Souti said :—

1. The illustrious king having said so, the ministers expressed their approbation. The king expressed his determination of performing a Snake-sacrifice.

2. The Lord of the earth, the best of the Kurus, king (Janamejaya) the son of Parikshit, then called his priest and *Ritwijas*.

3. And that accomplished speaker spoke on the accomplishment of his great task. (He said), "I must avenge on that wretch Takshaka.

4—5. Tell me what I must do. Do you know any act by which I can throw Takshaka with all his friends and relatives in the blazing fire? I want to burn that wretch of a snake as he burnt my father with his poison.

The Ritwijas said :—

6. O king, there is a sacrifice devised by the celestials for you. It is known as the Snake-sacrifice, and is spoken of in the Puranas.

7. O king, you alone can accomplish it, and no one else. The men, learned in the Puranas, have told us that there is such a sacrifice.

Souti said :—

8. O excellent one, thus addressed, that royal sage thought Takshaka already thrown into the blazing fire and burnt to ashes.

9. The king then told these Brahmanas, learned in *Mantras*, "I shall perform that sacrifice. Tell me the things that are necessary

10. O best of Brahmanas, thereupon his wise *Ritwijas*, learned in the *Sastras*, measured, according to the ordinances, a piece of land for the sacrificial platform.

11—13. It was graced by the presence of holy Brahmanas; it was decked with much valuable wealth; it was full of wealth and paddy. On this sacrificial platform they according to rites installed the king in the Snake-sacrifice. But before the commencement of the sacrifice happened

14—15. An incident which foreboded a hinderance to it. For when the sacrificial platform was being built, a man, *Suta* by caste, well acquainted with the Puranas and learned in the art of masonry and of laying foundations, said,—

"16. The land in which the platform was made and the time when it was measured

indicate that this sacrifice will not be completed. A Brahmana will be its cause."

17. Having heard this, the king, before he was installed in the sacrifice, ordered the gate keepers, saying, "None must be allowed to enter here without my permission."

Thus ends the fifty first chapter, in the Adi Parva.

CHAPTER LII.

(ASTIKA PARVA).—*Continued.*

Souti said :—

1—2. The Snake-sacrifice then began in due form. The sacrificial priests, expert in their respective duties according to the ordinance, their bodies with black garments, and their eyes red from the smoke, poured *ghee* in the blazing fire, uttering the *Mantras*.

3. Making the hearts of all the snakes tremble in fear, they began to pour *ghee* in the mouth of the Agni, uttering the names of the snakes.

4. Thereupon the snakes fell into the blazing fire one after another, each benumbed and crying piteously to one another.

5. Breathing hard, swelling to enormous sizes, intwining one another with their heads and tails, they came in large numbers, and fell into the blazing fire.

6.—7. The white, the black, the blue, the old and the young, those measuring a *cresa* those measuring a *yoyana*, and those measuring a *gokarna*, all fell violently into that blazing fire uttering various cries.

8. Hundreds and thousands, tens of thousands and hundreds of thousands came benumbed and perished on that occasion.

9. Amongst those that perished, there were some that were like the horse, some like the trunks of elephants, and others with the huge bodies and strength of mad elephants.

10. The snakes of various colours, and of virulent poison, of terrible look, like maces furnished with iron spikes, of enormous strength and of the greatest biting propensity, fell into the fire as the result of their mother's curse.

Thus ends the fifty-second chapter, Astika, in the Adi Parva.

CHAPTER LIII.

(ASTIKA PARVA.)—*Continued.*

Saunaka said :—

1. Who were the great Rishis that became the *Ritwijas* in the Snake-sacrifice of the wise king Janamejaya of the Pandava dynasty ?

2. Who became the *Sadashyas* in that terrible Snake-sacrifice, so fearful to the snakes and so sorrowful to them ?

3. O child, you should describe all this in detail, so that, O Souti, we may know who were acquainted with the rituals of the Snake-sacrifice.

Souti said :—

4. I shall tell you the names of those wise men who became the *Ritwijas* and *Sadashyas* of the king.

5. The Brahmana, named Chandra Garva, born in the race of Chyavana, greatly illustrious and the foremost man amongst all the learned in the Vedas, became the *Hota* in that sacrifice.

6. The learned old Brahmana, Kautsa, became the *Udgata*, Jaimini became the *Brahman*, Sranagarava and Pingala became the *Adhvaryus*.

7—9. Vyasa with his son and disciple, Uddalaka, Pramataka, Swetaketu, Pingala Asita, Devala, Narada, Parvata, Atriya, Kundajathara, Kalaghata, Vatsya, old Srutasrava, ever engaged in Yapa and the study of the Vedas, Kohala, Devasarmana, Maudgalya, Samasaurava.

10. These and many others, who were vastly learned in the Vedas, became the *Sadashyas* in the sacrifice of the son of Pariksbit.

11. When the *Ritwijas* began to pour *ghee* on the fire in that Snake-sacrifice, fearful snakes, striking fear into every creature, began to fall into its fire.

12. The fat and the marrow of the snakes, thus burnt in the sacrificial fire, flowed like rivers, and the whole atmosphere was filled with an insufferable stench, owing to this continual burning of the snakes.

13. Incessant were the piteous cries of the snakes that fell into the fire, and of those that were in the air about to fall into it.

14. In the meanwhile, as soon as Takshaka heard that Janamejaya had been installed in the sacrifice, he, the king of snakes, went to Indra.

15. That best of snakes told every thing to Indra and having acknowledged his fault, asked his protection in fear,

16. Indra, being much pleased, told him, "O Takshaka, O king of the snakes, you have nothing to fear here from the snake-sacrifice.

17. The Grandfather was pacified by me for your sake. Therefore, you have no fear. Drive away this fever of fear from your mind."

18. Thus being encouraged by him the best of snakes, Takshaka, lived in Indra's abode in joy and happiness.

19—20. Here did Vasuki become exceedingly sorry, seeing that the snakes were continually falling into the fire and that his race had been reduced to only a few. That best of the snakes were confounded with grief and thus spoke to his sister,

21. "O amiable sister, my body is burning. I can no longer see the points of the heavens. I am about to fall owing to the loss of consciousness. My mind is whirling.

22. My sight is failing, my heart is trembling. Being benumbed, I may fall into the blazing fire (of the sacrifice) to-day.

23. This sacrifice of the son of Parikshit is begun for the extermination of our race. It is evident I also shall have (soon) to go to the land of the dead.

24. That time has come, O sister, for which I bestowed you on the Rishi Jaratkaru; O sister, protect us with all our race.

25. O best of the women of the snake race, Astika will put an end to this sacrifice which is being performed. The Grandsire himself told me this in time gone by.

26. Therefore, O sister, ask your dear son, who is exceedingly learned in the Vedas and respected even by the old, to protect me and those dependent on me.

Thus ends the fifty third chapter, Astika, in the Adi Parva.

CHAPTER LIV.

(ASTIKA PARVA.)—*Continued.*

Souti said :—

1. The snake-lady, Jaratkaru, then calling her son, told him what was spoken to her by Vasuki, the king of the Nagas.

2. (She said) "O son, the time has come for the accomplishment of that object for which I was bestowed by my brother on your father. Therefore, do what is needful."

Astika said :—

3. For what object, O mother, were you bestowed by my uncle on my father? Tell me all, so that I may do what is proper.

Souti said :—

4. Jaratkaru, the sister of the snake-king, ever desirous to do good to her race and much moved by the general distress said,

Jaratkaru said :—

5. O son, the mother of all the snakes was Kadru. Hear, why she cursed her sons in anger.

6—7. Addressing her sons she said, "As you have refused to change the color of Uchaisrava, the king of horses, thus making me a slave to Vinata according to the wager, the god of fire will consume you all in the sacrifice of Janamejaya. Thus being killed, you will go to the land of the dead.

8. The Grandsire of all creatures approved her curse, and when she was uttering it, he said, "Be it so."

9. O child, Vasuki, having heard this curse and the words of the Grandsire, sought the protection of the celestials after the completion of the churning of the ocean.

10. The celestials, having their object gained, for they had obtained the excellent Ambrosia, came to the Grandsire, placing their brother (Vasuki) at the head.

11. All the celestials, with the snake-king Vasuki, tried to induce the great Diety, born of the lotus to grace in a way so that the curse might be made futile.

The Celestials said :—

12. O lord, the king of the snakes, Vasuki, is sorry for his relatives. How may his mother's curse be made futile?

Bramha said :—

13. Jaratkaru will marry a wife named Jaratkaru. That Brahmana, who will be born of her, will save the snakes.

Jaratkaru said :—

14. The best of snakes, Vasuki, having heard this, O illustrious son, bestowed me on your noble father, long before the commencement of this sacrifice.

15. As the result of that marriage, you were born of me. That time has now come. You should now protect us from this danger.

16. You should protect my brother and myself from the fire, so that the object (our protection) for which I was bestowed on your wise father, may not remain unfulfilled. O my son, what do you think (proper now)?

Souti said :—

17. Thus addressed, Astika said to his mother, "Yes, I will (save the snakes)." He then addressed Vasuki, thereby infusing life unto him, and said,

18. "O Vasuki, the best of snakes, I shall protect you. I tell you truly that I shall relieve you from the curse.

19. O snake, be at your ease. There is no longer any fear. I shall try my utmost to do you good.

20—21. None can say that my words even in jest have ever been false,—not to speak of my words on serious occasions. O uncle, going to that best of kings, Janamejaya, now installed in the sacrifice, I shall please him with words mixed with blessings, so that, O excellent one, that king will refrain from the sacrifice.

22. O king of the snakes, O high-minded one, believe all I say. Believe me, my resolve can never remain unfulfilled.

Vasuki said :—

23. O Astika, being afflicted with my mother's curse my head is whirling, my heart is breaking. I cannot see the points of the heavens.

Astika said :—

24. O best of snakes, you should not grieve any longer. I shall dispell your fear of the blazing fire.

25. I shall extinguish this (fire), this terrible punishment,—blazing as the fire of the end of the *Yuga*. You should not entertain any fear any longer.

Souti said :—

26—27. In order to save the king of the snakes, the best of Brahmanas, Astika, dispelling the terrible fever of Vasuki's heart, and taking it as it were upon himself, went with speed to the sacrifice of Janamejaya which was adorned with all merits.

28. Having gone there, Astika saw the excellent Yagna place, full of numerous *Sadashyas*, as effulgent as the sun or Agni.

29. But the best of Brahmanas, (Astika) was denied admittance by the door-keepers; and the mighty ascetic, wishing to enter into the (enclosed sacrificial place), pleased them (with blessings and sweet words.)

30. Thus having entered the excellent sacrificial place, that best of Brahmanas, the foremost of all virtuous men, began to adore the king of illustrious deeds, the *Ritwijas*, the *Sadashyas* and the sacred fire.

Thus ends the fifty fourth chapter, Astika, in the Adi Parva.

CHAPTER LV.

(ASTIKA PARVA.)—*Continued.*

Astika said :—

1. O son of Parikshit, O best of the Bharata race, Soma, Varuna and Prajapati performed sacrifices at Prayaga in the days of yore, but your sacrifice, is in no way inferior to them. Blessing be upon those who are dear to us!

2. O son of Parikshit, O best of the Bharata race, Indra performed one hundred sacrifices, but your sacrifice, is fully equal to his sacrifice. Blessings be upon those who are dear to us!

3. O son of Parikshit, O best of the Bharata race, your this sacrifice is like the sacrifices of Yama, Harimedha, and king Rantideva. Blessings be upon those who are dear to us!

4. O son of Parikshit, O best of the Bharata race, your this sacrifice is like the sacrifices of Goya, king Sashavindu, and king Visravana. Blessings be upon those who are dear to us—

5. O son of Parikshit, O best of the Bharata race, your this sacrifice is like the sacrifices of Nriga, Ajameda, and (Rama) the son of Dasaratha. Blessings be upon those who are dear to us!

6. O son of Parikshit, O best of the Bharata race, your this sacrifice is like the sacrifice of king Yudhisthira, the son of a deity and a descendant of Ajameda race, famous even in heavens. Blessings upon those who are dear to us!

7. O son of Parikshit, O best of the Bharata race, your this sacrifice is like the sacrifice of Krishna Dwaipayana, the son of Satyavati, in which he himself acted as the chief priest. Blessings be upon those who are dear to us!

8. These (learned men), that are sitting here, are as effulgent as the sun, and they make your this sacrifice like the sacrifice of the slayer of Vitra (Indra). There is nothing for them to know, and gifts made to them become inexhaustible.

9. There is not a *Ritwija* in all the worlds equal to your *Ritwija* Dwaipayana. His disciples, becoming *Ritwijas*, competent in their duties, travel over the earth.

10. The noble bearer of libations, Vivavasu and Chitravanu (Fire), having gold for his vital seed and black smokes on its

way, carries these your libations of *ghee* to the celestials.

11. There is no other king in this world equal to you in protecting his subjects. I am well pleased with your continual abstenence. You are either Varuna, Yama or Dharmaraja.

12. You are the protector of all creatures in this world, like Indra himself, thunderbolt in hand. There is no man in this world so great as you. There is no king who is your equal in sacrifices.

13. You are like Khalwanga, Nobhaga, and Deelip. You are like Jayati and Mandhata in prowess. You are equal to the sun in splendour. O royal sage of excellent vows, you are like Bhishma.

14. You are like Valmiki of power concealed. Like Vasishta you have controlled your anger. Your sovereignty is like that of Indra and your splendour like that of Narayana.

15. You are learned in the administration of justice like Yama, and you are adorned with all qualifications like Krishna. You are the home of the wealth that belongs to the Vasus, you are the main-spring of all sacrifices.

16. You are equal to Damvodvava in strength, you are learned both, in *Sastras* and arms like Parasurama. You are equal to Aurva and Trita in strength. You inspire terror with your looks like Vagiratha.

Souti said :—

17. Having thus adored them, Astika gratified and pleased them all, the king, the *Sadashyas*, the *Ritwijas* and the sacrificial fire. And king Janamejaya, seeing the signs and indications manifested on all sides, addressed them thus.

Thus ends the fifty-fifth chapter, Astika, in the Adi Parva.

CHAPTER LVI.

(ASTIKA PARVA)—*Continued.*

Janamejaya said :—

1. Though this (Rishi) is but a boy, he speaks like a wise old man. He is not a boy; I think he is wise and old. I wish to bestow on him a boon. Therefore, O Brahmanas, give me necessary permission.

The Sadashyas said :—

2. A Brahmana, though he may be a boy, deserves the respect of kings,—more so if he is learned. This boy deserves to have his all desires fulfilled, but not before Takshaka is here with all speed.

Souti said :—

The king, being willing to grant a boon to the Brahmana boy, said, "Ask from me a boon." The *Hota*, being rather displeased at this, said, "Takshaka has not as yet come to this sacrifice.

Janamejaya said :—

4. Try your best to bring this my sacrifice to a successful completion; exert your might, so that Takshaka may come here without further delay. He is my enemy.

The Ritwijas said :—

5. O king, Takshaka is now living in fear in the abode of Indra. The *Sastra* declares this to us, and the Fire also says it.

Souti said :—

6. The illustrious Suta, Lohitakshya, well-versed in the Puranas, had also said this before. Asked by the king again on this occasion, he told him what he said before.

7. (He said), "O king, what the Brahmanas have said is true. Knowing as I do the Puranas, I say, O king, Indra has granted him a boon, saying, 'Live here in concealment and fire will not be able to burn you.'"

8. Having heard this, the king, installed in the sacrifice, became very sorry and urged the *Hota* to do his duty. He too, with *Mantras*, began to pour the *ghee* into the fire. Thereupon Indra himself came to the place.

9. The illustrious god came on his car, adored and worshipped by all the celestials standing around his chariot, and entertained by masses of clouds, celestial singers and various classes of celestial dancing girls.

10. The snake (Takshaka), however, kept himself hidden within the garments of Indra. Thereupon the king, being desirous of the destruction of Takshaka, spoke to his *Muntra*-knowing Brahmanas thus,—

Janamejaya said :

11. O Brahmanas, if Takshaka be in the abode of Indra, throw him into the fire with Indra also.

Souti said :—

12. Thus urged by king Janamejaya (to destroy Takshaka), the *Hota* again and again poured libations (into the fire), calling the snake (Takshaka) by name who was then staying there (hidden within the garments of Indra.)

13. As the libations were continually poured into the fire, Takshaka with Indra, anxious and afflicted, became visible in a moment in the sky.

14. Having seen that sacrifice, Indra was filled with fear, and casting off Takshaka, he hastened back to his own abode.

15. On the departure of Indra, the king of snakes, Takshaka, insensible with fear, was brought near the sacrificial fire by virtue of the *Mantras*.

The Ritwijas said :—

16. O king of kings, O Lord, your this act (sacrifice) is being properly performed. It is now proper for you to grant a boon to this best of Brahmanas (Astika).

Janamejaya said :—

17. O immeasurable one, you are of such child-like and handsome features, that I desire to bestow upon you a worthy boon. Therefore, ask that which you desire in your heart to possess. I promise you, I will grant it if it be even ungrantable.

The Ritwijas said :—

18. O king, behold, Takshaka has come under your control. His terrible cries and loud roars are heard.

19. The snake has been forsaken by the wielder of thunder-bolt (Indra). His body has been disabled by our *Mantras*. (Behold), he is falling from the heavens, (behold) the king of snakes, deprived of his consciousness, comes rolling in the sky breathing loudly.

Souti said :—

20. When the king of snakes, Takshaka, was at the point of falling into the sacrificial fire,—within that very short moment,—Astika spoke thus,—

Astika said :—

21. O Janamejaya, if you will at all grant me a boon,—let your this sacrifice be stopped, and let no more snakes fall into the fire.

Souti said :—

22. O Brahmana, the son of Parikshit, having been thus addressed, became exceedingly sorry and spoke to Astika thus,

Janamejaya said :—

O illustrious man, I shall give you gold, silver, kine, or whatever else you desire to possess. But let not my this sacrifice be stopped.

Astika said :—

24. O king, I do not ask from you gold, silver or kine. Let your this sacrifice be so that my maternal relatives are saved.

Souti said :—

25. Thus addressed by Astika, the son of Parikshit (Janamejaya,) again and again said to that best of speakers, Astika,

26. "O best of the best Brahmanas, O blessed one, O illustrious man, ask some other boon." But, O descendant of the Vrigu race, he did not ask any other boon.

27. Thereupon, all the *Sadashyas*, learned in the Vedas, told the king in one voice, "Let the Brahmana receive the boon (asked by him.")

Thus ends the fifty-sixth chapter, in the Adi Parva.

CHAPTER LVII.

(ASTIKA PARVA.)—*Continued.*

Saunaka said :—

1. O son of Suta, I desire to hear the names of those snakes, that fell into the fire of the Snake-sacrifice.

Souti said :—

2. O best of the twice-born, they were many thousands, tens of thousands and millions and billions; so great was their number that I am unable even to count them.

3. As far as I remember, hear, I shall mention the names of the principal snakes that fell into the fire.

4. Hear first the names of the chief ones of Vasuki's family, they were of colour, blue, red, and white; they were of terrible forms, huge bodies, and dreadful poisons.

5—6. Helpless and miserable, affected with their mother's curse, they all fell into that sacrificial fire as libations of *Ghee*. (They were) Kotisa, Manasa, Purna, Sala, Pala, Halimaka, Pichchhala, Kaunapa, Sakra, Kalavega Prakalana, Hiranyavahu, Carana Kakshaka, and Kaladantaka.

7. These are the snakes, born of Vasuki, that fell into the fire. O Brahmana, numerous other fearful and powerful snakes, born in the family of Takshaka, were burnt in the blazing fire. Hear, I shall mention their names now.

8—11.—Pachandaka, Mandalaka, Pindasektri, Ravenaka, Uchchika, Sarava,

Bhangas, Vilewateyas, Virohana, Cili, Kalakara, Muka, Sukumara, Pravepana, Mudgara, Cisuroman, Soroman and Mahahanu.

12. These snakes, born of Takshaka, fell into the fire. Parvata, Parijata, Pandara, Harina, Krisha, Vihanga, Sarabha, Meda, Promoda, Canhatapan—these, born in the family of Airavata, fell into the fire.

13—14. Now hear, O best of Brahmanas, the names of the snakes, born in the family of Kauravya, that I mention. Eraka, Kundala Veni, Vinishandha, Kumaraka, Vahuka, Sringavera, Dhurtaka, Pratar, and Ataka,—these, born in the Kauravya family, fell into the fire.

15. Now hear, O Brahmana, I mention those born in the family of Dhritarashtra,—they were all exceedingly powerful, as swift as the wind and full of virulent poison.

16—19. Sankakarna, Pitharaka, Kuthara Sukhana, Shechaka, Purnaugada, Purnamukha, Prahasa, Sukuni, Dari, Amahatha, Kamathaka, Sushena, Manasa, Vyaya, Vairava, Mandavedanga, Pishanga, Uduparuka, Rishaba, Vegabata, Pindaruka, Mahahanu, Raktanga, Sarvasaranga, Samridha, Patha, Vasaka, Varahaka, Viranaka, Suchitta Chitravegika, Parashara, Tarunka, Maniskandha, and Aruni.

20. O Brahmana, thus have I recited the names of the chief snakes, all famous for their great deeds. I have not been able to mention all, their number being countless.

21. I am unable to mention the names of the sons of these, and again the sons of their sons that fell into the blazing fire. They are countless.

22. Some of them had three heads, some seven, and some ten. They had poison like the fire at the end of the *Yuga*, and they were all terrible in appearance.

23. They had huge bodies, and great speed, they were as tall as mountain peaks. Some of them were as long as a *Yama*, some a *yoyana* and some two *yoyanas*.

24. They were capable of assuming any form at will, and of mustering any strength at will,—they had the poison like the blazing fire, (such were the snakes that) that were burnt in the great sacrifice, affected by Brahma's punishment, (their mother's curse.)

Thus ends the fifty-seventh chapter, Astika, in the Adi Parva.

CHAPTER LVIII.

(ASTIKA PARVA).—*Continued.*

Souti said :—

1. Now hear, (I shall mention) another wonderful incident in connection with Astika. When the son of Parikshit, the king (Janamejaya) was about to grant the boon (to Astika),

2. The snake, (Takshaka) though thrown off from Indra's hands, remained in the air without falling. Thereupon, king Janamejaya became thoughtful,

3. For Takshaka, though benumbed with fear, did not at once fall into the fire, although libations were poured into the blazing sacrificial fire in his name and in the proper form.

Saunaka said :—

4. O Suta, were not the *Mantras* of those wise Brahmanas propitious? Why did not Takshaka fall into the fire?"

Souti said :—

5. Astika had said thrice, "Stay, stay, stay," to the unconscious Takshaka, the best of snakes, when he was cast off from Indra's hands.

6. And afflicted with grief he remained in the sky like a person who hang between the heaven and the earth.

7. Being again and again urged by his *Sadashyas*, the king said, "Let it be done as asked by Astika.

8. Let the sacrifice be stopped, let the snakes be saved, let this Astika be gratified, and let the words of the Suta be true."

9—10. When the boon was granted to Astika, loud acclamations of joy rose into the sky, and the sacrifice of the son of Parikshit, the king of the Pandava dynasty, came to an end. And king Janamejaya of the Bharata race was much pleased with himself.

11. The king bestowed money by hundreds and thousands on the *Ritwijas* and *Sadashyas* and on all that were present there (in that great sacrifice).

12—13. And he bestowed much wealth on Suta Lohitaksha, who was learned in the science of masonry and foundations, and who had said at the very commencement of the Snake-sacrifice that a Brahmana would be the cause of its interruption. He gave him various things,—food and wearing apparel.

14. The king of immeasurable kindness was thus much pleased, and he concluded the sacrifice according to the rites of the ordinance.

15. He sent back home in much joy the wise Astika, whom he treated with every respect. He too was exceedingly pleased, because his object was attained.

16. The king said to him, "You must come again to become a *Sadashya* in my great Horse-sacrifice."

17. And Astika replied, "Yes." He then returned home in great joy, having achieved his great object, by pleasing the king.

18. Having returned in great joy to his uncle and mother, he touched their feet and told them all that had happened.

19. Having heard all he said, those snakes, that assembled there, were much delighted, and their fear was dispelled. They were greatly pleased with Astika and insisted him to ask a boon.

20. They all again and again asked him, "O learned one, what good can we do to you? We are exceedingly pleased with you, for we have been all saved by you. O child, (tell us) what can we do for you?

Astika said:—

21. Let those Brahmanas, and other men, who will cheerfully and with attention read this sacred account of my this act, have no fear from you."

22. They said in joy, "O nephew, as regards the boon asked by you, let it be exactly as you say. O nephew, we shall all cheerfully do what you ask us to do.

23. Those that will recall to their minds, Asita, Astiman, and Sunitha, in the day or in the night, will have no fear from snakes.

24. He will have no fear from snakes, who will say,—'Astika, the son of Jaratkaru, born of Jaratkaru,—Astika who saved the snakes from the Snakes-acrifice.—I recall him to my mind. Therefore, O illustrious snakes, you should not bite me.

25. O blessed snake, go away,—go away, O snake of virulent poison. Remember the words of Astika spoken after the Snake-sacrifice of Janamejaya."

26. Having heard the words of Astika mentioned, the snake, that will not cease to bite, will have his hood divided into one hundredfold like the fruit of *Singsha* tree."

Souti said:—

27. Thus addressed by the chief snakes, that best of Brahmanas, (Astika), was very much pleased, and the illustrious (boy) then thought of going away.

28. That virtuous and the best of the twice born, having thus saved the snakes from the Snake-sacrifice, died at the proper time, leaving sons and grandsons behind him.

29. Thus have I narrated to you the history of Astika, exactly as it happened,—a history, which if narrated, dispells all fear of snakes.

30. O Brahamana, O best of the Vrigu-race, as your ancestor Pramati had gladly narrated it to his enquiring son Ruru,

31. And as I heard it (from my father), I have narrated this blessed history of the learned Astika from the beginning (to the end.)

32. O Brahman, O chastiser of foes, (now you have) heard this sacred history of Astika,—a history which increases virtue, —and which you asked me to narrate after hearing the story of the Dunduva, let now your great curiosity be satisfied.

Thus ends the fifty-eighth chapter, Snake-sacrifice, and thus ends the Astika Parva in the Adi Parva of the blessed Mahabharata.

CHAPTER LIX.

(ADIVANSABATARANA PARVA.)

Saunaka said:—

1. O child, O Souti, you have narrated to me this great and extensive history of the Vrigu race from the birth of Vrigu. I am much pleased with you.

2—3. O son of Suta, I ask you now to recite to me that wonderful and varied narrations composed by Vyasa, which were recited by the illustrious *Sadashyas* in the intervals of the long-extending ceremony (Snake-sacrifice).

4. O son of Suta, I wish to learn from you the object of those narrations. Therefore, recite them to me in full.

Souti said:—

5. The Brahmanas spoke of many things, founded on the Vedas, in the intervals of their duties, but Vyasa recited the wonderful and great history, called the Bharata.

Saunaka said:—

6.—7. I desire to hear that sacred history, called Mahabharata, that spreader of the fame of the Pandavas, which Krishna Dwaipayana, asked by Janamejaya, caused to be duly recited in the intervals of the sacrifice.

8. It was born in the ocean-like mind of the great Rishi of purified soul. O best of men, recite it to me, for, O son of Suta, my thirst has not been appeased by all that you have narrated.

Souti said :—

9. I shall recite from the beginning the great and excellent history, called Mahabharata, composed by Krishna Dwaipayana.

10. Listen to it in full, O Brahmana, as I recite it. I myself feel a great pleasure in reciting it.

Thus ends the fifty-ninth chapter, Adivansabatarana, in the Adi.

CHAPTER LX.

(ADIVANSABATARANA PARVA.)

Continued,

Souti said :—

1. Having heard that Janamejaya had been installed in the Snake-sacrifice, the learned Rishi Krishna Dwaipayana went there.

2. The grandfather of the Pandavas, (Krishna Dwaipayana) was born in an island of the *Yamuna*, in the womb of the maiden Kali by Sakti's son Parasara.

3. As soon as born, the illustrious man developed his body by his will alone, and mastered the Vedas and the Vedangas and all the histories.

4. He acheived that which could not be achieved by asceticism, or by the study of the Vedas, by vows, by fasts, by progeny or by sacrifice.

5. The best of the best Veda-knowing men first divided the Vedas into four parts. He was a great Brahma-knowing Rishi, a great poet, a truthful man, a holy ascetic.

6. That great Rishi of sacred deeds and great fame, in order to continue the line of Santanu begot Pandu, Dhritarashtra and Vidura.

7. This illustrious man accompanied by his disciple, learned in the Vedas and the Vedangas, entered the sacrificial grounds of the royal sage Janamejaya.

8. He saw there seated king Janamejaya surrounded by his numerous *Sadashyays* like a Indra surrounded by the celestials.

9. He was surrounded by kings of various scountries who had undergone the sacred baths and by competent *Ritwijas*, like Brahma, himself all seated comfortably in the sacrificial grounds.

10. The best of the Bharata race, the royal sage Janamejaya, seeing the Rishi approaching, advanced quickly in great joy with all his relatives and followers.

11. The king, with the approval of the *Sadashyas*, offered a golden seat to the Rishi as did Indra to (his preceptor) Vrihaspati.

12. When the boon-granting and the adored of the celestials, the Rishis (Vyasa) took his seat, the king of kings (Janamejaya) worshiped him according to the ordinances.

13. The king then offered to his grandfather Krishna (Dwaipayana) in due form water to wash his feet and mouth, *Argha* and kine.

14. Vyasa was much pleased on accepting the offerings from the Pandava Janamejaya, and he ordered that the kine should not be slaughtered.

15. Thus having worshipped him the king bowed to his greatest grandfather. And having seated himself in joy, he asked him about his welfare.

16. The illustrious Rishi also looked (graciously) at him and asked him about his welfare. He then worshipped the *Sadashyas* who had already worshipped him.

17. Thereupon with joined hands, Janamejaya, with all his *Sadashyas*, addressed the best of the Brahmanas (Vyasa) thus :—

Janamejaya said :—

18. O Brahmana, you saw with your own eyes the great deeds of the Kurus and the Pandavas. I desire to hear them narrated by you.

19—20. What was the cause of the quarrel between them? They were all of great deeds and virtuous mind. Why did that great battle, which was the cause of the death of countless men, occur among my grandfathers, their sense being (surely) overclouded by Fate? O best of Brahmanas, tell me all this in full as they happened.

Souti said :—

21. Having heard these words of Janamejaya, Krishna Dwaipayana addresed his disciple Vaishampayana, seated by his side saying,

Vyasa said :—

22. Repeat, exactly as you heard from me the account of the quarrel between the Kurus and the Pandavas of old.

Souti said :—

23. That best of Brahmanas, (Vaishampayana), having been thus commanded by his preceptor, recited the whole of that old history,

24. To the king, to the *Sadashyas*, and to all the chiefs and potentates present there.

He told them all about the quarrel and the utter extinction of the Kurus and the Pandavas.

Thus ends the sixtieth chapter, Adivansabatarana, in the Adi Parva.

CHAPTER XLI.

(ADIVANSABATARANA PARVA.)—*Continued.*

Vaisampayana said :—

1-2. Bowing down first to my preceptor with the eight parts of my body touching the ground, and then worshipping with devotion, reverence and singleness of mind all the Brahmanas and learned men (present here), I shall now recite in full the narration, I heard from the best of intelligent men, the high-souled great Rishi, Vyasa.

3. O king, you are a proper person to hear the history of Bharata. I feel no fear to perform this great act (reciting the Bharata,) encouraged as I am by my preceptor.

4. Hear, O king, why the quarrel between the Kurus and the Pandavas occurred and how occurred the exile (of the Pandavas) as the result of the game at dice, prompted by the desire of the Kurus to gain the kingdom,

5. And how the battle was faught to exterminate all men. O best of the Bharata race, I shall relate all this to you as you ask me.

6. On the death of their father, these heroes (the Pandavas) came back to their own home from the forest. They became experts in the science of archery within a very short time.

7. The Kauravas became jealous of the Pandavas, who were all gifted with great physical strength, energy, and power of mind. They were also very popular with the citizens.

8. Thereupon, the wicked-minded Duryodhana, with Karna and the son of Suvala, (Sakuni), tried to banish them, and persecuted them in various ways.

9. The wicked-minded Duryodhana, guided by that bird of the evil omen, (Sakuni), persecuted the Pandavas by various means in order to have the undisputed possession of the kingdom.

10. That wretch of the son of Dhritarastra gave poison to Bhima with his food, but that hero digested it.

11. That wretch one day bound the sleeping Bhima on the bank of the *Ganges*, and throwing him into the water, went away.

12. But when the strong-armed Bhima, the son of Kunti, awoke, he tore up the strings with which he was bound, and his pains were all gone.

13. While asleep, he was caused to be bitten in every part of his body by black snakes of virulent poisons, but that chastiser of foes did not still perish.

14. In all these various persecutions of the Pandavas by the Kurus, the high-souled Vidura was always engaged in counteracting their evil designs and in saving the persecuted Pandavas.

15. As Indra keeps the heavens and earth in happiness, so did Vidura always keep the Pandavas in happiness.

16—17.—When Duryodhana found himself incapable of destroying the Pandavas who were protected by Fate and kept alive for graver objects, by various secret and open means he called together his councillors, Karna, Dushyasana and others. He then caused a house of lac to be built with the knowledge of Dhritarastra.

18. That king, the son of Ambika, (Dhritarastra), out of affection for his sons and being tempted by the desire of sovereignty, sent them (the Pandavas) to exile.

19. They (the Pandavas) went away with their mother from Hastinapur, and when they went away, the son of the Vaisya woman (Vidura) became the adviser of those illustrious men.

20. Being saved through him from the house of lac, they fled at the dead of night to a deep forest. They, the sons of Kunti, came to a city, called Varanavata ;

21. And those chastisers of foes, those illustrious men, lived there with their mother in the house of lac, as commanded by Dhritarastra.

22. They lived in the house for one year, watchfully protecting themselves from Purochana. In the meantime they dug a subterranean passage according to the directions of Vidura.

23. They then set fire to the house of lac and burnt Purochana. They, those chastisers of foes, then fled with their mother in anxiety and in fear.

24—25. They saw, near a fountain in the forest, a fearful Rakshasa named Hirimba. They killed that king of Rakshasas. They, the sons of Pritha, afraid of the sons of Dhritarastra, then fled in the darkness, so that they might not run the risk of being

seen by any body. Here did Bhima acquire Hirimba of whom Ghatatkacha was born.

26. The Pandavas of rigid vows, learned in the Vedas, then came to a place, called Ekchakra, and lived there as *Brahmacharies.*

27. They, those best of men, with their mother lived there for some time in the house of a Brahmana, in temperance and in abstinence.

28. It was here that the mighty-armed Bhima met with a greatly powerful, and hungry man-eating Rakshasa, named Vaka.

29. The best of men, the son of Pandu, Bhima, soon killed him with the strength of his arms, and thus made the citizens safe and fearless.

30. They then heard of the Sayamvara of Krishna, (Draupadi) the daughter of the king of Panchala. Having heard it, they went there and obtained her.

31. Having obtained Draupadi, they lived there for a year. And then those chastisers of foes, having been known, went back to Hastinapur.

32. They were then told by the son of Santanu, king Dhritarastra, as follows — "O dear children, so that dissensions may not take place among you all brothers and cousins,

33—35. We have settled that Khandavaprastha will be your abode. Therefore, sting of all jealousies go to live at Chandavaprastha, which contains many owns and broad roads, " Having heard these words, they (the Pandavas), with all their friends and followers, went to Khandavaprastha, taking with them many jewels and precious stones. And the sons of Pritha lived there for many years.

36. They brought by the force of their arms many chiefs and potentates under their subjugation. Setting their hearts on virtue and firmly adhering to truth,

37. Being unexcited by wrath, being calm in demeanour, and putting down numerous evils, the Pandavas gradually rose in power. The greatly illustrious Bhima subjugated the East.

38. The heroic Aryuna conquered the North ; Nakula the West and the slayer of heroic foes, Sahadeva, the South.

39. Having done this their kingdom extended over the whole world. Each like a sun in splendour, they looked like five suns ;

40-41. And the earth appeared to have six suns on account of the presence of the heroic Pandavas. Then for some reasons the just king Yudhisthira sent to the forest his greatly powerful and heroic brother Shabyashachi (Aryuna), dearer to him than life itself.

42. That best of men, the self-controlled and virtuous (Aryuna) lived in the forest for eleven years and ten months.

43. Thus roving about in many places, on one occasion, he went to Krishna in Dwarka and he obtained there for his wife the lotus-eyed,

44. And sweet-speeched younger sister of Krishna, named Suvadra. Like Sachi with the great Indra and like Lakshmi with Krishna,

45—46. Suvadra was much pleased to be united with Aryuna, the son of Pandu. O best of kings, the son of Kunti with Krishna then gratified Agni by giving him the Khandava to burn. The task did not at all appear heavy to Aryuna, assisted as he was by Krishna,

47. As nothing is a heavy task to Vishnu, in the matter of destroying his enemies. Agni gave to the son of Pritha the excellent bow Gandiva,

48. An inexhaustible quiver, and one warchariot, bearing an ape as its standard. On this occasion did Aryuna rescue the frightened great Asura Moya.

49. And he (Moya) built the beautiful assembly-room, adorned with all sorts of jewels and precious stones. Seeing this building, the wicked Duryodhana was tempted to possess it.

50. Thereupon he deceived Yudhisthira by means of a game, played by the son of Subala (Sakuni), and he sent him to the forest for twelve years,

51. And another additional year to live in concealment, thus making the period (of banishment) complete thirteen years. On the fourteenth year, when they (the Pandavas) returned and claimed their kingdom,

52—53. O King, they did not get it. Thereupon war was declared, and the Pandavas, after exterminating the whole race of Kshatryas, and killing king Duryodhana obtained back their kingdom. This is the history of the Pandavas, who never acted under the influence of evil passions. O best of kings, this is the account of the dissension that ended in the loss of their kingdom by the Kurus and of the victory of the Pandavas.

Thus ends the sixty first chapter, Adivansabatarana, in the Adi Parva.

austerities, the celestials, appearing before him, succeeded with sweet words in winning him from his asceticism.

The Celestials said :—

5. O king of the world, you should see that piety may not sustain a diminution in your hands. Protected by you, piety will protect the universe.

Indra said :—

6. Protect attentively and rigidly piety on earth. Protecting virtue on earth, you will see many sacred regions (in after-life.)

7—8. Though I belong to heaven and you to earth, yet you are my friend and you are dear to me. O king of men, live in that place in earth which is delightful, which is full of animals, wealth and corn, which is sacred, which is well-protected like heaven, and which is blessed with fertility, which has agreeable climate and every object of enjoyment.

9. O king, of Chedi, this Chedi, your kingdom, is full of riches, gems, and precious stones. It contains much mineral wealth.

10. The cities in this kingdom are all devoted to virtue. The people are honest and contented. They never speak falsehood even in jest.

11. The sons never divide their wealth here with their fathers. They are always mindful of their parent's welfare. Lean kine are never yoked to the plough or to the cart engaged in carrying merchandise.

12. They are all well-fed and fat. O reverencer of the celestials, the four castes are engaged in doing their respective duties in Chedi. Let nothing in the three worlds remain unknown to you.

13. I shall give you an excellent and great crystal car, which the celestials alone possess, and which is capable of carrying you through the sky.

14. You only, among all mortals on earth, will ride on that best of cars, and [illegible] the sky like a celestial, though a physical body.

15. I shall also give you a victory-pro[illegible] unfading lotuses; [illegible] wearing [illegible] not be wounded by [illegible]

16. O king of men, this excellent, match[illegible] your distinctive [illegible]

Vaishampayana said :—

17. The slayer of Vitra (Indra) gave him also a bamboo-stick to protect the honest and the peaceful.

18. After the expiration of a year, the king planted it on the ground for the purpose of worshipping the giver, (Indra.)

19. O king, from that day up to this day, all kings, following the example of Vasu, began to plant a bamboo-stick on the ground to worship Indra.

20. After planting the stick, they cover it with golden cloths, perfume it with scents, and decorate it with garlands and various ornaments.

21—23. The god Indra was thus worshipped in due form with garlands and ornaments. The god, assuming the form of a swan, came himself to accept the worship thus offered. The great Indra was much pleased to see the auspicious worship thus made by Vasu, the best of kings, and said to him, "Those men and kings who will worship me,

24. And will observe this my festival like the king of Chedi, will gain wealth and victory for their countries and kingdoms.

25—26. Their cities will also expand, and will be ever in joy." O king, Vasu, the great monarch, was thus blessed by the high-souled chief of the celestials, Maghavat Indra. Those men, who cause this festival of Indra to be observed

27. With the gifts of lands, gems, and precious stones, like king Vasu, become much respected in the worlds.

28.—29. Vasu, the King of Chedi, thus being blessed by Indra, and bestowing boons and performing great sacrifices, continued to observe the festival of Indra. He had five greatly powerful, and immeasurably effulgent sons.

30. The emperor (Vasu) installed his sons in many kingdoms. His illustrious son Vrihadratha,—a great car-warrior,—was installed in the kingdom of Magadha.

31. His other sons were Pratyagriha, and Kusamva, who was also called Manivahana. Two others were Mavilla and Yaduk who was greatly powerful and invincible in battle.

32. O king, these were the sons of that greatly effulgent royal sage. The five sons founded kingdoms and cities after their names.

[illegible] travelled through [illegible] ages. When he

34. The Gandharvas and Apsaras came to adore that illustrious man. And because he moved through the upper regions (in his car), he was called *Uparichara*.

35. The river which flowed by his capital, was once attacked by a living mountain called *Kolahala Suktimati*, who was maddened lust.

36. The mountain was kicked by Vasu, and the river came out of the embrace of mountain by the indentation caused by kick.

37. From this embrace of the mountain, e river gave birth to a twin,—a son and daughter, and the river, grateful to Vasu, them both to him.

38. The best of royal sages and the ver of wealth and the punisher of enemies, Vasu) made the son of the river the generissimo of his army.

39—40. The King made the daughter f the river who was called Girika his wife; nd Girika, the wife of Vasu, purifying herelf by a bath when her season of impurity ame, told her state to her husband. But hat very day the ancestors of Vasu came him;

And they asked that best of kings and oremost of wise men to kill deers to perform their *sradh*; and the King, thinking that the command of his ancestors should not be disobeyed,

42. Went out to hunt (the deer), thinking of Girika who was exceedingly beautiful and was like Sree herself.

43. There were (in the forest in which the king went to hunt) many Asoka, Champaka, Chutas, Atimuktas, Punnagas, Karnikaras, Vakula, Divya-patala,

44. Patala, Narikela, Chandana, Arjuna and various other beautiful, sacred and great trees, full of fragrant flowers and sweet fruits.

45. The whole forest was maddened by the sweet notes of Kokilas and echoed with the hum of intoxicated bees. It was the season of spring, and the forest in which the king was roaming was as beautiful as the gardens of Kuvera.

46. The king was filled with desire, but he did not find Girika by him. Maddened by desire the king roamed here and ; and he saw,

47. A beautiful Asoka tree, decked with emmense foliage and its branches so covered with flowers that they can not be seen.

48. The king comfortably seated himself under its cool shade and enjoyed the sweet fragrance of the flowers mixed with

49. He breathed the delicious breeze blowing slowly all over the forest. He became so much excited—(Slokas 50 to 52 not translated for obvious reason.)

53. The king, learned in the subtle truths of *Dharma, Artha, and Kama*, saw a swift hawk resting very near him. He addressed the bird thus,

54. "O amiable one, take this to my wife Girika, and give it to her. She is now in her season.

55. The swift hawk took it from the king and flew rapidly through the sky.

56. When he was thus flying through the sky, he was seen by another hawk, and thinking that he was carrying some meat he flew at him.

57. The two birds fought together with their beaks, and when they were thus fighting, the seed fell into the waters of the *Yamuna*.

58. There in the *Yamuna* lived an Apsara, known by the name Adrika, who dwelt in the water of the river as a fish,—it was the result of the curse of a Brahmana on her.

59. The fish, Adrika, rapidly came to the spot where Vasu's seed fell from the claws of the hawk, and she swallowed it at once.

60. Some time after, this fish (Adrika) was caught by the fishermen. O best of the Bharata race, it was the tenth month after she swallowed the seed.

61. There came out from the stomach of this fish two children of human form,—one a boy and the other was a girl. The fishermen were very much astonished (to see this wonderful phenomenon), and they went to king Uparichara (Vasu).

62. They said, "O king, these two,—(the boy and the girl) have been born in the womb of a fish. The king Uparichara took the male child.

63. That child became afterwards the virtuous and powerful monarch, named Matsa. The Apsara was also released from her form as soon as the children were born,

64. Because she had been told before by the illustrious one that she would be released from her piscatorial form after giving birth to two human children.

65. Now according to these words, having given birth to the two children and being killed by the fishermen, she left the form of the fish and assumed her own celestial form.

66. The excellent Apsara then rose on the path trodden by *Siddhas*, Rishis and *Charanas*. The fish-smelling daughter of the fish-form Apsara

67. Was then given by the king to the fishermen, saying, "Let this (child) be your daughter." She was gifted with great beauty, and possessed of every virtue.

68. That girl of sweet smiles, was known by the name of Satyavati; but owing to her association with fishermen, she was for years of fishy smell.

69. Wishing to serve her father (the fisherman), she plied a boat on the waters of the *Yamuna*. Parashara when going to the pilgrimage, saw her one day.

70. She was exceedingly beautiful,—an object of desire with even a *Siddha*. As soon as the wise Rishi saw the girl of sweet smiles, he desired to have her.

71. The best of Rishis (Parashara) addressed the daughter of Vasu, the girl of celestial beauty and tapering thighs, saying, "O blessed girl, accept my embraces."

72. She replied, "O holy Rishi, see, the Rishis are standing on both the banks of the river. Seen by them, how can I grant your wish?"

73. Thus addressed by her, the illustrious lord (Parashara) created a fog, by which the whole place was covered with darkness.

74. Seeing the sudden creation of the fog by the great Rishi, the girl was very much astonished and became suffused with blushes of bashfulness.

Satyavati said :—

75. O holy Rishi, know me to be a girl under the control of my father. O sinless man, my virginity will be sullied by accepting your embraces.

76. O best of Brahmanas, O Rishi, my virginity being sullied, how shall I be able to return home? I shall not then be able to bear life. O illustrious one, take all this into your (kind) consideration, and do what is proper.

Vaishampayana said :—

77. That best of Brahmanas, (Parashara), having been much pleased with all that she said, replied "You shall remain a virgin even after associating with me.

78. O timid girl, O beauteous maiden, ask from me any boon you desire to have. O beauty of sweet smiles, my favour (boon) has never proved fruitless."

79. Having been thus addressed, the maiden (Satyavati) asked for the boon that her body might be sweet-scented; and the illustrious Rishi granted that wish of her heart.

exceedingly pleased. She was in be-

season, and she accepted the embraces of that Rishi of wonderful deeds.

81. Thenceforth she became known among men by the name of *Gandhavati* (sweet-scented.) Men could smell sweet scent of her body from a distance of a *Yoyona*.

82. Thence she was also called *Yoyana-gandha*. After all this, the illustrious Parashara went away to his home (hermitage).

83. Satyavati was exceedingly pleased to receive the excellent boon, and she thereupon, on that very day, conceived through the embraces of Parashara.

84. She gave birth on an island in the *Yamuna*, a greatly powerful child, begotten on her by Parashara; and the child with the permission of her mother adopted asceticism.

85. He went away saying, "As soon as I shall be remembered by you on any occasion, I shall (immediately) appear before you." Thus was born Dwaipayana in the womb of Satyavati by Parashara.

86. Because he was born on an island, he was called Dwaipayana. That learned man (Dwaipayana), knowing that Dharma would become lame by one leg at each *Yuga*,

87. And that the period of human life and strength would follow the *Yuga* (by becoming shorter and lesser), and moved by the desire of obtaining the favour of Brahma and the Brahmanas,

88. Arranged the Vedas and thence he came to be called *Vyasa*. He then taught the Vedas and the fifth Veda *Mahabharata*.

89. To Sumanta, Jaimini, Paila, his own son Suka, and his disciple Vaishampayana (myself).

90. The *Bharata Sanhita* was published by him separately through these men. Then was born in the womb of Ganga by Santanu, Bhisma,

91. Of great energy, fame and immeasurable prowess. There was an illustrious and famous Rishi, learned in the interpretation of the Vedas,

92. That greatly famous man was known by the name of Animandavya. Though innocent, he was accused of theft and was put on a *shula*.

93. Thereupon, the great Rishi called Dharma and addressed him thus,—"In my childhood I pierced a little fly with a blade of grass.

94. O Dharma, I remember this sin of mine; I cannot remember any other I have since practised.

d.. Has

95. The killing of a Brahmana is more heinous than any other sin in the world; (As you kill me) O Dharma, you shall take birth on earth, (and that too) in the Sudra caste.

96. Thus being cursed, Dharma was born a Sudra as Vidura who was learned, virtuous and pure-bodied.

97. The Suta, Sanjaya, who was like a Rishi, was begot by Gavalgana, and the greatly powerful Karna was begot by Surja on Kunti when she was a maid.

98. He came out of his mother's womb with a natural coat of mail and with a face beautified by ear-rings. For the benifit of the whole world, the world-wide famous,

99. Vishnu himself, the worshipped diety of all the worlds, was begot by Vasudeva on Devaki. He is the great God without birth and death; he is the creator and lord of the universe.

100. He is called by the learned the nvisible cause of all, he knows no deteoration, he is the first Brahma, he is the abode of the three qualities (Satya, Raja and Tama), he is the great soul, he is indeteriorating, he is the first, the cause f the creation, the Nature, the conolling Lord.

101. He is the Purusha, the Creator himself, he is the centre of *Satya Guna*, he is infinite, he is incapable of being moved, he is the diety, he is Lord Narayana;

102. He is *Dhata*, he is undeteriorating, he is effulgent, he is the best, he is the reat combiner, the increate, the invisible ence of all, and the great immutable. He is bereft of those attributes that are knowable by the senses, he is the universe itself without beginning, birth and decay.

103. This great being, possessed of infinite wealth, this Grandsire of all creatures, took his birth in the race of Andhaka—Vrishnis, order to increase the piety in the world.

104. Satyaki and Kritavarma, learned the science of arms, possesed of great owess, well versed in all the *Sastras*, er obidient to Narayana,

105—107. And expert in the use of arms, were begot by Satyaka and Hridika. The of the great ascetic Rishi Varadwaja was in a pot, and there it began to develope. From that seed was born Drona. From he seed of Goutam, fallen on a heap of reeds, were born a twin, Kripa of great strength (Kripi), the mother of Ashwathama;

108. Then was born, from the sacrificial fire, Dhristadyumna, as effulgent as the fire itself.

109. The mighty hero was born, a bow in his hand, in order to kill Drona hereafter. From the sacrificial altar was born Krishna (Draupadi), resplendent and handsome,

110. A girl of fascinating features and great beauty. Then was born the disciples of Prahlad, namely Nagnajit and Suvala.

11 . Suvala begot a son, named Sakuni, who through the curse of the celestials, became an enemy of virtue and a destroyer of creatures. And (Suvala begot) a daughter,

112. Who became the mother of Duryodhana, and both of them were well versed in acquiring worldly profits. From Krishna Dwaipayana was born Dhritarastra, the king of men,

113—114. And Pandu of great strength, both in the womb of the wife of Vichitravirja, and from him was also born in the womb of a Sudra woman, the wise and intelligent Vidura, learned in both *Dharma* and *Artha* and free from all sins. Five sons were born of Pandu

115. In the wombs of his two wives. Yudhisthira was the son of the eldest. Yudhisthira was born of Dharma, Brikodara Bhima was born of Maruta;

116—117. The first of all, the best wielder of the arms, illustrious Aryuna was born of Indra; and Nakula and Sahadeva of handsome features, ever-engaged in the services of their superiors, were born of the twin Ashwinis. One hundred sons were born to the wise Dhritarastra,

118. Namely Duryodhana and others and another son, named Yuyutsa (born of a Vaisya woman)

119—120. O descendant of the Bharata race, amongst those one hundred sons, eleven, namely Dushyasana, Dussaha, Durmarshana, Vikarna, Chitrasena, Vivingsati, Yaya, Satyavrata, Purumitra, and Yuyutsa of Vaisya wife, were all great car-warriors. Abhimanyu was born of Suvadra,

121. The sister of Vasudeva (Krishna), begot by Aryuna, and therefore he was the grandson of Pandu. Five sons were born to the five Pandavas by Draupadi, the daughter of Panchala.

122. These princes were all very handsome and learned in all the *Shastras*. From Yudhisthira was born Pritiviadhaya, from Bhima was born Sutashoma;

123. Aryuna was born Srutakirti, from Nakula was born Satanika, and from

Sahadeva was born the greatly powerful Srutasena.

124. Bhima begot a son in the forest on Hirimba, named Ghatatkacha. Draupadi gave birth to a daughter also, named Shikhandini, and she was transformed into a male child.

125—127. She was thus transformed into a male child by a Jaksha, named Sthuna, who did it from the desire of doing her good. In that great battle of Kurus assembled many hundreds of kings and potentates to fight among one another. I am unable to recount the names of those innumerable hosts. I have named only the principal ones who have been mentioned in this history (Mahabharata).

Thus ends sixty third chapter, Adivansabatarana, in the Adi Parva.

CHAPTER LXIV.

(ADIVANSABATARANA PARVA)—

Continued.

Janamejaya said :—

1. O Brahman, I wish to hear in detail the accounts of those that you have named and of those that you have not named and other kings and potentates by thousands.

2. O great man, you should tell me in full the object for which these great car-warriors, all equal to the celestials, were born on earth.

Vaishampayana said :—

3. O king, we have heard that what you ask is a mystery even to the celestials. I shall however, speak of it, after bowing my head to the Self-Born (Brahma).

4. The son of Jamadagni, (Parashurama), after making the earth bereft of Kshatryas for twenty-one times, went to the best of the mountains, named Mahendra, and began his penances.

5. O king, when the earth was thus bereft of Kshatryas, the Kshatrya women used to come to the Brahmanas for offspring.

6. O best of men, the Brahmanas had connections with them only at their seasons, and not when they were not in their seasons, and they the Brahmans did not do it with lust.

7. Thus thousands of Kshatrya women conceived through these connections with the Brahmanas, and O king, thus were born many Kshatryas of great prowess.

8. And many boys and girls, in order to thrive the Kshatrya race. Thus sprang the Kshatrya race from Kshatrya women from their connections with ascetic Brahmanas.

9. The new generation, blessed with long life, began to thrive in virtue, and thus were again established the four castes having Brahmanas at their head.

10—11. At the time (of which I speak), every man went to his wife only at the time of her season and never from lust or when she was not at her season. Other creatures also,—even those that were born in the race of birds,—followed this example. O best of the Bharata race, thus were born hundreds and thousands of creatures, and they all thrived in virtue.

12. O lord of the earth, all creatures were virtuous and religious, and all men were free from sorrow and desease.

13. O king having the walk of an elephant, thus once more was governed by the Kshatrya the wide earth, with the ocean for her boundaries, with her mountains and woods and towns.

14. When thus was earth again governed virtuously by the Khatryas, the other castes, having Brahmanas at their head, were filled with great joy.

15. All the kings (of the world), becoming free from vices born of lust and anger, and punishing those that deserved punishment, protected the earth.

16. And (Indra) the deity that performed one hundred sacrifices and who has one thousand eyes, seeing that all the Kshatrya sovereigns ruled their kingdoms very virtuously, poured down vivifying showers of rains at the proper time and at the proper place, and thus protected all creatures.

17. O king, no one died in early age and none took to wife before attaining to age.

18. O best of the Bharata race, thus was filled the earth to the very shores of the sea with long-lived men.

19. The Kshatryas performed great sacrifices and bestowed much wealth on the Brahmanas, and all the Brahmanas also studied the Vedas and the Vedangas and the Upanishadas.

20. O king, no Brahmana ever sold the Vedas, and none of them ever read them aloud before a Sudra.

21. The Vaisyas tilled well the earth with the help of bullocks, and they never yoked kine to the plough. They carefully fed the lean ones.

22. Men never milched the cows as long as the calves could only live on the milk of their mothers. No merchant sold his goods with false scales.

23. O best of men, all men, thus virtuously inclined, did every thing with their eyes fixed on virtue.

24. O king, all men of all castes were mindful of the respective duties of their respective castes. O best of men, their virtue never sustained any diminution.

25. Both women and kine gave birth to offspring at the proper time, and trees bore flowers and fruits at their proper seasons.

26. O king, the *Krita* (Satya) *Yuga* having come into the world, the whole earth was filled with numerous creations.

27. O best of the Bharata race, O lord of men, when such was the happy state of the world, the *Asuras* began to take birth in royal dynasties.

28. The sons of Diti, (the Asuras), having been continually defeated by the sons of Aditi, (the celestials) and deprived of sovereignty and heaven, began to take birth on earth.

29—30. O king, wishing to enjoy sovereignty in this earth, the powerful Asuras took birth among cows, horses, mules, camels, buffaloes, elephants, deer; they also took birth as Rakshasas and others.

31. O protector of the world, owing to the birth of those (Asuras) that were already born and those that were being born, the Earth became incapable of supporting herself.

32. Amongst the sons of Diti and Danu, some, being thrown off from heaven, took birth as men, and became proud and insolent monarchs on earth.

33. Possessed of great prowess, they covered the earth in various shapes. They, becoming great oppressors, filled the earth to the very shores of the sea.

34. They began to oppress the Brahmanas, Kshatryas, Vaisyas, and Sudras; they began to persecute all other creatures with their strength.

35. O king, frightening and killing all creatures, they roamed over the earth.

36. Bereft of virtue and truth, proud of their strength, intoxicated with their insolence, they even insulted the holy Rishis in their hermitages.

37. O king, the earth, thus oppressed by the Asuras of great strength, energy and abundant means, thought of appealing to Brahma.

38. The united strength of the Naga Shesha, and other creatures (such as the tortoise and the elephant), could not support the earth, attacked by the powerful Danavas.

39. O protector of the world, thereupon the Earth, afflicted with fear and oppressed by the weight (of the Danavas), went to the Grandfather of all creatures and asked his protection.

40—41. She saw the divine Brahma,—the creator of the worlds,—who is undeteriorating,—seated (on his seat), surrounded by the celestials and great and illustrious Rishis, and adored by the delighted Gandharvas and Apsaras who are always engaged in the services of the celestials.

42. The Earth adored the Grandsire, and O best of the Bharata race, telling him all that had happened, before all the regents of the world she asked his protection.

43. O king, the object (for which she came) was already known beforehand to the Omniscient, Self-created, and Supreme Lord.

44. O descendant of the Bharata race, he is the creator of the universe, why should he not know fully what is in the minds of the creatures, including the very Devas and the Danavas?

45. O great king, the Lord of the earth, Prajapati, Isha, Shambhu, then thus spoke to her.

Brahma said:—

46. O Vasundhara (the holder of wealth,) I shall appoint all the dwellers of heaven in the work for which you have come to me.

Vaishampayana said:—

47—48. O king, having thus addressed the Earth, the divine Brahma, bade her farewell. Then the Creator commanded all the celestials, saying, "Go all of you, and take your birth on earth to free her from her burden. Go according to your respective parts and seek battles (with the Danavas).

49. Then the creator of all the creatures, calling all the tribes of the Gandharvas and Apsaras, spoke to them thus," Go all of you and take your birth amongst men according to your respective parts and in the forms you prefer.

50. All the celestials with Indra at their head, having heard these words of the lord of the celestials,—words that were true, that were desirable under the circumstances, and which were fraught with benefit,—accepted them.

51. Having then resolved to [illegible] on the earth according [illegible] parts, they all went to slayer of foes, Narayana,

52. Who bears the discus and the mace in his hands, who wears yellow colored cloth, who is greatly effulgent, who has the lotus on his navel, who is the slayer of the foes of the celestials, who is fixedly staring at his wide chest,

53. Who is the lord of the Prajapati (Brahma) himself, who is the sovereign of all the gods, who is of infinite strength, who has the mark of the auspicious wheel on his breast, who is the central force of every one's faculties, and who is adored by all the deities;

54. To him, this most exalted of all persons, Indra said, "Be incarnate." And Hari replied, "Be it so."

Thus ends the sixty fourth chapter, Adi-[illegible] in the Adi Parva.

CHAPTER LXV.

(SAMBHAVA PARVA.)

Vaishampayana said:—

1. Thereupon, Hari held a consultation with Indra regarding his incarnation on earth with all the celestials according to their respective parts.

2. Having then ordered the celestials, (what they should all do), Indra returned from the abode of Hari (Baikuntha).

3. The dwellers of heaven then, one after the other, took birth on earth for the destruction of the Asuras and for the welfare of the three worlds.

4. O best of kings, the celestials, as each preferred, took birth in the races of *Brahmarshis* and *Rajarshis*.

5. They killed the Danavas, Rakshasas, Gandharvas, Nagas and other calibons and creatures.

6. O best of the Bharata race, the Danavas, Rakshasas, Gandharvas and Nagas could not kill the (incarnate) celestials, even in their infancy, so strong were they.

Janamejaya said:—

7—8. I desire to hear the accounts of the births of the Devas, Danavas, Gandharvas, Apsaras, Manavas, Jakshas, and Rakshasas from their beginning. Therefore, [illegible] about th[illegible]

Vaishampayana said:—

9. Bowing down my head to the Self-created (Brahma), I shall narrate to you in detail the origin of the celestials and of all [illegible]

10. Brahma had six mind-born sons, (created out of his mind), namely Marichi, Atri, Angiras, Pulastya, Pulaha and Kratu.

11. Marichi had a son, named Kashyapa, and from Kashyapa have sprung all creatures. Daksha begot thirteen illustrious daughters.

12—13. O best of kings, the daughters, of Daksha were Aditi, Diti, Danu, Kala, Danayu, Sinhika, Krodha, Pradha, Viswa, Vinata, Kapila, Muni and Kadru. The sons and grandsons of these daughters, all of exceeding prowess, were infinite in number.

14. O descendant of the Bharata race, from Aditi were born the twelve Adityas,—who were all lords of the Universe. I shall now mention them to you according to their names.

15. (They were) Datha, Mitra, Aryamana, Sakra, Varuna, Angsa, Vaga, Vivaswata, Pusha, and Savitri, the tenth (daughter).

16. The eleventh was Tashtri, and the twelvth was Vishnu. The youngest, however, was the best in merit.

17. Diti had one son, named Hiranyakashipu, and the illustrious Hiranyakashipu had five sons, famous all over the world.

18. The eldest was Prahlada, the next was Sanghladha, the third was Anuhladha, the fourth was Sivi, and the youngest was Vashakala.

19. O descendant of the Bharata race, it is known everywhere that Prahlada had three sons, namely Virochana, Kumbha, and Nikumbha.

20. Virochana's son was greatly powerful Vali, and the son of Vali was the great Asura Vana.

21. He (Vana) was blessed with great fortune; he was a follower of Rudra, and was also known by the name of Mahakala.

22—26. O descendant of the Bharata race, Danu had forty sons, the eldest of them was the famous King Viprachitti. The others were Samvara, Namuchi, Puloma, Asiloma, Keshi, Durjaya, Ayasiras, Aswasiras, Aswasanku, Gaganamurdhan, Vegavan, Ketuman, Swarbhanu, Aswa, Aswapati, Vrishaparva, Ajaka, Aswagriva, Sukshma, Tuhunda, Ekapada, Ekachakra, Virupaksha, Mahodara, Nichandra, Nikumbha, Kupata, [illegible]

[illegible] These were the well-known sons of Danu. Surja and Chandrama (the sun and the moon) of the celestials were other persons and they were not the sons of Danu. Besides the above, there were ten more powerful and great sons of

Ekaksha, heroic Amritapa, Pralamva, Naraka,

30. Vatapi, Satrutapana, the great Asura Satha, Garistha, Danayu and the Danava, named Dirghajihva.

31. O descendant of the Bharata race, the sons and grandsons of the above were numberless. Sinhika gave birth to a son, called Rahu, the persecutor of the sun and the moon.

32. And (she gave birth to) three others, namely Suchandra, Chandrahantri and Chandrapramardana. The numberless progeny of Krodha was much wicked as she herself was.

33. Their race was wrathful, of crooked deeds, and the persecutors of foes. Danayu had four sons, the best among the Asuras.

34. (They were) Vikshara, Vala, Vira, and the great Asura Vritra. The sons of Kala were like Yama himself, all the slayers of their enemies.

35. They were greatly famous and powerful amongst the Danavas and were great oppressors of their enemies.

36. (They were) Vinasana, Krodha, Krodhahantri and Krodhasatru. These were the sons of Kala. As it is heard, there were also many others among the sons of Kala. Sukra, the son of a Rishi was the great preceptor of all the Asuras.

37. The illustrious Sukra had four sons who were also the preceptors of the Asuras. Their names were Tashtadhara and Atri, and two others of fearful deeds.

38—39. They were as effulgent as the sun himself. They were always engaged in acquiring the regions of Brahma. Thus have I narrated to you, as I heard them from the Purana, the accounts of the progeny of the Devas and the Danavas of great strength and power. The sons and grandsons, of these (Devas and Danavas) were so nuberless that I am incapable of counting them.

40. O protector of the world, the Tarkshya, Arishtanemi, Garuda, Aruni,

41. And Varuni were known to be the sons of Vinata. Shesha or Ananta, Vasuki, Takshaka,

42. Kurma, and Kulika are known to be the sons of Kadru. Bhimasena, Ugrasena, Suparna, Varuna,

43. Gopati, Dhritarastra, Suryavarcha, Satyavarcha, Arkaparna, Prayuta,

44. Bhima and Chitraratha, all greatly famous, learned and self-controlled, then O king, was Shalishira, then fourteenth in the least, Paryana,

45. The Fifteenth, Kali and the sixteenth Narada;—these Devas and Gandharvas were known to be the sons of Muni.

46. O descendant of Bharata race, I shall now mention many others. Anavadya, Manu, Vansa, Asura, Marganapria,

47. Anripa, Subhaga and Vasi were the daughters of Pradha. Sidhya, Purna, Varhi, and famous Purnayu,

48. Brahmachari, Ratiguna and Suparna, Vishwavasu, Bhanu, and Suchandra;—

49—50. These Devas and Gandharvas were also known to be the progeny of Pradha. It is also known that, that lady of good fortune Pradha, through the celestial Rishi (Kashyapa), brought forth the holy race of Apsaras, namely, Alamvusha, Misrakeshi, Vidyutaparna, Tilottoma,

51. Aruna, Rakshita, Rambha, Manoroma, Keshini, Suvahu, Surata,

52. Suraja and Supria,—these were the daughters (of Pradha). And Ativahu, celebrated HahaHuhu, and Tumvuru, these four best of Gandharvas (were also the sons of Pradha.)

53. The Ambrosia, Brahmana, the kine the Gandharvas, and Apsaras were the offspring of Kapila, so is stated in the Purana.

54. Thus have been narrated to you duly the births of all the creatures,—and of the Gandharvas, Apsaras.

55. Nagas, Suparnas, Rudras and Maruts, of the kine, and of the fortunate and holy Brahmanas.

56. This history, (if read or heard) extends the period of life. It is sacred, it is worthy of all praise, it gives pleasure, if heard. It should be always heard and recited to others in a proper frame of mind.

57. He, who properly reads in the presence of the deities aad Brahmanas, this account of the births of noble creature, obtains large progeny, good fortune and fame. He attains to the higher worlds hereafter.

Thus ends the sixty-fifth bhava, in the Adi Parva.

CHAPTER LXVI.

(SAMBHAVA

Vaishampayana said:—

1. It is known that the n of Brama were six great Rishis. There was another (mind-born son of Brahma,) named Sthanu. He had eleven sons gifted with great energy,

2. Namely, Mrigavyadha, Sarpa, famous Niriti, Ajaikapata, Ahivardhana, the chastiser of his foes Pinaki.

3. Dahana, Iswara, and greatly effulgent Kapali, Sthanu and the illustrious Bhaga. These eleven are called eleven Rudras.

4. (It has been already said that) Marichi, Angiras, Atri, Pulastya, Pulaha, and Kratu, these powerful Rishis were six mind-born sons of Brahma.

5. It is well-known in the world that the sons of Angiras were three, namely Vrihaspati, Utathya, and Samvarta, all of great asceticism.

6. O king, it is said that the sons of Atri were countless; they were all great Rishis and they were all learned in the Vedas, they were crowned with ascetic successes and their souls were in perfect peace.

7. O best of kings, the offspring of greatly wise Pulastya were the Rakshasas, Monkeys, Kinnaras, and Jakshas.

8. O king, the offspring of Pulaha were, it is said, the *Shalavas* (the winged-insects) the lions, the *Kimpurushas* (half lions and half men) tigers, bears and wolves.

9. The sons of Kratu (Balkhilyas), who were as sacred as sacrifice, were the companions of Surja. They were known to the three worlds, and they were all devoted to truth and vows.

10. O protector of the world, the illustrious Rishi Daksha, having his soul in complete peace and possessing great asceticism, sprang from the right toe of Brahma.

11. The wife of the illustrious Daksha sprang from the left toe of Brahma. He begot fifty daughters on her.

12. They were all lotus-eyed and of faultless features and limbs. As he (Daksha) had no sons of his own, he made these daughters his *Putrikas*.

13. He (Daksha) bestowed in due form, ten of his daughters on Dharma twenty-seven on Chandra, and thirteen on Kashyapa.

14. Hear, O king, the names of the wives of Dharma as I mention them. (They were) Kirti, Lakshmi, Dhriti, Medha, Pushti, Śraddha, Kria,

15. Budhi, Lajja, and Mati. These were the ten wives of Dharma, as appointed by the self-created (Brahma).

16. It is known throughout the world that the wives of Chandra were twenty-seven. They were all of rigid and holy vows, they were employed to i time.

17. They are the *Nakshatras* and *yoganis*. They were engaged in assisting the course of nature. The Grandsire (Brahma) had another son, named Manu. Manu had a son, called Prajapati.

18. The sons of Prajapati were eight and they were called the Vasus. I shall name them in detail. (They were) Dhara, Dhruva, Soma, Aha, Anila, Anala,

19. Pratyusha, and Provasha. These are known to be the eight Vasus. Dhara and the Brahma-knowing Dhruba were born of Dhumra.

20. Soma and Anila were born of the wise Swasa. Aha was the son of Rata, and Anala of Sandilya.

21. Prutyusha and Provasha were the sons of Provata. Dhara had two sons, namely, Dravina and Hutahavyavaha.

22. Dhruba's son was the illustrious Kala, the destroyer of the world. Soma's son was Varcha, Varcha's daughter is Varchi.

23. The fascinating Varchi had three sons, namely Sishera, Prana, and Ramana. The sons of Aha were Jyoti, Shama, Shanta and Muni.

24—25. Agni's son was the handsome Kumara who was born in the forest, and as he was reared up by Kirtika and others, he was called Kartikeya. After him were (born his three brothers, namely) Shakha, Vishakha and Naigameya. Anila's wife was Shiva, and her sons were Monojava.

26. And Avijnatagati. These two were the sons of Anila. Know, Pratyasu's son was the Rishi, named Devala.

27. And Devala had two sons, both greatly wise and forgiving. The sister of Vrihaspati, the first of women, the utterer of the sacred truth,

28. And an austere ascetic, roamed over the world, having no attraction for the world. She (the sister of Vrihaspati) became the wife of the eighth Vasu, Provasa.

29—30. She gave birth to the illustrious Bishwakarma, the founder of all arts, the creator of thausand arts, the artist of the celestials, the maker of all kinds of ornaments, the best of all artists, and the maker of the celestial cars of the gods.

31. Mankind was enabled to live in consequence of the arts of this illustrious man, and for this reason he was worshipped by all men. This Bishwakarma is everlasting and immutable.

32. The illustrious Dharma, the dispenser of all happiness, came out of the right breast of Brahma, assuming the form of a man.

33. He (Dharma) had three excellent sons, charming to all creatures. (They were) Sama, Kama, and Harsha, who supported the worlds by their energy.

34. The wife of Kama was Rati, that of Shama was Prapti, and that of Harsha was Nanda; upon these the worlds were made to depend.

35. Kashyapa was the son of Marichi, and Kashyapa's offspring were the Suras (celestials) and Asuras. O best of kings, therefore, he is the progenitor of all the worlds.

36. Tashtri, who had the form of a mare, became the wife of Savita. She gave birth in the sky to a twin Ashwinis.

37. O king, the sons of Aditi were twelve with Indra at their head. The youngest of the them was Vishnu, upon whom the worlds depend.

38. These were the thirty-three celestials. I shall now mention to you their progeny according their *Pakshas*, *Kulas*, and *Ganas*.

39. The Rudras, the Sadhyas, the Marutas, the Vasus, the Vargavas, and the Viswadevas were each a *Paksha*.

40. Vinata's son, Garuda and the Aruna also, and illustrious Vrishaspati were counted amongst the *Adityas*.

41. The Ashwinis, all annual plants and all beasts were counted among the *Guhyakas*. O king, these are the *Ganas* of the celestials, narrated to you.

42—44. Which narration cleanses men of all their sins. The illustrious Vrigu sprang forth, ripping open the breast of Brahma. Vrigu's son was the learned Sukra, a poet himself and the son of a poet. He, being commanded by the Self-created (Brama) to pour rain and withhold it, and to dispense and remit calamities, became a planet, and he (still) traverses the sky in order to sustain the lives of all creatures in the three worlds. That preceptor of Yoga philosophy, that greatly intelligent man, that wise and self-controlled *Brahmachari* became the preceptor of the Devas and the Danavas.

45. Thus appointed by Brahma to look after the well-fare (of Daityas), Vrigu's son (Sukra) begot another son,

46. Named Chyavana, who was greatly famous, very virtuous-minded and as effulgent as the sun. O descendant of the Bharata race, he came out of his mother's womb in anger, and thus released his

47. Arushi, the daughter of Manu, became the wife of the wise Chyavana, and the greatly illustrious Aurva was born in her, ripping open her thighs.

48. His (Aurva's) son was Richika, who became, even in his boyhood, very powerful, energetic and virtuous. He (Richika) begot Jamadagni.

49. The illustrious Jamadagni had four sons, the youngst of them was Parashurama. He was superior to all his other brothers in good qualities.

50. He was self-controlled, but was expert in the use of all weapons, and he became the destroyer of the Kshatryas. Aurva had one hundred sons, the eldest of them being Jamadagni.

51. These hundred sons begot offspring by thousands and filled the whole world. Brahma had two other sons, who had victory as their signification.

52. They are known as *Dhata* and *Bidhata*, who lived with Manu. Their sister is the auspicious Lakshmi who lives in the abode of lotuses.

53. The mind-born sons of Lakshmi are the sky-ranging horses. Varuna's eldest wife was the daughter of Sukra, named Divi.

54—55. She gave birth to a son, called Vala, and a daughter, named Sura, who gives joy to the celestials. And all destroying Adharma was born (of her), when creatures began to devour one another. Nriti was his wife, from whom were born the Rakshasas, called Nairitas.

56. She had also three other fearful and cruel sons, always engaged in sinful deeds. (They were) Vaya, Mahavaya and the destroyer of every created thing.

57. This all-destroying being (Mrityu) had no wife or son. Kaki, Sweni, Bhasi, Dhritarastra, and Suki,—

58. These five are known in the world as the daughters of Tamara. Kaki brought forth the crows; Sweni the hawks;

59. Bhashi gave birth to the cocks and the vultures; and Dhritarastra all ducks and swans,

60—61. And she gave birth to also the Chakrabakas. The fair and illustrious Suki of amiable qualities and auspicious gave birth to all parrots. Krodha gave to nine daughters of wrathful temper.

62. (They were) Mrigi, Mrig Hari, Bhadramana, Matangi, Sweta, Suravi,

63. And the beautiful Surasa of every auspicious sign. O best of men, the off-

spring of Mrigi are all beasts of deer species.

64. O chastiser of foes, the offspring of Mrigamada are all beasts of bear species, and also of those beasts, called *Srimara*. Bhadramana gave birth to her son Airavata.

65. And Airavata is the great celestial elephant. The offspring of Hari are the horses and the beasts of the monkey kind which are endued with great activity.

66. Those animals that are called *Golan*- also are said to be the offspring of Sarduli gave birth to innumerable lions and tigers,

67. And also to leopards and all other animals. O king, the offspring of Matangi are all elephants.

68. And Sweta gave birth to the large elephant, known by the name of Sweta which possesses great speed. O king, Suravi gave birth to two daughters,

69. Namely, the beautiful Rohini and illustrious Gandharvi. O descendant of the Bharata race, she had two other daughters, named, Vimala and Anala.

70. All kine were born from Rohini and all horses from Gandharvi. And Anala gave birth to the seven kinds of trees which produce pulpy fruits.

71—72. Anala had another daughter named Suki. Surasa gave birth to a son, named Kanka. Aruna's wife Shweni gave birth to two very energetic and powerful sons, named Sampati and the mighty Jatayu. Surasa also gave birth to the Nagas and Kadru the Pannyagas.

73—74. Vinata had two sons, the world known Garuda and Aruna. O king of men, O best of all wise men, thus have I fully described to you the genealogy of all the principal creatures. He who hears it is cleansed of all his sins. He acquires great knowledge, and finally attains to the highest state in after-life.

Thus ends the sixty sixth chapter, Sambhava, in the Adi Parva.

CHAPTER LXVII.

PARVA)—*Continued.*

Janamejaya said :—

1. Vaisampayana Sir, I desire to hear you in detail the accounts of the births deeds and achievements among men, of the Devas, the Danavas, the Rakshasas, the Gandharvas, the lions, the tigers, the snakes, the birds and other animals, and in short of all creatures, that became incarnate in human forms.

Vaishampayana said :—

3. O king of men, I shall first tell you all about those Devas and the Danavas who were born amongst men.

4. The best of the Danavas, who was known by the name of Viprachitti, became that best of men who is known as Jarasandha.

5. O king, that son of Diti, who was known by the name of Hiranakashipu, became (that king) who was known in this world by the name of powerful Shishupala.

6. The younger brother of Prahlada who was known as Sanghlada, became among men that best of Vahlikas, known as famous Sayla.

7. The youngest (brother of Prahlada) known as Anuhlada, became famous in this world as Dhristaketu.

8. O king, that son of Diti who was known as Sibi, became the famous monarch Druma on earth.

9. O best of men, that best of Asuras, who was known as Vashkala, became the great Vagadatta on earth.

10. The five powerful and swift Asuras, namely Ayasira, Aswasira, Ayaswanku, Gaganmurdhana and Vegavan,

11. O king, these powerful great Asuras were all born in the illustrious dynasty of Kekaya and became great kings.

12. The mighty Asura, who was known as Ketumana, became the king Amitouja of terrible deeds.

13. The great and fortunate Asura, who was known as Swarvanu, became the king Ugrasena of fearful deeds.

14. The great and fortunate Asura who was known as Aswa, became the invincible king Asoka of great prowess.

15. O king, that son of Diti, the younger brother of Aswa, who was known as Aswapati, became the mighty king Hardikya.

16. The great and fortunate Asura who was known as Vishaparvana, became king Dhirghaprajna on earth.

17. O king, the younger brother of Vrisaparvana, who was known as Ajaka, became Salwa on earth.

18. The great Asura who was known as Aswagriva, became king Rochamana on earth.

19. O king, the intelligent and illustrious Asura who was known as Sukshma, became the illustrious king Vrihadratha on earth.

20. That best of Asuras, who was known as Tuhandu, became the king Senabindu on earth.

21. That greatly strong Asura, who was known as Ishupa, became king Nagnajita of world-known prowess.

22. The great Asura who was known as Ekachakra, became known on earth as Pritivindhya.

23. The great Asura, capable of displaying various modes of fight and known as Virupaksha, became known as king Chitravarmana on earth.

24. That best of Danavas, known as the heroic Hara, became the famous and fortunate king Suvahu on earth.

25. That Asura of great prowess, the chastiser of his foes, known as Suhara, became king Vahlika on earth.

26. That best of Asuras, who was known as Nichandra and whose face was as beautiful as the moon, became the fortunate king Munjakesha on earth.

27. That greatly intelligent and invincible Asura, who was known as Nikumbha, became the best of kings Divadhipa on earth.

28. That Asura who was known as Sarava amongst the sons of Diti, became the royal sage Pourava on earth.

29. O king, that greatly powerful and fortunate Asura who was as Kupatha, became the famous king Suparsha on earth.

30. O king, the great Asura who was known as Kratha, became the royal sage Parvateya, as effulgent as a golden mountain.

31. That Asura, who was known as Salava the second, became king Prahlada in the land of the Valhikas on earth.

32. That best of the Diti's sons, who was known as Chandra and who was as handsome as the lord of the stars (moon), became Chandravarmana, the king of Kamvoyas on earth.

33. O king, that best of Danavas, who was known as Asha, became the royal sage Rishika on earth.

34. O best of kings, that best of Asuras, who was known as Mritapa, became king Paschimanupaka on earth.

35. That greatly powerful Asura, known as Garishta, became king Drumasena on earth.

36. That great and fortunate Asura, who was known as Mayura, became king Viswa on earth.

37. That Asura, who was the younger brother of Mayura and who was known as Suparna, became king Kalakiriti on earth.

38. The greatly powerful Asura, who was known as Chandrahantri, became king Sunaka on earth.

39. The great Asura, who was known as Chandravinasana, became king Janaki on earth.

40. O king of the Kuru race, that best of the Danavas who was known as Dirgajihva, became king Kashiraja on earth.

41. That Asura (Rahu) who was born of Sinhika and who persecuted the sun and the moon, became king Kratha on earth.

42. The eldest of the four sons of Danayu, who was known as Vikshara, became the powerful king Vasumitra on earth.

43. The second brother of Vikshara, the great Asura, became the king of the country called Pandya.

44. That best of Asuras, who was known as Valina, became king Pandramatsyaka on earth.

45. O king, that great Asura who was known as Vritra became the royal sage Maninala on earth.

46. That Asura, who was the younger brother of Vritra and was known as Krodhahantri, became king Danda on earth.

47. That Asura who was known as Krodhavardhana became king Dandadhara on earth.

48. O best of kings, the eight sons of the Asura Kalekyas were all born on earth and they all became great kings as powerful as tigers.

49. Of the eight great Kalakeya Asuras, the eldest Jayatsena became the king of Magadha.

50. The second, as powerful as Indra, became king Aparajita on earth.

51. The third was a great Asura, endued with great prowess and power of deception, (Magical powers) and he became the greatly powerful king of the Nishadas.

52. The fourth of the brothers became the best of royal sages, Srenimana.

53. That great Asura, the fifth (brother) became king Mahauja, the oppressor of his foes on earth.

54. That greatly intelligent and powerful Asura who was the sixth (brother) became the best of royal sages Abhiru on earth.

55. The seventh of the (brothers) became king Samudrasena, famous all over the earth from its centre to the sea and he was learned in the *Sastras*.

56. O king, the eighth of the Kalakeyas, who was known as Vrihata became a virtu-

ous king, ever engaged in doing good to all creatures.

57. That mighty Danava, who was known as Kukshi, became king Parvatya, as effulgent as a golden mountain.

58. That mighty and powerful Asura, who was known as Krathana, became king Suryaksha on earth.

59. That handsome Asura, who was known as Surya, became on earth that best of all kings Darada the king of the Vahlikas.

60. O king, many heroic monarchs, were born on earth from the race of Asuras, called Krodhavasha, of whom I have already spoken to you.

61—66. (They were) Madraka, Karna-Veshta, Sidhartha, Kitaka, Suvira, Suvahu, Mahavira, Vahlika, Kratha, Vichitra, Suratha, handsome Nila, Chiravasa, Bhumipala, Dantavakra, Durjaya, Rukmi, Janamejaya, Ashada, Vayuvega, Vuriteja, Ekalavya Sumitra, Vatadhana, Gomukha, Karushakas, Khamdhurti, Srutayau, Udvaha, Vrihatsena, Kshema, Ugrathirtha. the king of Kalinga and Matimana, the king who was known as Iswara.

67. These greatly fortunate, powerful and illustrious and best of monarchs were all born on earth of the race of Asuras, called Krodhavasa.

68. That great Danava who was known as Kalnemi became the son of Ugrasena, king Kansa, on earth.

69. That Asura who was known as Devaka and who was effulgent as Indra himself, became the best of the kings of the Gandharvas on earth.

70. O descendant of the Bharata race, Drona, the son of Varadwaja, who was not born of any woman, sprang from the celestial Rishi Vrihaspati.

71. O best of kings, he was a hero of great achievements, and the best of all those that were learned in the ways of using arms. He was most illustrious and most powerful.

72. He was called learned, in the Vedas, as well as in the Science of arms by all men well-versed in the Vedas. He was a doer of wonderful deeds and a pride of his race.

73—74. O descendant of the Bharata race, O king, his son, the heroic, surpassingly energetic and lotus-eyed Ashwathama, the terror of all his foes, and the great oppressor of all enemies, was born on earth from the united portions of Mahadeva, Yama, Kama, and

75. Begot by his husband Santanu, the eight Vasus were given birth to by Ganga, on account of the curse of Rishi Vasishtha and also from the command of Indra.

76. The youngest of them was Bhisma, who was the dispeller of the fears of the Kurus, who was greatly intelligent, who was a great scholar in the Vedas and a best of speakers and the destroyer of the enemy's ranks.

77. That best of men, being learned in the science of arms and endued with great energy, fought with the illustrious (Purusha) Rama, the son of Jamadagni.

78. O king, that Brahmana Rishi, who was known in the world as Kripa, was the embodiment of all manliness, was born of of the Rudras.

79. O king, that king and great car-warrior, that chastiser of foe, who was known as Sakuni in the world, know him to be the Dwapara himself.

80. He who was known as Satyaki, the upholder of the pride of Vrishnis and the chastiser of foes, was born of the portion of celestial Marutas.

81. That royal sage, king Drupada, the best of all the wielder of arms, was also born of the portions of the same celestials (Marutas).

82. O king, know that Kritavarma that king of men, that man of matchless deeds, that best of best Kshatryas,

83. That chastiser of foes, was also born of the same celestials. The king Birata, the conqueror of other kingdoms, was also born of the same celestials.

84. That son of Arishta, known as Hansa, the king of the Gandharvas, was born to increase the Kuru race.

85. He was known on earth as Dhritarastra, the son of Krishna Dawipayana; he had long arms, he was greatly powerful, and he was a king with prophetic eyes.

86. He became blind for the fault of his mother and anger of the Rishi. His younger brother was greatly wrathful and strong. He was known as Pandu, and was devoted to truth, virtue and purity.

87. Know, that he who was known as Vidura, he who was the best of all virtuous men, he who was the god of justice himself, was the excellent and greatly fortunate son of Atri.

88. The evil and wicked-minded king Duryodhana, the destroyer of the fame of the Kuru dynasty, was born of the portion of the Kali.

89. O king, It was he who was the cause of the slaughter of all creatures and of the world, he ruined the earth.

90. It was he who fanned the fire of hostility, the great fire of destruction. The

sons of Pulastya became on earth the brothers of Duryodhana.

91. They were one hundred,—Dushyashana Durmuka, Dushaha and others all wicked to the extreme. I do not mention their names.

92. All of them supported Duryodhana in his wicked acts. O best of the Bharata race, they were all sons of Pulastya (Rakshas). Over and above these one hundred sons, Dhritarastra had another son, beget on a Vaisya woman.

Janamejaya said :—

93. O Lord, tell me the names of all the sons of Dhritarastra begining from the eldest, according to the order of their births.

Vaishampayana said :—

94—106. (They are) Durjodhana, Yuyutsa, Dushashana, Dussaha, Dushala, Durmukha, Vivingsati, Vikarna, Jalasandha, Sulachana, Vinda, Anuvinda, Durdharsha, Suvahu, Dushdadharshaha, Durmarshena, Durmukha, Dushkarma, Karna, Chitra, Upachitra, Chitraksha, Charu, Chitrangada, Durmada, Dushpraharsha, Vivitsu, Vikata, Sama, Urnanava, Padmanava, Nanda, Upanandaka, Senapati, Shusena, Kundodara, Mahdara, Chitravahu, Chitravarmana, Suvarmana, Durvilashana, Ayavahu, Mahavahu, Chitrachapa, Sukundala, Vhimavega, Bhimavala, Valaki, Valavarhdana, Ugrayudha, Bhimashara, Kanakaya, Dredhyudha, Dhridavarmana, Dredha, Khatra, Somakriti, Anadara, Jarasandha, Dridhasandha, Satyasandha, Sahasravaka, Ugrasrava, Ugrasena, Kshemamurti, Aparajita, Panditaka, Vishalaksha, Durudhara, Dridhahasta, Subasta, Vataviga, Suvarchasta, Adityaketu, Vahvasen, Nagadatta, Aunyaina, Nishangi, Kavachi, Dandi, Dandadhara, Dhaungraha, Ugra, Bhimaratha, Vira, Virabahu, Alolupa, Abhoya, Rudra, Karma, Dhridaratha, Anadhershya, Kundavida, Viravi, Dhirgolochana, Dirguvahu, Mahavahu, Vyndhoru, Kanakardoya, Kendoja and Chitraka. He (Dhritarastra) had also a daughter, named Dussala above and over these one hundred sons. Dhritarastra had another son, named Yuyutsa, born of a Vyasa woman, who was also above and over these one hundreds.

107. O king, thus have I told you the names of the one hundred sons (of Dhritarastra), and also of the name of his daughter. You have now known their names according to the orders of their births.

108. They were all heroes, great car-warriors and learned in the use of arms. They were also well-versed in the Vedas, and experts in statesmanship.

109. O king, all of them were mighty in attack and defence, and all of them were learned. They married wives suitable to them in beauty and accomplishments.

110. At the marriageable age, the king of the Kurus at the advice of Sakuni bestowed his daughter Dussala on Jayadhrata, the king of the Sindhus.

111. Know, O king, king Yudhisthira was a portion of Dharma; Bhima was that of Maruta; Aryuna was that of the king of the celestials (Indra),

112. The most handsome men amongst all men and the matchless beauties on earth, Nakula and Sahadeva were the portions of the Ashwinas.

113. He, who was known as Varcha, the son of Soma, became Abhimanyu of wonderful deeds, the son of Aryuna.

114. O king, before his (Varcha) incarnation on earth, Soma thus spoke to the celestials, "I cannot part with my son; he is dearer to me than life.

115. Let this agreement be made, and let not that agreement be violated. The destruction of the Asuras is the work of the celestials, therefore it is our work also.

116. Let this Varch go, but let him not stay long on earth. Nara will born as Indra's son, and he will have Narayana as his friend.

117. He will be known on earth as powerful Aryuna, the son of Pandu. My boy will be his son, and even in his boyhood will be a great car-warrior.

118. O best of immortals, let him remain on earth only for sixteen years. On his sixteenth year, will take place that great fight,

119. In which your incarnations will kill innumerable heroes. And in the fight in which Nara and Narayana (Aryuna and Krishna) will not be present,

120. And in which, O celestials, the (Kuru) heroes will fight with constructing a *Chakrabuha*, (in that fight) my son will defeat all foes and compel them to retreat.

121. The boy will enter into that impenetrable *Buha* and will walk about the place. He will defeat and kill many heroes and great car-warriors.

122. The mighty-armed hero, within the course of half a day, will send the one-fourth part of the foes, to the land of the dead.

123. Then towards the close of the day, many heroes and great car-warriors will return to the charge and attack my son Therenpon, my mighty-armed son will come back to me.

124. He will beget one heroic son who will keep alive the almost extinct Bharata dynasty."

125. Having heard these words of Soma, the celestials said, "Be it so." They then all worshipped and praised the lord of the stars (Soma).

126. O king, thus have I told you the accounts of the births of your father and his father (and so on). Know, O king, the great car-warrior Dristadyumna was born of a portion of Agni.

127. Know that Shikhandi, who was previously a woman, was born of a portion of a Rakshasa. O best of the Bharata race, those that became the five sons of Draupadi,

128. Know, O best of the Bharata race, were the celestials, called Vasus. (They were) Pritivindhyas, Sutasoma, Srutakiriti.

129. Satanika, the son of Nakula, and the powerful Srutasena. The best of the Yudus, Sura, became the father of Vasudeva.

130—132. His daughter was named Pritha, who was matchless on earth in beauty. Her father (Sura) promised before Fire that he would give his first-born child to the son of his paternal aunt, king Kuntibhoja, who was childless. He gave his daughter (Pritha) to that king, expecting to get his favour. And king Kuntibhoja, adopted her as his daughter. She was engaged in her (foster) father's house in attending upon Brahmanas and guests.

133—134. One day she attended upon the terrible and wrathful ascetic, vow-observing Durvasa, who was learned in the mysteries of religion and well-acquainted with truth. She, with all possible care, gratified that self-controlled ascetic.

135. The illustrious man said, "O fortunate girl, I am much pleased with you. To those of the celestials whom you will call by this *Mantra* (that I teach you),

136. (They will instantly come), and by their grace you will give birth to offspring." Thus addressed, that girl, being much curious (to see the effect of the *Mantra*),

137. Called Surya when she was a maid. The illustrious god of light (Surya) made her conceive;

138. And she begot a son, who became the best of all wielders of arms. He was born with a coat of arms and a pair of ear-rings, and he looked as handsome as a celestial child

139. And as effulgent as the sun, and every part of his body was well embellished. From the fear of her friends and relatives, privately

140. Did she throw that illustrious son into water (river). But the child, thus thrown into the water, was taken up by the illustrious husband of Radha.

141—142. Adhiratha (the husband of Radha) made the child his son. And the couple then gave him the name of Vasusena, by which name he soon became known all over the country. As he grew up, he became very strong and excelled in the use of all weapons.

143. He became the best victor, and learned in all the Vedangas. When that wise and truth-loving man studied the Vedas,

144. Then there was nothing to that high-souled man which he could not give to the Brahmanas. To do good to his son (Aryuna), illustrious Indra, one day—assuming the form of a Brahmana,

145. Begged from him his ear-rings and his natural coat of arms. Removing the earrings and coat of arms from his ear and breast,

146. He gave it to Indra, who being much surprised (for his liberality), presented him with a dart and spoke to him thus, "The Devas, Asuras, Gandharvas, Rakshasas, Uragas or men,

147. At whomever, O hero, you will hurl this weapon, he will certainly be killed." He (the son of Pritha) was previously known by the name of Vasusena,

148. But for his mighty deeds, he was subsequently called Karna. Because the greatly illustrious hero removed his natural coat of Arms (from his breast)

149. He, the eldest son of Pritha, was called *Karna*. O best of kings, he thus began to grow up in the Suta caste.

150. Karna, the best of kings, expert in the use of all arms, the distroyer of his foes, became the friend and counsellor of Duryodhana,

151. Know, O king, he was born of a portion of the sun. Of that god of gods, that everlasting Being, whose name is Narayana,

152. The powerful Vasudeva (Krishna), was a portion in the world of men. Baladeva was a portion of the Naga, Shesha.

153. O king, know that the greatly energetic Pradyumna was a portion of Sanatkumara. In this way many dwellers of heaven became great men on earth,

154. In the race of Vasudeva, thus increasing its glory. O king, the Apsaras, of whom I have already spoken

155. Was also born on earth in portions as ordered by Indra. O king, sixteen thousand portions of these celestial ladies,

156. Became in the world of men the wives of Vasudeva. A portion of Sree (Lakshmi) herself became incarnate on earth out of love (for Narayana).

157—158. She was born in the race of Vishwaka, and that illustrious lady was named Rukmini. Draupadi was born from a portion of Sachi, (the wife of Indra) in the race of Drupada and from the altar of the sacrifice. She was neither tall nor short, she had the fragrance of blue lotus,

159. Her eyes were like the lotus leaves, her thighs were fair and round, and her dense masses of hair were black and curly. She was endued with all auspicious marks and her complexion was like the emerald.

160. She was the charmer of the hearts of the five kings of men (the Pandavas.) The goddesses Sidhi and Dhriti became the mothers of the five (Pandavas).

161—162. They were named Kunti and Madri. And the goddess, who was Mati, became the daughter of Suvala (Gandhari, the wife of Dhritarastra). Thus, O king, have I described to you the births and incarnations of the portions of the Devas, Asuras, Gandharvas, Apsaras and Rakshasas, those that appeared on earth as invincible kings.

163. Those illustrious ones that were born in the extensive race of the Yadus, those that were born as Brahmanas, Kshatryas, and Vaisyas, have all been described.

164. This Vansabhatarana (accounts of incarnations,) which is capable of bestowing wealth, fame, long-life, offspring, and victory, should be heard with proper frame of mind.

165. Hearing the incarnations of the Devas, the Asuras and the Gandharvas, the learned men, thus knowing the mystery of creation, preservation and destruction, do not feel depressed, even in the greatest sorrow.

Thus ends the sixty seventh chapter, Sambhaba, in the Adi Parva.

CHAPTER LXVIII.

(SAMBHABA).—*Continued.*

Janamejaya said :—

1. O Brahmana, I have heard in detail the account of the births of the Devas, the Danavas, the Rakshasas, the Gandharvas and the Apsaras.

2. I now desire to hear the accounts of the births of the kings of the Kuru race from the beginning. Therefore, O Brahmana, narrate them before all these Brahmana Rishis.

Vaishampayana said :—

3. O best of the Bharata race, the founder of the Paurava dynasty was a powerful king, named Dusmanta. He was the protector of the earth bounded by the four seas.

4. That king of men enjoyed the fourth part of all the products of the land. He was (also) the lord of various countries in the midst of the sea.

5. That chastiser of foes had sway even over the countries of the Mlechas, which was full of men of the four orders, and which was surrounded by the sea, the mine of gems.

6. During his reign, there were no mixed castes, no tillers of the land, no toilers of the mines, and no sinful men.

7. O best of men, during his reign, all men were virtuous, and they did every thing with an eye on virtue.

8. O child, during his reign, there was no fear from the thieves and no fear from famines; and there was no fear of diseases.

9. Men of all the four castes took pleasure in doing their respective duties, and they performed all acts without the desire of gaining fruits. O protector of the world, depending upon him, his subjects felt no fear.

10. Prajanya (Indra) poured showers of rains at the proper time, and the crops were all juicy. The earth was full of all kinds of wealth and animals;

11. The Brahmanas were always engaged in their duties, and they were very truthful. He (Dusmanta) was a young prince of wonderful prowess and of a body like the thunder-bolt.

12. He could support the Mandara (mountain) with its woods and forests, raising it up on his arms. He was an expert in the four kinds of club-fight, and also in using every kind of weapons.

13. He was greatly expert in riding elephants and horses. In strength, he was like Vishnu and in splendour he was like the sun.

14. In gravity he was like the ocean, and in patience he was like the earth. The king (Dusmanta) was loved by all his subjects,

and he too ruled very virtuously those contented men.

Thus ends the sixty-eighth chapter, Sambhava, in the Adi Parva.

CHAPTER LXIX.

(SAMBHAVA).—*Continued.*

Janamejaya said :—

1. I desire to hear in detail the account of the birth and career of the high-souled Bharata and the origin of Sakuntala.

2. O holy man, tell me in full how that hero, that lion among men, obtained Sakuntala. I desire to hear it, therefore O knower of truth, you should narrate it to me.

Vaishampayana said :—

3. Once on a time that king (Dusmanta) of mighty arms, accompanied with a very large force with hundreds of horses and elephants, went into a dense forest.

4. The force were of four kinds (infantry cavalry, elephant-men and car-warriors) and the men were armed with swords, darts, maces and big clubs.

5. Surrounded by hundreds of warriors with lances and spears in their hands, the king marched out. The lion-like roars of the warriors, the sounds of conches and drums,

6. The rattle of the wheels of the cars, the shrieks of the huge elephants, and the clash of weapons of various soldiers dressed in various dresses,

7. And the neighing of horses, all these indistinct, sounds, mixing together, raised a deafening *(Kil Kil)* sound when the king was on the march.

8. Beautiful ladies from the terraces of the magnificient mansions beheld the heroic, illustrious and kingly monarch (to pass).

9. They knew that king to be the destroyer of foes like Indra; they thought him to be the wielder of thunder-bolt himself.

10. They said, "This is that best of heroic men who is as powerful in the battle as the Vasu. All enemies are destroyed by his great prowess."

11. Having said this, the ladies, out of love towards him, showered flowers on the head of the king to his great gratification.

12. Having been blessed by the best of Brahmanas everewhere on the way, the king entered the forest with the eager desire of killing deer,

13. The king, seated on the back of a mad elephant, looked like the king of the celestials, and he was followed by Brahmanas, Kshatryas, Vaisyas and Sudras. They uttered blessings and cried victory from all sides.

14. The citizens and other people also followed the king for some distance.

15—16. They stopped from going further only at the command of the king. Thereupon, the king of the world got upon his car with the color of gold and filled the whole world, even the heavens, with the rattle of his car-wheels. Thus proceeding he saw a forest like the Nandana wood of heaven.

17. It abounded in *Vilwa, Arka, Khadira Kopitthwa*, and *Dhava* trees; its soil was uneven and covered with blocks of stone, loosened from the hills.

18, There were no water and human habitations; it extended to many *Yoyanas*. It was full of deer, lions and other fearful animals of the forest.

19. That best of kings, Dusmanta, with the help of his soldiers and servants, beat the forest, thus killing many deer.

20. Dusmanta pierced with his arrows many tigers that were within shooting range and killed them (by hundreds).

21. The king wounded many by arrows (that were out of the shooting range and not to be killed by swords); he killed by his sword those that were near at hand.

22. That best of the wielders of darts, killed many by hurling his darts at them. The greatly expert player of clubs, the king of matchless prowess (Dusmanta), thus fearlessly roamed over the forest.

23. The king, as he roamed about, killed many beasts of the forest with his swords, and some by his swift flying darts, and some by his heavy clubs.

24. When the forest was thus agitated by the wonderfully powerful king and his soldiers, ever delighting in warlike sports, the lions left in thousands that forest.

25. Having thus lost their kings, the other beasts uttered loud cries in fear and anxiety, and fled in all directions.

26—27. They fell down on all sides, being hungry, thirsty, and tired of running, and without being able to quench their thirst in the river-beds which were dry. Some of them were eaten up by those best of warriors;

28. Some were quartered and roasted in fires lit up by them, and then they were eaten by the warriors in the proper way.

29. Many strong elephants, maddened with the pains of their wounds, fled in fear with their trunks upraised on high.

30. Those wild elephants, ejecting urine and dung in fear, and copiously vomitting blood, trampled to death many soldiers (of the king).

31. The forest, which had been full of animals, was soon made by the king and his innumerable followers, bereft of lions and tigers and other beasts.

Thus ends the sixty ninth chapter, Sambhava, in the Adi Parva.

CHAPTER LXX.

(SAMBHAVA PARVA)—*Continued.*

Vaishampayana said :—

1. The king with his soldiers, having killed thousands of animals, entered another forest to hunt in it.

2. Fatigued with hunger and thirst, and accompanied by only one follower, he came to a large desert at the end of the forest.

3. Having passed over this herbless desert, the king came to a forest full of holy hermitages. It was beautiful to the eyes and delightful to the heart.

4.—5. It was cool, and it breathed delightful breeze. It was full of trees covered with flowers. It extended far and wide in green soft grass. It echoed with the sweet songs of the birds. It resounded with the sweet notes of the male *kokila* and the shrill cries of *cicadas*.

6. It contained magnificent trees without-stretched branches, which had formed pleasant shady canopies. The bees hovered over the flowery creepers, and beautiful groves were every where.

7. There was no tree without fruits; there was no shrubs with prickles on them; there was no plant that had not bees swararming around it.

8. The whole forest resounded with the sweet songs of the birds; and it was decked with all the beautiful flowers of all the seasons. It was full of pleasant shades of blossoming trees.

9. Such was the charming and excellent forest that the great bow-man (Dusmanta) entered. The trees, decked with flowers and waved with the soft breeze,

10. Showered sweet flowers, again and again, on the head of the king.

11.—12. Clad with the flowery attire of many colours,—the sweet singing birds sitting on their branches hanging with the weight of flowers,—the busy bees tempted by honey buzzing in sweet chorus around their blossoms, stood many trees (in that forest). There were innumerable bowers of creepers covered with thick clusters of flowers. The greatly energetic king was much pleased and charmed with the scenery.

14. The trees, with its flowery branches, entwining with one another, looked exceedingly beautiful and appeared like so many rain-bows.

15. It was the abode of the *Sidhyas*, the *Charanas*, the various sorts of Gandharvas, the Apsaras, the monkeys and the Kinnaras,—all drunk with joy.

16. Pleasant, cool and fragrant breezes, mixed with the effluvia of sweet flowers, blew every where, and appeared as if they had come there to play with the trees.

17. The king saw that forest endued with such beauties. It was situated in the delta of a river, and looked like a pole erected in Indra's honour.

18. The king saw in that forest,—the abode of ever cheerful birds,—a charming and delightful hermitage of ascetics.

19. It was surrounded by many trees, and the holy fire was burning within it. He (the king) worshipped that matchless hermitage.

20. He saw innumerable Yotees, Valkhilyas and other Munis sitting there (in that hermitage). It was adorned with rooms containing the sacrificial fire. The flowers, dropping from the trees, had made a beautiful carpet on the ground.

21. The place looked very beautiful with the tall trees with their large trunks. O king, the transparent and sacred river *Malini* flowed by it.

22. The river was charming to the ascetics and abounded with every species of water-fowls. He (the king) was much delighted to see the innocent deer-cubs playing (playfully) on her banks.

23. Thereupon, the king, whose chariot no foe could obstruct, entered that charming hermitage, exceedingly beautiful all over, and which was like the region of heaven.

24. He saw that the hermitage was situated on the banks of the river,—a most sacred one, and she flowed as the mother of all the creatures living there.

25. Milk-white waves played on her breast. *Chakravakas* sported on her banks. It was the abode of the Kinnaras, and it was frequented by the monkeys and the bears,

26. The holy ascetics, engaged in study and meditation, lived there on the beautiful banks of that river. It was frequented by the intoxicated elephants, tigers and great snakes,

27. On the banks of that river, stood the excellent and charming hermitage of the illustrious Rishi, (the descendant of) Kashyapa, frequented by many great ascetic Rishis.

28. He saw the river and the hermitage, and desired to enter into that sacred place.

29. The river was studded with many islands with beautiful and charming shores. It looked like the abode of Nara and Narayana, laved by the waters of the Ganges.

30. The best of men then entered that hermitage, which was resounding with the notes of the intoxicated pea-cocks, and which appeared like the gardens of Chitraratha (Gandharva).

31. He desired to see the great ascetic Rishi, the illustrious Kanwa, the son of Kashyapa, the possessor of all virtues, and who was too effulgent to be stared at.

32. Halting his army of flag-holders, cavalry, infantry and elephants at the outskirt of the forest, the king spoke to the soldiers thus,

33. "I shall go to see the mighty ascetic, the son of Kashyapa, who is beyond the *Raja guna*. Stay here till I return."

34. The king forgot his hunger and thirst and derived infinite pleasure as soon as he entered that forest, like Nandana, (the garden of Indra.)

35. The king, having laid aside all signs of royalty, entered that excellent hermitage with his Minister and Priest only.

36. He desired to see that Rishi who was an indestructible mass of ascetic merit. He saw that the hermitage was like the region of Brahma.

37. Bees were sweetly buzzing and birds were pouring forth their melodies. That best of men heard in one place the chanting of the Rig Vedas with the proper intonation by the best of Brahmanas.

38. In another place, (he saw) Brahmanas, learned in the Vedangas, reciting the hymns of Yuyur Veda. In another place, the Rishis of regid vows were reciting Saman hymns in harmonious strains.

In another place, he saw ——, learned in the Atharva Veda, reciting the Sanhitas according to the proper rules of voice. At other places, Brahmanas, learned in the science of or- were reciting *Mantras* of other That holy hermitage, resounding ... holy sounds, did really look like region of Brahma.

42. There were many Brahmanas who were experts in the art of making sacrificial platforms and in the rules of Krama in sacrifice. There were many other learned in Nyaya, (Logic) and mental sciences; and many having complete knowledge of the Vedas.

43. There were those that were learned in the meanings of every kind of expressions, those that were experts in performing special rites, those that knew the *Mokshadharma*,

44. Those that were well-versed in establishing propositions, rejecting superfluous causes and drawing right conclusions, those that were learned in the science of words, of prosody, and of Nirukta, those that were learned in the science of Time (Astrology),

45. In the properties of matter, in the fruits of sacrificial rites, those that possessed a knowledge of causes and effects, those that understood the languages of monkeys and birds, and those that were well-read in all large treatises.

46. And various Shastras. The king, as he proceeded, heard their incantations and chantings, which were capable of charming all human hearts.

47. The destroyer of the enemy's army, (Dushmanta), saw around him innumerable learned Brahmanas of regid vows who were all engaged in *japa* and *homa*.

48. The king was much astonished to see the beautiful carpets which these Brahmanas offered him (for his seat.)

49. That best of kings, seeing the rites with which the Brahmanas worshipped the deities, thought himself in the land of Brahma.

50—51. The more the king saw that auspicious and sacred hermitage of the son of Kashyapa (Kanwa), protected by that Rishi's ascetic virtues and endued with all the requisites of a holy retreat, more he desired to see it. He was not satisfied with this cursory view (of the beautiful hermitage). The destroyer of foes, accompanied by his Minister and his Priest, then entered that charming and sacred hermitage of the son of Kashyapa, inhabited by the great ascetic Rishis of regid vows.

Thus ends the seventieth chapter, Sambhava, in the Adi Parva.

CHAPTER LXXI.

(SAMBHABA PARVA.)—*Continued.*

Vaisampayana said :—

1. Having proceeded further, leaving behind him all his attendants that mighty, armed king entered the hermitage, alone but he did not find there the Rishi of regid vows, (Kanwa.)

2. Having seen that the Rishi's hermitage was empty, he hailed aloud, "Ho, who is here?" And his voice was echoed in the forest.

3. Hearing his voice, a maiden, in the garb of ascetics, as beautiful as Sree (Lakshmi), came out of the hermitage.

4. No sooner that black-eyed damsel saw the king Dushmanta, than she instantly bade him welcome, and worshipped him in due form.

5. She respected him with offering a seat, she gave him water to wash his feet, and she then offered him the *argha*. Having done all this, O king, she then enquired after his health and peace.

6. Having thus honoured him in due form and enquired about his health and peace, the maiden most respectfully asked the king, "What should be done?"

7. Having been thus honoured in due form, the king replied to that sweet-speeched and faultless featured damsel thus,

8. "I have come to worship the greatly blessed Rishi Kanwa. O amiable and beautiful lady, tell me where has the illustrious man gone?"

Sakuntala said :—

9. My noble father has gone away from the hermitage to collect fruits. Kindly wait for a moment, and you will see him when he will come.

Vaisampayana said :—

10. The king, having not seen the Rishi and having been thus addressed by the maiden, saw that she was exceedingly beautiful, she was an exquisite beauty of sweet-smiles, and a lady of perfect symmetry of shape.

11. She was in the bloom of her youth and beauty; she was adorned with the beauty of faultless features, hard asceticism, and sweet humility. The king addressed her thus,—

12. "Who are you? O boautiful lady, whose daughter are you? Why have you come into this forest? O beautiful lady, accomplished and beautiful as you are, whence have you come here?"

13. O charming lady, you have stolen my heart at the very first glance. I desire to learn all about you. O beautiful lady, tell me all."

14. Having been thus addressed by the king in that hermitage, the maiden smilingly replied to him in sweet words,

15. "O (king) Dusmanta, I am the daughrer of the illustrious, virtuous, wise, and high-souled ascetic Kanwa.

Dushmanta said :—

16. The illustrious and highly blessed Rishi is worshiped by all the world. He has completely controlled his sexual passions. Even Dharma may fall from the right path, but an ascetic of regid vows can never fall from it.

17. O beautiful and charming lady, how can you be his daughter? You should dispel from my mind this great doubt of mine.

Sakuntala said :—

18. O king, hear what I have learnt (from the Rishi), regarding all that happened to me, and how I became the daughter of the Rishi (Kanwa).

19. Once on a time, a Rishi came here and asked about my birth. O king, hear what the illustrious Rishi (Kanwa) told him about me.

Kanwa said :—

20. Vishwamitra of old were engaged in austere asceticism, and he thus alarmed Indra, the king of the celestials.

21. He (Indra) thought that by his great ascetic penances would hurl him from his high seat in heaven. Being thus alarmed, he callded Menaka and told her,

22. "O Menaka, you are the best of all celestial Apsaras. O amiable girl, do me this service. Listen to what I say.

23. The great ascetic Vishwamitra, as effulgent as the som, is now engaged in great asceticism, and therefore my heart is trembling.

24. O Menaka, O slender-waisted girl, it is your business. You must see Vishwamitra, whose soul is rapt in contemplation and who is deeply engaged in the austere penances.

25. He may displace me from my (high) seat (in heaven). Go and tempt him. Frustrating his asceticism, do my good.

26. O beautiful girl, win him from his asceticism, by tempting him with your beauty, youth, agreeableness, arts, smiles and speech,

Menaka said :—

27. That illustrious Rishi, is a great ascetic and is greatly effulgent ; your illustrious self knows also that he is very wrathful.

28. The energy, the asceticism and the wrath of that illustrious man have made even you anxious. Why should I not be afraid of him ?

29. He made even the illustrious Vasista to suffer the grief of the premature death of his sons. He was originally a Kshatrya, but has become a Brahmana by his own strength (of asceticism)

30. He created a deep river of strong currents for the purposes of ablutions. That holy river is still known in the world by the name of Kousika.

31. Here (on the banks of this river) the wife (of this illustrious man) was maintained during a famine by the royal sage Matangi, who was living there as a hunter (under a curse)

32. O Lord, this illustrious man, after the famine was over, came back to his hermitage and gave the river the name of *Para.*

33. Being very much pleased with Matangi, this illustrious man became his priest for the purposes of sacrifice. O king of the celestials, out of fear you yourself went to that sacrifice to drink the Soma.

34. This illustrious man created in anger another world with stars ; he created numerous other stars, beginning from Sravana. This illustrious man gave protection to Trisanka, cursed by his preceptor.

35. I am afraid to go to a man whose deeds are such. O Lord, ordain that which may prevent him from burning me in anger.

36. He can burn the worlds with his effulgence ; he can make the earth quake by a kick ; he can uproot the great Meru (mountain) and hurl it to a great distance, and go round the ten points of the earth in a moment.

37. How can a woman (like my humble self) touch such a man who is full of ascetic virtues, who is as blazing as the blazing fire, and who has completely controlled his passions.

38. His mouth is as blazing as the fire, the pupils of his eyes are like the sun and the moon, and his tongue is like Yama himself. O best of the celestials, how can women like ourselves touch him ?

39. Yama, Soma, great Rishis, the Sadhyas, the Vishwas, the Valikhilyas, all are alarmed at the thought of his prowess. Why should not a woman (like myself) be afraid of him ?

40. O king of the celestials, commanded by you somehow or other I must go to that Rishi. But, O king of the celestials, devise some means by which, under your protection, I can safely move about him.

41. O celestial, when I shall be near the Rishi, Maruta (wind) should be there, and rob me of my cloth. Manmatha (the god of love) should at your command help me in my this work.

42. Let the wind carry sweet fragrance from the wood to tempt the Rishi. Having said this, and having seen that all that she wanted had been duly provided, she went to the hermitage of the great Kaushika, (Veswamitra).

Thus ends the history of Sakuntala in the Sambhava of the Adi Parva.

CHAPTER LXXII.

(SAMBHAVA PARVA.)—*Continued.*

Kanwa said :—

1. Having been thus addressed, Indra commanded the wind to be present with Menaka when she would be present before the Rishi.

2. The timid and the beautiful girl then entered the hermitage and saw Vishwamitra, who had destroyed all his sins by penances, and who was still engaged in austere penances.

3. Having saluted the Rishi, she then began to sport near him. At this very time Maruta robbed her of her cloth, which was as white as the moon (light.)

4. And that beautiful girl in great bashfulness began to run after the cloth to catch it, and she appeared to express her great annoyance at the conduct of Maruta (wind).

5. She did all this before that great Rishi Vishwamitra, as effulgent as the fire, and he saw her in that state. He marked that she was of faultless features.

6. In her nude state, the best of the Rishis saw that Menaka was exceedingly beautiful, with no marks of age on her person.

7. Seeing her great beauty and accomplishments, that best of Rishis was filled with desire and wished for her company.

8—9. He invited her to come to him, and that faultless-featured beauty too accepted his invitation. They then passed many days in each others' company. Sporting with each other, they passed many years

and thought that it was but only a day. That Rishi begot Sakuntala on her.

10. Menaka went to the banks of the river *Malini* which passed playfully through the beautiful valley of the Himalaya mountains, and there she gave birth to a daughter. She then left the child there (on the banks of the river), and went away.

11—12. Thus having been successful in her mission, she soon returned to Indra. Some vultures, seeing that the child lay in the deep forest abounding in lions and tigers, sat round it to protect it from harm. So that no carnivorous animals might take her life,

13. The vultures protected the life of Menakas' child. I had gone there to perform my ablutions. I saw the child lying

14. In the deep solitude of the forest, surrounded by the vultures. Bringing her here, I have made her my daughter.

15. According to the scriptures, the maker of the body, the protector of life and the giver of food, these three, are in their order considered to be fathers.

16. Because she was found in the solitude of the forest, protected by the *Sakuntas* (birds), she has been named *Sakuntala* (protected by birds.)

17. O Brahmana, know that it is thus that Sakuntala has become my daughter. And faultless Sakuntala also regards me as her father.

Sakuntala said :—

18. Thus the great Rishi (Kanwa), when asked, told (the Brahmana) the account of my birth. O king of men, you must know that I have thus become the daughter of Kanwa.

19. Not knowing who is my real father, I regard Kanwa as my father. Thus have I told you, O king, all that I heard about my birth.

Thus ends the seventy second chapter, the history of Sakuntala, in the Sambhava of the Adi Parva.

CHAPTER LXXIII.

(SAMBHAVA PARVA.)—*Continued.*

Dushmanta said :—

1. O princess, O blessed lady, all that you have said is well-spoken. O beautiful lady, be my wife. Tell me what I shall do (for you).

23. I shall present you, this very day, gold and golden-garlands, robes, ear-rings, white and beautiful pearls and gems, golden coins and finest carpets, collected from various countries. Let the whole of my kingdom be yours. O beautiful lady, be my wife.

4. O handsome lady, O timid maiden, O beauty of tapering thighs, marry me according to the *Gandharva* form, for this form of marriage is said to be the best.

Sakuntala said :—

5. O king, my father has gone from the hermitage to collect fruits. Kindly wait for a moment. He will bestow me upon you.

Dushmanta said :—

6. O beautiful lady, O faultless beauty, I desire that you yourself should accept me. Know that I exist for you. Know also, my heart is completely in you.

7. One is certainly one's own friend; one can certainly depend upon one's own self. Therefore, according to the ordinance, you yourself should bestow your own self on others.

8. According to the ordinance, there are eight kinds of marriages, namely, *Brahma, Daiva, Arsha, Prajapatya, Asura.*

9. *Gandharva, Rakhasha,* and *Paiskacha.* The son of the self-created (Brahma), Manu, has spoken which of these forms (of marriages) is appropriate to each of the four castes.

10. O faultless beauty, know that the first four forms are appropriate to the Brahmanas, and the first six for Kshatryas.

11. To the kings, even the *Rakhasha* form is permissable. The *Asura* form is permissable to the Vaisyas and Sudras. Of the first five (forms), three are proper and two improper.

12. The *Paishacha* and *Asura* forms should never be adopted (by any man) These are the ordinances of the scriptures, and man should act according to them.

13. The *Gandharva* and the *Rakhasha* forms are proper to the Kshatryas, therefore, you need not entertain the least fear. There is not the least doubt that either according to one single form or according to the mixed form of these two, marriage is proper to us, (and we may be married).

14. O beautiful lady, I am full of desire, so are you. You should, therefore, become my wife according to the *Gandharva* form.

Sakuntala said :—

14. O best of the Puru race, if this are the dictates of the scriptures, and if I am really my own disposer, know then my terms.

15. Promise to give me what I ask, in this lonely place, alone, between ourselves. The son that will be hereafter born of me

16. (Myself become the hier-apparent (to your throne). O Dushmanta, I tell you the truth. If this be the case, we may be united.

Vaishampayana said :—

17. The king, without taking time to consider the demand, told her at once, "O beauty of sweet smiles, let it be so. I shall even take you to my capital.

19—20. O handsome maiden, I tell you the truth. You deserve all this. I promise to do what you ask." So saying, the royal sage, (Dushmanta) married the beautiful Sakuntala of graceful walking, according to the due rites; and she accepted him as her husband. He returned to his capital after assuring her of his promise. He repeatedly told her,

21. "I shall send for you my troops of the four sorts. O beauty of sweet smiles, it is thus (with all honour), I shall take you to my capital."

22. O Janamejaya, having thus promised to her, the king went away. The king, as he went (towards his capital), began to think of Kanwa.

23. (He thought), "What would the illustrious ascetic do when he would hear all." Thus thinking on his way, he entered his capital.

24. The moment the king had gone away, Kanwa came to the hermitage. But Sakuntala did not go out to recieve her father for shame.

25. The great ascetic Kanwa, possessed of spiritual knowledge (sight), knew all. Having thus seen every thing with his spiritual sight, the illustrious man was pleased and said,

26. "O amiable child, the act that you have committed today in secret without having waited (to receive my permission), has not been destructive of your virtue.

27. The marriage according to the *Gandharva* form, without *Mantras*, and between a willing woman and a willing man, is said to be the best to a Kshatrya.

28. The best of men, Dushmanta, is virtuous-minded and high-souled. O Sakuntala, you have accepted (this Dushmanta) for your husband.

The son, whom you will give birth to, [illegible] mighty and illustrious in this world. He will extend his sway over the whole of this earth bounded by the sea.

30. When that illustrious king of kings (your son) will march out against his foes, his army will be irresistible to all opposition."

31. Sakuntala then came to her fatigued father and washed his feet. She took down the heavy load that was on his shoulder and placed the fruits in proper order. Then she said :—

32. "(O father), you should give your grace to my husband, king Dushmanta, the best of men.

Kanwa said :—

33. O beautiful child, I am propared to bless him for your sake. But O blessed girl, recieve from me the boon you desire to have.

Vaishampayana said :—

34. Thereupon, Sakuntala, moved with the desire to do good to Dushmanta, asked the boon that Paurava kings should be ever virtuous, and never to be deprived of their thrones.

Thus ends the seventy third chapter, the history of Sakuntala, in the Sambhava of the Adi Parva.

CHAPTER LXXIV.

(SAMBHABA PARVA.)

Vaishampayana said :—

1. When Dushmanta went away from the hermitage, making the (above) promises to Sakuntala, she gave birth to a boy of immeasurable energy.

2. When the child grew only three years old, he became in splendour as blazing as the blazing fire. O Janamejaya, he was endued with great beauty, magnanimity and all accomplishments.

3. The best of pious men, Kanwa, performed all the rites ordained by the scriptures on that intelligent boy who began to grow up day by day.

4. The boy was gifted with sharp, strong and pearly teeth; he was strong enough to kill lions,—he had all auspicous signs on his palms,—he had a broad forehead,—he was beautiful and strong. Like a celestial child, he began daily to grow up.

5. When he grew six years old, he was so strong that he siezed and bound tigers, boars, baffaloes and elephants to the trees that stood near the hermitage.

6. He rode on some of these wild beasts; he siezed some of them, and sometimes he

some of them in playful mood. The rs of the hermitage of Kanwa, (finding this), gave him a name. (They said,) As he subjugated all beasts, let him be "

Thus the prince came to be called *Sarvadamana*,—endued as he was with great energy and powers.

8. Seeing the extraordinary acts of the boy, the Rishi (Kanwa) told Sakuntala that the time had come when he should be installed as the heir-apparent.

9. Seeing the great strength of the boy, Kanwa spoke to his disciples thus, "Take Sakuntala with her son from this hermitage to the house of her husband, blessed with all auspicious signs.

10. It is not fit for women to live for ever in the house of their paternal or maternal relations. Such residence destroys their good name, good conduct and virtue. Therefore, take her to her husband's house without delay."

11. The greatly effulgent desciples (of Kanwa), having promised to do it, started with Sakuntala and her son towards the city of Hastinapur.

12. That beauty of fair eye-brows, taking her lotus-eyed son of celestial beauty with her, left the forest where she had first met Dushmanta.

13. Having sent words, she entered the royal court with her son, as effulgent as the morning sun. And she was then introduced to him.

14. The disciples of the Rishi, having told the King every thing, returned to the hermitage. And Sakuntala, after duly worshipping the King, said,

Sakuntala said :—

15. O King, this is your son. Let him be installed as your heir-apparent. O King, this god-like boy was begotten by you on me. O best of men, fulfil now the promise you made to me.

16. O illustrious man, call to your mind the agreement you made with me on the occasion of our marriage at the hermitage of Kanwa.

Vaishampayana said :—

17. Having heard her words, the King remembered everything, but he said, "I remember nothing. O wicked ascetic woman, to whom do you belong?

18. I do not remember to have any connection with you with regard to (either) Dharma, Artha or Kama. Go, or stay or do whatever you please."

19. Thus being addressed, the beautiful ascetic lady was filled with shame. She lost her consciousness from grief, and she stood like a woden post.

20. Soon became her eyes red like copper; her lips began to quiver; she cast upon the King her (angry) glances which seemed to burn him.

21. Her rising anger and blazing fire of her asceticism she kept down with a great effort.

22. Collecting her thought in a moment, she thus addressed her husband looking straight at him in grief and in anger.

23. "O great king, knowing every thing, how can you, like a mean and inferior man, say that you know nothing?

24. Your heart is the witness to the truth or to the falsehood of my words. Therefore, speak the truth, and do not degrade yourself.

25. He, who has one thing in his mind, but represents another thing to others, is a thief and a robber of his own self. What sin is he not capable of committing?

26. You think that you alone know what you did. But do you not know that the great Omniscient One dwells in your heart. He knows all your sins, and you sin in his presence.

27. Man, when sinning, thinks that no one sees him. But he is seen by the celestials and by the Diety who dwells in every heart.

28. The sun, the moon, the air, the fire, the earth, the sky, the water, the heart, Yama, the day, the night, the twilight and Dharma see every act of man.

29. Yama, the son of Vivaswata, takes no account of the sins of that man with whom the Diety, the witness of all acts, remains pleased.

30. But that sinner, with whom the great Diety is not pleased, is punished by Yama for his wicked deeds.

31. He, who falsely represents his self and thus degrades himself, is never blessed by the celestials. Even his own soul does not bless him.

32. I have come of my own accord, but I am a devoted wife to my husband. Do not disrespect me. I am your wife, and deserve to be treated respectfully.

33. Why do you treat me before all these men like an ordinary woman? I am certainly not crying in the wilderness. Do you not hear me?

34. O Dushmanta, if you refuse what I ask you to do, your head will to day be divided into a thousand pieces.

35. The learned men of old say that the husband himself, entering into the womb of his wife, comes out as the son. Therefore, the wife is called *Jaya*.

36. The son, that is born to a wise man, rescues the spirits of his deceased ancestors.

37. Because the son rescues his ancestors from the hell, called *Put*, therefore he has been called by the self-created (Brahma) himself as *Putra*.

38. A man conquers the world by the birth of a son; he enjoys eternity by that of a grandson; the great grandfathers enjoy eternal happiness by the birth of a grandson's son.

39. She is a true wife who is a good house-wife; she is a true wife whose heart is devoted to her husband; she is a true wife who is faithful to her husband.

40. A man's half is his wife, the wife is her husbands' best of friends; the wife is the source of Dharmá, Artha and Kama; the wife is the source of salvation.

41. Those that have wives can perform religious acts; those that have wives lead demestic lives. Those that have wives can be happy, and those that have wives can achieve good fortune.

42. The sweet-speeched wives are their husband's friends on the occasion of joy; they are as fathers on occasions of religious acts; they are as mothers in the hours of illness and woe.

43. Even in the deep forest, the wife is the refreshment and solace to her roaming husband. He who has a wife, is trusted by all. The wife, therefore, is man's great means of salvation.

44. When the husband goes to the land of Yama, leaving this world, it is the devoted wife only that accompanies him there.

45. The wife, gone before (dying before her husband), waits for the spirit of her husband, and if the husband goes before, the chaste wife soon follows him.

46. O king, for all these reasons, marriage exists (in this world). The husband enjoys the company of his wife, both here in this world and hereafter.

47. The learned men have said that a man himself is born as his son; therefore, a man whose wife has given birth to a son, should look upon her as his mother.

48. Looking at the face of the son, begotten on his wife, a man sees his own face as he does in a mirror; and feels himself as happy as a virtuous man attaining to heaven.

49. Men, burnt by mental grief or afflicted by disease, feel as much relieved as a perspiring man does in a cool bath.

50. No man, even in anger, should even do any thing that is disagreeable to his wife; for happiness, joy, virtue and everything depend on the wife.

51. Wife is the sacred soil in which the husband is born again. Even Rishis cannot create men without women.

52. What is a greater happiness to a father than what the father feels when his son, running to him, clasps him with his (tiny little) arms, though his body is full of dust and dirt?

53. Why are you treating with indeference this your son who has himself come to you, and who is wistfully casting his glances towards you?

54. Even ants support their off-spring and do not destroy their eggs. Why then should you not, being learned in the rules of piety, support your own child?

55. The touch of the sandal-paste, that of women and water, is not so pleasing as that of one's own infant son, locked in his embrace.

56. As the Brahmana is the best among bipeds (men), as cow is the best among quadrupeds, as preceptor is the best among all superiors, so is the son among all objects pleasing to the touch.

57. Let this handsome son touch you in your embrace. There is nothing in the world more pleasing to the touch than that of a son.

58. O chastiser of foes, O great king, I gave birth to this boy, the dispeller of your grief, after the completion of three years.

59. O descendant of the Puru race, when I was in the lying-in room, the folowing words were uttered in the sky,—*He shall perform one hundred horse-sacrifices.*

60. Men, going to places remote from their homes, take up other men's sons on their laps, and smelling their heads, feel great happiness.

61. You know that the Brahmanas utter the following Vedic *Mantras* at the birth-day, ceremony of the child.

62. "You are born of my body; you have sprung from my heart. You are myself in the form of my son. Live for one hundred years."

63. "My life depends on you. The continuation of my race also depends on you. Therefore, live in happiness for one hundred years."

64. He (this boy) has sprung from your body, he is a second being begotten from you. Behold your own self in your own son, as you see your image in the clear waters of the lake.

65. As the sacrificial fire is kindled from the domestic fire, so has this one (your son), sprung from you. Though you are one, you have divided yourself in two.

66. O king, in your hunting expedition, I was approached by you when I was a vergin in my father's hermitage.

67. Urvasi, Provachetta, Sahagani, Menaka, Vishwachi, and Ghritachi, these are the six formost Apsaras.

68. Amongst them again, Menaka, born of a Brahmana, is the first. Descending from heaven on earth, she gave me birth from her association with Vishwamittra.

69. TheApsara Menaka gave me birth in a valley of the Himalayas. Devoid of affections, she went away, leaving me there, as if I was a child of some others.

70. What great sin did I commit of old in some other life that I was cast away by my parents in my infancy, and now I am cast away by you?

71. Cast off from you, I am ready to go back to the hermitage. But you should not cast off this child who is your own son.

Dushmanta said:—

72. O Sakuntala, I do not know that I begot this child on you. Women generally speak falsehood. Who will believe your words?

73. Your mother is lewd Menaka, destitute of affection; she cast you off in the valley of the Himalayas as one casts off the flowers after offering them to the gods.

74. Your father also is lustful Vishwamitra of the Kshatrya race, destitute of all affection,—the man who was tempted to become a Brahmana.

75. But (if you say), Menaka is the foremost of Apsaras, and Vishwamitra is the foremost of Rishis, why then do you, being their daughter, speak like a lewd woman?

76. Your these words deserve no credence. Are you not ashamed to utter them,—specially before me? Go away, O wicked ascetic woman.

77. Where is now that best of great Rishis (Vishwamitra), and that best of Apsaras Menaka? And where are you in the humble garb of ascetics.

78. Your this son is very big, and appears to be very strong. How has he, within so short time, grown up like a *Sala* sprout?

79. You are born very low, you speak also like a lewd woman. You were lustfully conceived by Menaka.

80. O ascetic woman, all that you say is quite unknown to me. I do not know you. Go away wherever you please.

81. O king, you (can) see the faults of others, though they may be as small as the mustard seed. But you can not see your own faults, though they are as big as the *Vilwa* fruit.

82. Menaka is a celestial, (nay) Menaka is considered to be the best of celestials. O Dushmanta, my birth is nobler than your own.

83. O great king, you walk on earth, but I roam in the sky. Know that the difference between you and me is like that of a mustard seed and the Meru (mountain.)

84. O king, behold,—I can go to the abodes of Indra, Kuvera, Yama aad Varuna.

85. O sinless man, there is a proverb which I am going to mention to you; (but I am not doing it) from any evil motive, but only as an example. Therefore, kindly pardon me for referring to it.

86. The ugly man, until he sees his face in a mirror, considers himself more handsome than others.

87. But when he sees his own face in the mirror, it is then that he perceives the difference between himself and others.

88. He, who is really very handsome, never taunts others. He, who too much vilifies others, is only considered to be a reviler.

89. As the swine seeks for the dirt and filth even when it is in a flower-garden, so does a wicked man chose only evil out of the evil and the good that others speak.

90. But as the geese always extract milk, though mixed with water, so does a wise man accept only what is good from the speech that is intermixed with both good and evil.

91. Honest men always feel pain to speak ill of others, but wicked men always derive pleasure in doing it.

92. Honest men always feel pleasure in showing respect towards the old (good men), but the fools always feel pleasure n abusing them)

men are happy in not seeking others' fault, but the fools are happy in doing it. The wicked always speak ill of honest men, but honest men never injure the wicked, even if injured by them.

94. What could be more ridiculous in the world than this, that those that are wicked should represent really honest men as wicked.

95. Even athiests are afraid of those who have fallen from truth and virtue, as all men are afraid of the snakes of virulent poison. (When such is the case with an athiest), what shall I speak of me who is a thiest?

96. The man, who having begotten a son who is his own image, does not look after him, never gains the higher worlds. The celestials destroy his good fortune and wealth.

97. The Pitris (ancestors) have said that the son continues the race and supports the relations; therefore, to give birth to a son is the best of all pious acts. Therefore, your this son should not be abondoned.

98. Manu has said that there are five kinds of sons, namely those begotten by one on his wife, those obtained from others, those purchased for a price, those reared out of affection, and those begotten on other women.

99. Sons support the religion and achievements of men; they increase their happiness; they rescue the dead ancestors from hell.

100. Therefore, O best of kings, it is not proper for you to abondon your son. O king of the earth, cherish your own self, truth and virtue, (by cherishing your this son).

101. O best of kings, it is not proper for you to play hipocri's in this matter. The dedication of a tank is more meritorious than that of one hundred wells. A sacrifice is more meritorious than the dedication of a tank. But (to beget a son) is more meritorious than the celebration of sacrifices. Truth (however) is more meritorious than the birth of one hundred sons.

102. If one hundred horse-sacrifices and truth were weighed, truth would be found heavier than one hundred horse-sacrifices.

103. O king, I tell you, truth is equal to the sudy of the entire Vedas and ablutions in all the sacred pilgrimages.

104. There is no virtue equal to truth, there is nothing (in this world) superior to truth. And there is nothing (again) more sinful than falsehood.

105. O king, truth is the great Brahma, truth is the great vow; therefore, O king, do not violate your pledge. Let truth and yourself be ever united.

106. If, however, you are united with falsehood, if you do not place any credence on my word, I shall go away from this place of my own accord. Your companionship should not be sought after.

107. But, O Dushmanta, (know this for a certainty), that when you are dead, my this son shall rule the whole earth, surrounded by the four seas and adorned by the king of mountains.

Vaishampayana said:—

108. Having said all this to the king, Sakuntala turned her back. Thereupon a voice from the sky, coming from one who had no visible shape, addressed Dushmanta who was sitting, surrounded by his ministers, priests and *Ritwikas*.

109. (It said), "O Dushmanta, the mother is but a sheath of flesh (within which the son dwells). The son, sprung from the father, is the father himself. Therefore, cherish your son and do not insult Sakuntala.

110. O best of men, the son begotten by one's own self, rescues him from the abode of Yama. You are the father of this son. Sakuntala has spoken the truth.

111. The husband divides his body in two parts and is born in the womb of his wife as the son. O king, O Dushmanta, therefore, cherish your this son, born of Sakuntala.

112. To forsake one's own son and to live thereafter is a great misfortune. Therefore, O descendant of the Puru race, cherish your this high-souled son, born of Sakuntala.

113. As you will cherish this child at our word, therefore, your this son will be known by the name of Bharata.

114. Having heard these words of the dwellers of heaven, the king of the Puru race was much pleased, and addressing his priests and ministers, he said:—

115. "Hear all of you the words of the messenger of heaven. I myself know that this boy is my son

116. If I had accepted him as my son at Sakuntala's words, my people would have been suspicious, and my son also would not have been considered to be pure (of pure birth)."

117. O descendant of the Varata race, the king was exceedingly pleased, because the purity of the birth of his son was established by the messenger of

He then performed with joy all rites which a father should perform for his son.

119. He smelt his son's head; he embraced him with affection. The Brahmanas uttered blessings on him, and the bards began to applaud him.

120. The king then enjoyed the great pleasure that one feels at the touch of one's own son. Dushmanta also received his wife (Sakuntala) with all honour and affection. Affectionately pacifying her, he spoke to her thus;—

121—22. "O lady, my union with you took place in private. None knew of it, and therefore, it is natural that people should have thought that our union was only out of lust, and that we were not husband and wife. This son, installed as my heir-apparent, would have been considered as a man of impure birth. Therefore, I was thinking how best to establish your purity.

123. O dearest, O lady of beautiful eyes, I have forgiven you for all the hard words you have uttered in anger. You are my darling."

124. O descendant of the Bharata race, having spoken thus to his dear queen (Sakuntala), the royal sage Dushmanta, received her with the presents of perfume, food and drink.

125. The king Dushmanta, thereupon, installed the son of Sakuntala as his heir-apparent, bestowing upon him the name of Bharata.

126. From that day the invincible car of Bharata, like the car of the celestials, with its famous and bright wheels, traversed the whole earth, filling it with its rattle.

127. The son of Dushmanta (Bharata) brought under his sway all the kings of the world. He ruled his subjects virtuously and gained great fame.

128. That king (Bharata) was known by the name of *Chakravarti* and *Sarvavauma*. He performed many sacrifices like Indra, the lord of the Marutas.

129. Kanwa was the chief priest in those sacrifices, and great offerings were made to the Brahmanas. The fortunate king performed both the cow and the horse-sacrifices.

130. Bharata gave one thousand gold coins to Kanwa as his sacrificial fee. From this Bharata has followed this, "achievement of Bharata;" from him has sprung this great race (of Bharata.)

131—32. All kings that were born after him are called after his name. And in this Bharata race were many god-like and powerful best of monarchs. They were like Brahma himself. Their names are countless.

133. O descendant of the Bharata race, I shall name only the chief ones, who were all blessed with great fortune and devoted to truth and honesty. They were all like the celestials.

Thus ends the seventy fourth chapter, the end of the history of Sakuntala, in the Sambhava of the Adi Parva.

CHAPTER LXXV.

(SAMBHAVA PARVA.)—*Continued.*

Vaishampanya said:—

1. O sinless one, Prajapati Daksha, Vaivatsata Manu, Bharata, Kuru, Pura, Ajamira,

2—3. Jadava and all the other kings of the Bharata race,—O sinless king, I shall now recite the holy, illustrious, and long life-bestowing histories of these great men. They were as effulgent as the sun and the great Rishis.

4. Prachata had ten sons who were all devoted to asceticism, and they all possessed every virtue. They burnt with the fire of their mouth many medicinal plants.

5. O best of king, from them was born Prachatas Daksha, and from Daksha sprang all creatures. Therefore, he was called the Grandsire.

6. The Rishi Daksha, born of Prachatas, begot one thousand sons, uniting with Virini; they were all of rigid vows like himself.

7. Narada taught these one thousand sons of Daksha the excellent philosophy of Sankhya, the means of salvation.

8. O Janamejaya, the lord of creation Prajapati Daksha, from the desire of creating more creatures, begot fifty daughters. He made them all his *Putrees*.

9. He bestowed ten of his daughters on Dakshha, thirteen on Kashyapa, twenty-seven on Chandra who were all engaged in indicating time.

10. Kashyapa, the son of Marichi, begot on his wife, the daughter of Dakhsha, who was the eldest among his thirteen wives, Aditya,

11. The greatly effulgent celestials, Indra, being at their head, and Vivaswata also. Vivaswata's son was born Yama, the great lord.

12. Martanda (Vivaswata) begot another [illegible] who was gifted with great intelligence,

[illegible] as very important. The knowledge of that science which is known to that Brahmana of immeasurable prowess,

13. Sukra must be obtained by you as soon as possible. You will then be a sharer with us in all sacrificial offerings. You shall find that Brahmana (Sukra) in the court of (king) Vrishaparva.

14. He always protects the Danavas, but never the celestials, their opponents. You are younger than he, and you are, therefore, able to revere him.

15. You can also adore Devjani, the favourite daughter of that illustrious man. You are capable of conciliating them both. There is none else who can do it.

16. You are sure to obtain that knowledge (of *Sanjibani* from the Rishi) by gratifying Devjani with your conduct, liberality, sweetness, and general behaviour."

17. Having been thus addressed and worshipped by the celestials, he said, "Be it so." He then went to the court of king Vrishaparva.

18. O king, having been thus sent by the celestials, Kacha soon came to the city of the king of the Asuras; and seeing Sukra there, he thus addressed him,

19. "Reverend Sir, accept me as your disciple. I am the grandson of Rishi Angirasha and the son of Vrihaspati. I am known as Kacha by name.

20. Accepting you as my great preceptor, I shall practise *Brahmacharja* for one thousand years. Therefore, command me.

Sukra said :—

21. O Kacha, you are welcome. I accept your words. I shall treat you with regard, for by my doing it, Vrihaspati will be regarded.

said :—

22. Commanded by the son of Kavi, Usanas, also called Sukra, Kacha said, "Be it so." And he took the vow he spoke of.

23. O descendant of the Bharata race, (Kacha) took the vow he had spoken of at the proper time and began to worship his (Sukra) and Devjani.

That youth (Kacha) daily gratified [illegible]i who was also in her youth with singing, dancing and playing on various kinds of instruments.

25. O descendant of the Bharata race, he gratified that maiden, Devjani, who was in her youth, with [illegible] flowers and fruits, and serving her as an obedient servant.

26. And Devjani also, when they were alone, gratified that vow-observing youth (Kacha) with her songs and sweetness of manners.

27. When five hundred years had thus passed away of his vow, the Danavas came to know his intention.

28. One day the Danavas saw Kacha when he was tending (his preceptor's) kine. They then killed him out of the hatred they bore against Vrihaspati and from the desire of saving the knowledge of *Sanjbani*.

29. They hacked him to pieces and gave his body to be devoured by jackals and wolves. The kine returned to the fold without the cow-herd (Kacha).

30. O descendant of the Bharata race, when Devjani saw that the kine had returned without Kacha, she spoke to her father thus,

Devjani said :—

31. O sire, the *Agnihotra* (evening fire) is kindled, the sun has also set. The kine have come back without their cow-herd. But Kacha is not to be seen.

32. O father, it is evident, Kacha is either dead or killed. I tell you truly that I shall not live without him.

Sukra said :—

33. I will revive him by saying, "Come here." Then with the help of the knowledge of *Sanjibani*, he summoned Kacha (to come to him.)

34. Having been thus summoned, Kacha appeared in joy, tearing the bodies of the wolves (that had devoured him.)

35. Having been asked by the daughter of Vargava, (Sukra) the reason of his delay, he said, "O sweet lady, burdened with sacrificial wood and kusa grass,

36. I was coming towards the hermitage, and feeling tired, I sat under a banian tree. All the kine also were staying under the shade of that tree.

37. The Asuras, having seen me there, asked me, "Who are you?" They heard my this reply, "I am Kacha, the son of Vrihaspati."

38. As soon as I said this, those Danavas killed me, and having hacked my body to pieces, they gave it to jackals and wolves. They then went to their homes in joy.

39. O amiable lady, summoned by the illustrious Vargava (your father), I have somehow or other come before you having been made alive."

40. On another occasion, the Brahmana Kacha at the request of Devjani, went into the forest to collect flowers and when

he was freely roaming there, he was again seen by the Danavas. They again killed him, (pounded him to powders) and mixed him with the waters of the ocean.

41. Finding him again late in coming home, that maiden again told her father what had happened. Having been again summoned by that Brahmana (Sukra) to come home, Kacha appeared before the daughter of his preceptor. He again repeated to her all that had happened to him.

42. They killed him for the third time. And having reduced him to ashes by burning, they mixed those ashes with the wine which they offered to the Brahmana (Sukra).

43. Devjani again spoke to her father thus, "O father, Kacha was sent to gather flowers, but he is not to be seen.

44. It is evident, Kacha is either dead or killed. I tell you truly, I shall not live without him."

Sukra said :—

45. O daughter, the son of Vrihaspati, Kacha has gone to the land of the Dead. Though again and again revived by my knowledge, he is often killed What shall I do?

46—47. O Devjani, do not grieve, do not weep. One like you should not grieve for one who is mortal. You are worshipped by Brahma, by Brahmanas, the celestials with (their king) Indra, the Vasus, the Ashwinis, the Asuras and by the whole universe. It is impossible to keep him alive. For every time I revive him he is killed (by the Danavas.)

said :—

48. Why should I not grieve and weep for Kacha, whose grandfather is old Angirasha himself and whose father is the great ascetic Vrihaspati, who is the grandson of a Rishi and the son of a Rishi.

49. He himself is a *Brahmachari* and an ascetic; he is always wakeful in every work. O father, I shall starve and follow the way on which Kacha has gone. The handsome Kacha is dear to me.

Vaishampayana said :—

50. The great Rishi (Sukra), the son of Kavi, being much afflicted by Devjani's words, cried in anger, "The Asuras certainly want to injure me, for they killed my disciple living with me.

51. These followers of Rudra (Asuras) want to make me a non-Brahmana by making me participate in their crimes of killing Brahmanas. The crime of killing a Brahmana burns Indra. This crime has a terri-

Having said this, he

Kacha, but being afraid of his preceptor's safety, he feebly replied from within the stomach of Sukra.

52. Sukra then asked him, "O Brahmana, how have you entered my stomach?"

Kacha said :—

By your grace my memory has not left me. I recollect every thing that had happened to me. My ascetic virtues also have not been destroyed. Therefore, I am capable of bearing this insufferable pain.

53. O son of Kavi, I was killed by the Asuras; my body was burnt and reduced to ashes, and I was then given to you with your wine. O Brahmana, when you are present, how is it possible for the *Asura Maya* (the power of the Asuras) to overcome the *Brahma Maya* (the power of the Brahmanas.)

Sukra said :—

54. O Devjani, what good can I do to you? Kacha's life can be revived only with my death. Kacha is within me. There is no other way of his coming out, except by ripping open my stomach.

Devjani said :—

55. Both the shocks will burn me like fire. The death of Kacha and that of yours are both same to me. The death of Kacha will kill me. If you die, I shall not be able to bear life.

Sukra said :—

56. O son of Vrihaspati, you are crowned with success, when Devjani adores you so much. If you are not Indra in the guise of Kacha, to-day, accept,—I give you the science of reviving life.

57. None can come out alive from my stomach. A Brahmana, however, must not be killed. Therefore, accept the knowledge I teach you.

58. Come to life again as my son. Possessed of the knowledge I teach you, and being again revived by me, O child, take care that you act with gratitude when you come out of my stomach.

Vaishampayana said :—

59. Receiving the knowledge (of reviving life) from his preceptor, the handsome Kacha ripped open the stomach (of Sukra), and came out like the moon on the evening of the full-moon night.

60. Seeing the remains of his preceptor lying like a heap of ascetic virtues and learning, Kacha revived him with the knowledge he had received. He

preceptor thus,

61. "I regard him, who pours the Ambrosia of knowledge into one's ears, as you have done to me who was devoid of knowledge, both as my father and as my mother. He who has gratitude can never injure his

62. Those that, having acquired knowledge, injure their preceptor who is an object of adoration, who is the giver of knowledge, and who is the most precious of all precious objects on earth, become hated on earth, and finally go to the regions of the sinful.

Vaishampayana said :—

63-64. Having been deceived while under the influence of wine, and remembering the terrible consequences of drink and the total loss of consciousness, the result of it, and seeing before him the handsome Kacha whom he had drunk with the wine while intoxicated, (the learned Sukra), with the wish of effecting a reform in the manners of the Brahmanas, rose from the ground in anger, and spoke thus,

65. "That wretched Brahmana, who being unable to resist the temptation, will drink liquor from this day, shall be considered as to have committed the sin of slaying a Brahmana, and he shall be hated both in this and in the other world.

66. I set this limit to the conduct of the Brahmanas everywhere. Let this (my solemn words) be heard by the honest men, by the Brahmanas, by the celestials, and by those who regard their superiors."

67. Having said this, the illustrious Rishi, the ascetic of ascetics, summoned the Danavas who had been deprived of their good sense by Fate. He then told them,

68. "O foolish Danavas, know that Kacha had obtained his wish. He will henceforth dwell with me. Having obtained the knowledge of *Sanjibani*, that illustrious Brahmana has become as powerful as Brahma himself."

69. Having said this much, Bhargava (Sukra) stopped. The Danavas, being astonished, went away to their homes.

70. Kacha, after having lived with his preceptor for full one thousand years, prepared to go to the land of the celestials with the permission of his preceptor.

Thus ends the seventy sixth chapter of the history of Yayati, in the Sambhava of the Adi Parva.

CHAPTER LXXVII.

(SAMBHAVA PARVA)—*Continued.*

said :—

1. When the period of his vow expired, and when he was prepared to go to the land of the celestials, after having received the permission of his preceptor, Devjani addressed him thus,

2. "O the grandson of Rishi Angirasha, you shine most brightly in conduct, in birth, in learning, in asceticism and in humility.

3. As the Rishi Angirasha is honoured by my illustrious father, so is (your father) Vrihaspati honoured and respected by me.

4. O great ascetic, knowing this, hear what I say. You are aware of my behaviour towards you during the period of your vow.

5. Your vow is now over; you should now fix your affection on me who love you. Accept my hand with ordained rites and *Mantras*.

Kacha said :—

6. You are an object of my respect and worship, as is your illustrious father. O lady of faultless features, you are an object of greater reverence to me (than your father).

7. You are dearer than life to the high-souled Bhargava. O amiable lady, you are ever worthy of my worship, as you are the daughter of my preceptor.

8. As your father Sukra, my preceptor, is ever honoured by me, so are you. O Devjani, therefore, you should not speak to me thus.

Devjani said :—

9. O best of the twice born, you are the son of my preceptor's son, you are not the son of my father. Therefore, you are an object of my respect and worship.

10. O Kacha, when the Asuras killed you again and again, you should recollect today the love I showed towards you.

11. O virtuous man, remembering my love and affection for you, and also my devoted regard for you, you should not abandon me without any faults.

Kacha said :—

12. O lady of virtuous vows, do not urge me into such a sinful course. O lady of fair eye-brows, be graceful to me. O amiable lady, you are an object of greater regard than my preceptor.

13. O large-eyed lady, O lady of handsome face, O amiable maiden, the place

the body of the son of Kavi, (Sukra) where you live, is also my abode.

14. You are truly my sister. O slender-waisted lady, O amiable maiden, do not say so. We have most happily passed the days we have lived together. There is perfect good feelings now existing between us.

15. I ask your leave to go away. Bless me so that good may come to my journey. Remember me in your conversations as one who has not transgressed virtue. Serve my preceptor with readiness and singleness of heart.

Devjani said :—

16. If you refuse to make me your wife, solicited by me as I do, O Kacha, (indeed I say) your knowledge will bear no fruits.

Kacha said :—

7. I refused to comply with your request, because you are my preceptor's daughter. (I did not refuse you) for any fault of yours. My preceptor also had not issued any command regarding this matter. Curse me if it pleases you.

18. O Devjani, I have told you what should be the conduct of Rishis. I, therefore, do not deserve your curse. But notwithstanding all this you have cursed me out of desire and not from a sense of duty.

19. Thesefore, your desire shall not be fulfilled, no Rishi's son will ever accept your hand.

20. You have said that my knowledge would not bear fruits. Let it be so. But it shall bear fruits in him whom I shall teach it.

Vaishampayana said :—

21. Having said this to Devjani, that best of Brahmanas, that foremost of the twice-born, Kacha hurriedly went away to the land of the celestials.

22. Seeing him arrived, the celestials with Indra at their head looked with delight towards Vrihaspati, and spoke to him thus.

The Devas said :—

23. You have performed an act of great good for us ; your achievements are wonderful, your fame will never die. you will be the sharer with us in the sacrificial offerings.

Thus ends the seventy seventh chapter, the history of Yayati, in the Sambhava of the Adi Parva.

CHAPTER LXXVIII.
(SAMBHABA PARVA).—*Continued.*

Vaishampayana said :—

1. O best of the Bharata race, the dwellers were exceedingly glad to get back Kacha who had learnt the knowledge (of *Sanjibani*). The celestials then learnt the *Sanjibani* from Kacha, and considered their object achieved.

2. They all assembled together and thus spoke to Indra, "O Indra, the time has come to show your prowess. Kill your enemies."

3. Having been thus addressed, Indra said "Be it so." He then, accompanied by the celestials set out. He saw many damsels in the forest.

4. The maidens were sporting in a lake in the wood which was like that of Chitraratha. Changing himself into wind, he (Indra) mixed up their clothes.

5. The maidens, after rising from the water all together, put on the clothes which each got near her from the mixed up heap.

6. The cloth of Devjani was thus taken up and worn by Sarmishta, the daughter of king Vrishaparva, not knowing that it belonged to others.

7. O great king, a dispute, thereupon, arose between Devjani and Sharmishta.

Devjani said :—

8. O daughter of the Asura, how do you dare take my cloth, being my pupil. Destitute of good conduct, nothing good can come to you.

Sarmishta said :—

9. Whether my father is sitting or lying your father, occupying a lower seat, and casting his eyes downwards, adores him like a *Bandi* (a chanter of praises.)

10. You are the daughter of a man who begs, and I am the daughter of one who bestows alms. Your father chants praises of others, and my father's praises are chanted. Your father lives on alms, my father bestows them.

11. O begger's girl, you are free to strike your breast, to use harsh words, to vow enmity to me, and to give way to your wrath. O beggerly woman, you weep in vain. You cannot harm me, though I can harm you. You desire to quarrel with me, but I do not at all consider you as my equal.

Vaishampayana said :—

12. Having heard this, Devjani became very angry, and she began to tear . . . But Sarmishta, throwing her into a well, went away to her home.

13. The wicked Sarmishta thought her to be dead, and went home in a wrathful mood.

away to all directions. I am incapable of bearing my daughter's grief.

10. My life depends on her. Seek, O Asuras, to please her. As Vrihaspati always seeks the good of Indra, so I seek your good with my ascetic powers.

Vrishaparva said :—

11. O son of Vrigu, you are the absolute master of everything that belongs to the Asura chief in this world—these elephants, kine, and horses,—nay even myself.

Sukra said :—

12. O great Asura, if it is (really) true that I am the lord over all the wealth of the Asuras, then go and try to please Devjani.

Vaishampayana said :—

13. When the great son of Kavi (Sukra) was thus addressed by Vrishaparva, he went to Devjani, and the son of Vrigu told her all.

Devjani said :—

14. O son of Vrigu, O father, if you are really the lord over the Asura king and all his wealth, then let the king come personally to me and speak it in my presence.

Vrishaparva said :—

15. O Devjani, O lady of sweet smiles, whatever you desire to possess,—however difficult it may be to get,—I am willing to give you.

Devjani said :—

16. I desire to have Sarmishta as my maid-servant with one thousand other damsels. She must also follow me to the house of him on whom my father will bestow me.

Vrishaparva said :—

17. O nurse, go and bring quickly Sarmishta here. Let her also act according to the desire of Devjani.

Vaishampayana said :—

18. The nurse then went to Sarmishta and told her, "O amiable Sarmishta, rise and follow me.

19. Accomplish the good of your race. Urged by Devjani, the Brahmana (Sukra) is about to leave his disciples (the Asuras). O sinless lady, you must do as Devjani desires."

Sarmishta said :—

20. I shall cheerfully do as Devjani desires. Both Sukra and Devjani, must not leave the Asuras through any fault of mine.

Vaishampayana said :—

21. Having been commanded by her father, Sarmishta with one thousand maidens came out of her father's excellent palace.

Sarmishta said :—

22. I am your maid-servant, with my one thousand maids. I shall follow you where your father will bestow you.

Devjani said :—

23. I am the daughter of one who is a hired chanter of praises, who asks for alms and accepts them, whereas you are the daughter of one who is adored. Why should you become my maid-servant?

Sarmishta said :—

24. One must try to do good to one's afflicted relatives. Therefore, I shall follow you where your father will bestow you.

Vaishampayana said :—

25. O best of kings, when Sarmishta thus promised to be the maid-servant of Devjani, she then thus spoke to her father.

Devjani said :—

26. O best of Brahmanas, O father, I am satisfied. I shall now enter the Asura capital. I know your science and power of knowledge is not futile.

Vaishampayana said :—

27. Having been thus addressed by his daughter, that best of Brahmanas, that illustrious man entered the capital with all happiness, and he was worshipped by all the Danavas.

Thus ends the eightieth chapter, the history of Yayati, in the Sambhava of the Adi Parva.

CHAPTER LXXXI.

(SAMBHAVA PARVA.)—*Continued.*

Vaishampayana said :—

1. O best of kings, after a long time the beautiful Devjani went to the same wood to sport.

2. She reached the same spot with Sarmishta and her one thousand maids. She wandered about at pleasure.

3. She felt herself very happy, being waited upon by these companions. They all sported there, they drank the honey of the flowers.

4. They ate various fruits,—(they threw away many) after biting. The king (Yayati), the son of Nahusha, in the course of his wanderings for hunting again,

5. Came there, tired and thirsty. He saw Devjani and Sarmishta and all those maidens.

6. They were all decked with beautiful ornaments, and they were full of voluptuous langour on account of the honey they drank. Devjani, of sweet smiles, was reclining at her ease.

7. She was matchless in beauty, and the most handsome of all the damsels. She was waited upon by Sarmishta who was gently pressing her feet.

Yayati said :—

8. O amiable ladies, it seems that these one thousands maids wait on you two. I would ask you (to tell me) both your names and parentage.

Devjani said :—

9. O king, hear my words. Know that I am the daughter of Sukra, the preceptor of the Asuras.

10. This my companion is my maid, —she will go wherever I shall go. She is Sarmishta, the daughter of the Asura king, Vrishaparva.

Yayati said :—

11. I am curious to know why this lady of fair eye-brows, this most beautiful damsel, this daughter of the Asura king, this your companion, is your maid-servant?

Devjani said :—

12. O best of kings, everything comes to pass according to Fate. Do not be astonished at this. Know it to be also the result of Fate.

13. Your features and attire are both like a king. Your speech is also like the words of the Vedas. Tell me your name. Whence have you come? Whose son are you?

Yayati said :—

14. In my Brahmacharya, the whole of the Vedas entered my ears. I am a king, and a son of a king; I am known as Yayati.

Devjani said :—

15. O king, why have you come here? Is it to gather lotuses, or to angle, or to hunt.

Yayati said :—

16. O amiable lady, I was thirsty in the pursuit of deer. I have come here in search of water. I wait but for your commands to leave this place.

Devjani said :—

17. Prosperity to you? Be my friend and husband. I wait for your commands with my two thousand damsels and Sarmishta, my maid-servant.

Yayati said :—

18. O beautiful lady, I do not deserve you. You are the daughter of Sukra, (therefore) you are far superior to me. O Devjani, your father cannot bestow you on even great king.

Devjani said :—

19. Brahmanas have already been mixed with Kshatryas, and Kshatryas with Brahmans. You are a son of a Rishi and a yourself a Rishi. Therefore, O son of Nahusha, marry me.

Yayati said :—

20. O beautiful lady, the four orders have no doubt sprung from one body. But they have different duties and virtues, which are not the same (for every order.) The Brahmanas are superior to all.

Devjani said :—

21—22. This hand of mine was never touched by any man except you. Therefore, I accept you as my husband. How will any other man touch my hand which is touched by you who are a Rishi?

Yayati said :—

23. The wise men know that a Brahmana is more to be avoided than an angry and virulently poisonous snake, or a blazing and flaming fire.

Devjani said :—

24. O best of men, why do you say that a Brahmana is to be avoided like an angry and virulently poisonous snake, or a blazing and flaming fire?

Yayati said :—

25. The snake kills only one. The sharpest weapon kills but a single person. But the Brahmana, if angry, destroys many cities and kingdoms.

26. Therefore, O beautiful lady, I think that Brahmanas should be avoided more than the two, (the snake and the fire) O amiable lady, I cannot marry you, unless your father bestows you on me.

Devjani said :—

27. You are chosen by me. O king, it is then settled that you will accept me if

my father bestows you on me. You need not fear to accept my humble self, if bestowed on you. You have not asked for me.

Vaishampayana said :—

28. Devjani quickly sent a maid-servant to her father. The maid told Sukra all that had happened.

29. Having heard this, the son of Vrigu went to see the king. The king of the world Yayati, seeing that Sukra was coming, bowed to him. He worshipped and adored that Brahmana, and stood before him with joined hands to receive his commands.

Devjani said :—

30. O father, this is the son of Nahusha. He took hold of my hand when I was in difficulty (thrown into the well). Bestow me on him. I shall not marry any other man in the world.

Sukra said :—

31. O splendidly courageous king, you have been accepted by my dear daughter as her husband. I bestow her on you. Therefore, O son of Nahusha, accept her as your wife.

Yayati said :—

32. O Brahmana, I solicit the boon by which the sin of my begetting a mixed caste may not touch me.

Sukra said :—

33. I shall absolve you from the sin (of begetting a mixed caste). Fear not to marry her. I grant you absolution.

34. Maintain virtuously your wife, Devjani of beautiful slender waist. Let great happiness be yours in her company.

35. O king, this maiden, Sarmishta, the daughter of Vrishaparva, should always be respected by you. But you must not call her to your bed.

Vaishampayana said :—

36. Having been thus addressed by Sukra, the king walked round the Brahmana. The king then performed the auspicious ceremony of marriage according to the rites of the ordinance.

37. Having received from Sukra a rich treasure in Devjani with Sarmishta and two thousand maidens.

38. That best of kings, being duly honoured by Sukra and the Asuras, returned to his capital, after receiving the commands of the illustrious son of Vrigu.*

Thus ends the eighty-first chapter, the history of Yayati, in the Sambhava of the Adi Parva.

CHAPTER LXXXII.

(SAMBHAVA PARVA.)—*Continued.*

Vaishampayana said :—

1. Yayati, then coming to his capital which was like that of Indra, entered the inner-apartment and installed Devjani there.

2. At the request of Devjani, he established the daughter of Vrishaparva in a house which he caused to be erected in the *Asoka* groves of his gardens.

3. The king honored the daughter of Vrishaparva, Sarmishta, surrounded by her one thousand maids, by making every arrangement for her food and garments.

4. The king, the son of Nahusha, happily passed many years in the company of Devjani.

5. The beautiful lady, Devjani conceived when her season came. She gave birth to her eldest child which was a boy.

6. When one thousand years had passed away, Sarmishta, the daughter of Vrishaparva, attained her puberty, and her season came. She (therefore) began to ponder.

7. (She said to herself),—"My season has come. But I have not yet chosen a husband. What would happen? What should I do? How am I to accomplish my wishes?

8. Devjani has given birth to a son. My youth is in vain. I shall choose him as my husband whom Devjani has chosen.

9. The king should give me a son. This is a firm resolve. Will not that virtuous-minded king grant me a private interview?

10. (One day) the king listlesly came to the *Asoka* grove, and seeing Sarmishta he stood before her.

11. Sarmishta, of sweet smiles, finding the king alone before her, thus addressed the king with joined hands.

Sarmishta said :—

12. O son of Nahusha, none can see the ladies that dwell in the inner-apartments of Soma, Indra, Vishnu, Yama, Varuna and your own.

13. O king, you know that I am handsome and well-born. O great king, I solicit you. My season has come. See that it goes not in vain.

Yayati said :—

14. I know very well the great birth of yours, born as you are in the race of the Danavas. You are also exceedingly beautiful. I do not find the least defect in your beauty.

15. Usanas, the son of Kavi, however, commanded me when I was married to

Devjani that Vrishaparva's daughter shall not be called to my bed.

Sarmishta said :—

16. It is not sinful to speak falsehood in the following five cases, namely in joke, in respect of women to be associated with in marriage, in prospect of immediate death, and at the time of the loss of one's whole fortune.

17. O king, it is not true that he is fallen who does not speak out the truth when asked (for there are occasions when to speak falsehood is an act of piety.) The falsehood is sinful when one (harmful) object is to be accomplished.

Yayati said :—

18. A king should be a model prince in the eyes of his people. That king who speaks falsehood is sure to meet with his destruction. I do not dare to speak a lie, though the greatest losses threaten me.

Sarmishta said :—

19. O king, you have been chosen by my friend as her husband. One's friend's marriage is the same as one's own. You are, therefore, as much my husband (as Devjani's).

Yayati said :—

20. It is one of my strict vows no doubt that I should grant what is asked of me. You ask me (to grant you a favour) Therefore, tell me what should I do ?

Sarmishta said :—

21. O king, save me from sin. Protect my virtue. Becoming a mother by you, let me perform the greatest pious act in the world.

22. O king, it is ordained that three persons can never earn wealth for themselves. They are the wife, the slave and the son. That which they earn belong to him who owns them.

23. O king, I am the slave of Devjani, the lady of the Vrigu race. You are Devjani's master and lord. Therefore, you are my master and lord as well. I solicit you. Fulfill my wishes.

Vaishampayana said :—

24. Thus having been addressed by Sarmishta, the king was persuaded to believe that what she said was true. He fulfilled Sarmishta's wishes and thus protected her virtue.

25. They passed some time together. They took affectionate farewell of each other and separated. Each went, whence they came.

26. Sarmishta of sweet smiles and fair eye-brows conceived in consequence of that connection with that best of kings.

27. O king, in due time the lotus-eyed lady (Sarmishta) gave birth to a son, as effulgent as a celestial child and with eyes like lotus leaves.

Thus ends the eighty second chapter, the history of Yayati, in the Sambhava of the Adi Parva.

CHAPTER LXXXIII.

(SAMBHAVA PARVA).—*Continued.*

Vaishampayana said :—

1. O descendant of the Bharata race, when Devjani heard of the birth of this boy, she became very sorry, and Sarmishta became an object of her sad reflections. Going to Sarmishta, Devjani thus spoke to her.

Devjani said :—

2. O girl of fair-eye-brows, what sin is this you have committed out of lust !

Sarmishta said :—

3. A Rishi of virtuous mind, learned in the Vedas, came to me. He was capable of granting boons, and he was solicited by me to grant my wishes based on virtue.

4. O lady of sweet smiles, I would never seek the fulfillment of my desires by sinful means. I tell you truly, this my child was begotten by a Rishi.

Devjani said :—

5. O timid maiden, it is all right if that is the case. If you know the lineage, the name and the family of that Brahmana, tell me I wish to hear them.

Sarmishta said :—

6. O lady of sweet smiles, that Rishi was as effulgent in asceticism and energy as the sun. Seeing him, I had no power of making these enquiries.

Devjani said :—

7. O Sarmishta, If this be true, if you have received this your son from such a great Brahmana, I have then no cause for anger.

Vaishampayana said :—

8. They talked and laughed with each other, and then they separated, (Devjani) the daughter of the Vrigu race going to her mansion and believing what Sarmishta told her.

9. O king, Yayati begot on Devjani two more sons (namely) Yadu and Turvasu, who were like Indra and Vishnu.

10. The daughter of Vrishaparva, Sarmishta, by that royal sage gave birth to three sons in all, namely Drahyu, Anu and Puru.

11. O king, one day Devjani of sweet smiles went with Yayati into a solitary part of the royal park.

12. There she saw three children of celestial beauty, playing with perfect ease. She was surprised, and thus spoke to the king.

Devjani said :—

13. O king, whose children are these, so handsome, so like the children of the celestials? They are exactly like you in splendour and beauty.

14. Having asked the king, she asked the children.

Devjani said :—

15. O children, what is your lineage! Who is your father? Answer me truly. I desire to know all.

Vaishampayana said :—

16. The children then pointed to the king with their fingers and said that Sarmishta was their mother.

17. Having said this, they came to the king to clasp his knees. But the king dared not carress them before Devjani.

18. The boys wept in grief, and they left the place, going towards their mother. The king became very much abashed of this conduct of the boys.

19. Seeing the affection of the boys towards the king, (Devjani) understood all. And she addressed Sarmishta thus ;—

Devjani said :—

20. How have you dared to do me an injury, dependant as you are on me? Do you not fear to have recourse once more to your Asura conduct?

Sarmishta said :—

21. O lady of sweet smiles, all that I told you about the Rishi is quite true. My acts were according to the precepts of virtue and right.

22. Therefore, I am not afraid of you. When you chose the king as your husband, I too did the same. O beautiful lady, a friend's husband is one's own husband according to the precepts of religion.

23. You are a daughter of a Brahmana, and therefore you deserve my greatest worship and regard. Do you not know that this royal sage (Yayati) is the object of greater esteem to me?

Vaishampayana said :—

24. Having heard these words, Devjani said, "O king, you have wronged me, I will not live here any longer."

25. Having said this, she with tearful eyes quickly rose to go away to her father. And the king was grieved to see her thus angry.

26. He became very much alarmed; and he followed her, trying to appease her wrath. But she did not return. Her eyes were red in anger,

27. She did not speak a word to the king, but she, with her eyes full of tears, soon reached her father, Usanas, the son of Kavi.

28. Seeing her father, she made to him due salutation and stood before him. Yayati also came immediately after her, and he saluted and worshipped the son of Vrigu.

Devjani said :—

29. O father, virtue has been defeated by vice. The low have risen and the high have fallen. I have been insulted by the daughter of Vrishaparva.

30. Three sons have been begotten on her by this king Yayati. O father, unfortunate am I! I have got only two sons.

31. O son of Vrigu, this king is renowned for his knowledge in religion and virtue. But, O son of Kavi, I tell you, he has fallen from the path of virtue.

Sukra said :—

32. O king, as you have made vice your favourite pursuit, though well-acquainted with the precepts of virtue, terrible decrepitude will overtake you.

Yayati said :—

33. Adorable Rishi, I was solicited by the daughter of the Danava king to make her season fruitful. I did grant her prayer from a sense of virtue.

34. O Rishi, men learned in the Vedas say that he, who does not grant the prayer of a woman in season, commits the sin of killing an embryo.

35. He, who, being solicited in secret by a woman full of desire and in season, does not grant her wishes, loses virtue. The learned say that he becomes a killer of embryo.

36. O son of Vrigu, for these reasons, and being afraid of committing a sin, I went to Sarmishta.

Sukra said :—

37. O king, you are dependent on me. You should have waited to receive my command. O son of Nahusha, having acted falsely in the matter of your duty, you have committed the sin of theft.

Vaishampayana said :—

38. Thus being cursed by the angry Usanas, Yayati, the son of Nahusha, was then deprived of his youth, and terrible decrepitude soon overcame him.

Yayati said :—

39. O son of Vrigu, I have not been as yet satiated with youth or Devjani. Therefore, O Brahmana, be graceful to me. Let not decrepitude overcome me.

Sukra said :—

40. I never speak an untruth. O king, (see), you have been immediately attacked by old age. But if you like, you can transfer this decrepitude to some other man.

Yayati said :—

41. O Brahmana, let this be ordered by you that, the son of mine who will accept my this old age will enjoy my kingdom and gain both virtue and fame.

Sukra said :—

42. O son of Nahusha, remembering me you will be able to transfer your this decrepitude to whomever you like.

43. Your that son who will give you his youth will become your successor on the throne. He will have long life, wide-spread fame and a large progeny.

Thus ends the eighty third chapter, the history of Yayati, in the Sambhava of the Adi Parva.

CHAPTER LXXXIV.

(SAMBHAVA PARVA)—*Continued.*

Vaishampayana said :—

1. Having been thus attacked by old age, Yayati returned to his capital. He summoned his eldest and accomplished son Yadu and thus spoke to him.

Yayati said :—

2. O child ; old age, wrinkles and white hair have come over to me by the curse the son of Kavi who is called Usanas. But I am not yet satiated with youth.

3. O Yadu, take you upon yourself my this decrepitude and consequent old age. I shall then enjoy with your youth.

4. When one thousand years will be completed, I shall return to you your youth and take back my decrepitude and its consequent weakness.

Yadu said :—

5. There are many inconveniences in old age about eating and drinking. Therefore, O king, I shall not take your decrepitude upon me. This is my determination.

6. White hair, cheerlessness, relaxation of nerves, wrinkles all over the body, deformities, weakness, leanness, inability of work, these are the consequences of decrepitude. Even friends and dependants forsake an old decrepit man.

7. O king, you have many sons, some of them are dearer to you (than I.) O virtuous man, ask some other son of yours to take upon him your decrepitude.

Yayati said :—

8. O son, you have sprung from my heart, but you do not give me your youth. Therefore, your children will never be ruling kings.

9. O Turvasu, take upon yourself my decrepitude and consequent weakness. I wish to enjoy the pleasures of life with your youth.

10. After the expiration of one thousand years, I shall return, to you, your youth, and take back my decrepitude and its consequent weakness.

Turvasu said :—

11. O father, I do not like old age. It destroys all pleasures and enjoyments, strength and beauty, the intellect and the memory,—nay even life.

Yayati said :—

12. You are born from my heart, but you do not give me your youth. Therefore, O Turvasu, your line will be extinct.

13—15. You shall be the foolish king of those whose practices and precepts will be impure, whose women of superior birth will give birth to children by men of inferior birth, who will live on meat, who will be mean, who will not hesitate to appropriate the wives of their superiors, who will be like birds and beasts in their practices, and who will be sinful and Mlechas.

Vaishampayana said :—

16. Having thus cursed his son Turvasu, Yayati spoke to Sarmishta's son Drahyu thus :—

Yayati said :—

17. O Drahyu, take upon yourself for one thousand years my decrepitude, destruc-

tive of beauty and complexion. Give me your youth.

18. After the expiration of one thousand years, I shall return to you your youth and take back my own decrepitude.

Drahyu said :—

19. O king, one, if he is decrepit, cannot enjoy elephants, cars, horses or women. His voice also becomes indistinct. Therefore, I do not desire (to take upon myself) your old age.

Yayati said :—

20. O son, you are sprung from my heart, but you refuse to give me your youth. Therefore, your cherished wishes will never be fulfilled.

21—22. You shall be a king only in name. You shall rule over a region where there will be no roads, no passages for horses, cars, elephants, asses, goats, bullocks, planquins and other good vehicles, where the only means of locomotion will be rafts and floats. In such a place you will live with all your friends.

23. O Anu, take my decrepitude and its consequent weakness. I shall enjoy the pleasures of life for one thousand years with your youth.

Anu said :

24. Those that are decripit eat like children, and they are always impure. They cannot pour libations on sacrificial fire at the proper time. Therefore, I do not like to take upon myself your old age.

Yayati said :—

25. O son, you have sprung from my heart, but you do not give me your youth. As you find so many faults with decrepitude, decrepitude will overcome you.

26. Your sons will die as soon as they will attain to their youth. You shall not be able to perform any sacrifice before fire.

27. O Puru, you are my youngest and dearest son, you will become the foremost of them. Old age, wrinkles and white hair, O child, have come over me,

28. On account of the curse of the son of Kavi, who is called Usanas. But I am not yet satiated with youth. O Puru, take my decrepitude upon you, and consequent weakness. I shall enjoy the pleasures of life for one thousand years with your youth.

29. After the expiration of one thousand years, I shall return to you your youth and take back my own decrepitude.

Vaishampayana said :—

30. Having been thus addressed by the king Puru replied to him with all humility. (He said :) "O great king, I shall do as you command me to do.

31. O king, I shall take upon myself your old age and its consequent weakness. Take my youth and enjoy as you like the pleasures of life.

32. Attacked by your old age, deprived of youth and beauty, I shall at your command live and give you my youth."

Yayati said :—

33. O Puru, my child, I am much pleased with you. I grant you the following boon with great pleasure. The people of your kingdom will have all their desires fulfilled.

Vaishampayana said :—

34. Having said this, Yayati remembered the great ascetic, the son of Kavi (Sukra), and transfered his decrepitude to the body of the high-souled Puru.

Thus ends the eighty fourth chapter, the history of Yayati in the Sambhava of the Adi Parva.

CHAPTER LXXXV.

(SAMBHAVA PARVA)—*Continued.*

Vaishampayana said :—

1. Having thus received the youth of Puru, Yayati the son of Nahusha, that best of kings, was exceedingly delighted. He again indulged in the pleasures of life.

2. He enjoyed himself to the full extent of his desires and to the full limit of his powers, as much as he desired and as the seasons called forth. But, O king, he did nothing against the precepts of religion.

3. He pleased the celestials by performing sacrifices, the Pitris by *Sradhas*, the poor by charities and the good Brahmanas by fulfilling their desires.

4. The guests by food and drink, the Vaisyas by protection, the Sudras by kindness and the robbers by proper punishments.

5. Yayati pleased all classes of his subjects by ruling over them virtuously like Indra.

6. That king was as powerful as the lion He was young, and enjoyed all the pleasures of life. He enjoyed unlimited happiness without violating the precepts of religion.

7. The king (Yayati) became exceedingly happy in thus being able to enjoy all the

objects of enjoyments. That king of men was only sorry (in remembering) that one thousand years would soon come to an end.

8. That royal sage, learned in the mystery of time and possessed of great prowess, having obtained youth for one thousand years and watching proper *Kalas and Kashtas*

9. Sported with Vishwachi (Apsara), some time in the garden (of Indra) *Nandana*, sometimes in *Aloka*, and sometimes on the summit of the Meru Mountain.

10. That virtuous king then found that the fixed time (one thousand) years had come to an end. He then called Puru and addressed him thus.

Yayati said :—

11. O son, O chastiser of foes, I have enjoyed with your youth to the full extent of my desires and to the full limit of my powers and all according to their seasons.

12. But desires never die. They are never satiated by indulgence. By indulgence they flame up like the sacrificial fire with *Ghee* poured into it.

13. If one becomes the sole lord of all the earth with its paddy, oats, gems, beasts and women, still it will not be considered by him enough. Therefore, the thirst for enjoyment, should be abandoned.

14. The thirst (of enjoyments), which is difficult to be cast off by the wicked, which does not fail even with failing life, is truly a fatal disease in man. To get rid of this thirst is real happiness.

15. My mind was attached to the pleasures of life for full one thousand years. My thirst for them, however, without being abated, is daily being increased.

16. Therefore, I shall get rid of it. I shall fix my mind on Brahma, and becoming peaceful and having no attachment, I shall pass the rest of my days in the forest with the innocent deer.

17. O Puru, I am exceedingly pleased with you. Take (back) your own youth. Prosperity be to you. Receive my kingdom. You are my son who has done my favourite work.

Vaishampayana said :—

18. Yayati, the son of Nahusha, then received back his own old age, and his son Puru also received back his youth.

19. Yayati became desirous of installing his youngest son Puru on the throne. But the four orders of his subject with Brahmanas at their head thus addressed him,

20. "O lord, how can you install Puru on the throne, passing over your eldest son Yadu, born of Devjani and grandson of Sukra ?

21. Yadu is your eldest son, after him was born Turvasu. Then Sarmishta's son Drahyu, Anu, and last Puru.

22. How it would be proper to pass over all the elders and install the youngest ? We represent this to you,—act according to the precepts of religion.

Yayati said :—

23. Hear all of you of the four orders of the caste with the Brahmanas at their head, why my kingdom should not be given to my eldest son.

24. My commands were disobeyed by my eldest son. The opinion of the wise men is that the son who disobeys his father is no son at all.

25. The son who obeys the commands of his father and mother, who is humble and a well-wisher of his parents and who loves them, is the best of sons.

26. I have been slighted by Yadu, and Turvasu; much have I been slighted by Drahyu and Anu.

27. Only Puru obeyed my commands, and much have I been honoured and respected by him. He accepted my old age, and therefore, though he is the youngest, yet he should be made king.

28. Puru is a great friend of mine and he did what was agreeable to me. And the son of Kavi, Usanas, Sukra himself, granted me this boon.

29. The son who would obey me would become the king and the lord of the earth. Therefore, I entreat you, let Puru be installed on the throne.

The people said :—

30. O king, it is true that, the son who is accomplished and who seeks the good of his parents, deserves all prosperity, though he is the youngest.

31. Therefore, Puru, who has done good to you, deserve, to have the kingdom. As Sukra has granted this boon, we have no power to say any thing.

Vaishampayana said :—

32. Having been thus addressed by the contented people the son of Nahusha (Yayati) installed his son Puru on the throne.

33. Bestowing the kingdom on Puru, he resolved to live in the forest, and he left his capital with Brahmanas and ascetics.

34. The sons of Yadu are known as the Yadavas, those of Turvasu as the Yavanas, those of Drahyu as the Bhojas, and those of Anu as the Mlechas,

35. Those of Puru as the Pauravas, in which dynasty, O king, you are born to rule the country for one thousand years.

Thus ends the eighty fifth chapter, the history of Yayati, in the Sambhava of the Adi Parva.

CHAPTER LXXXVI.

(SHAMBHAVA PARVA)—*Continued.*

Vaishampayana said :—

1. Having thus installed his dear son Puru on the throne, the son of Nahusha king Yayati, became very happy and accepted the *Vanaprastha* mode of life.

2. He lived in the forest with the Brahmanas, becoming self-controlled, and living on fruits and roots. Thus patiently bearing privations of all sorts, he at last ascended to heaven.

3. Having thus ascended heaven, the king lived there in bliss. But some time after, he was hurled down (from heaven) Indra.

4. I have heard that having thus fallen from heaven, he stayed in the sky and did not fall on the earth.

5. I have heard that some time after, he again ascended heaven in company with greatly powerful Vasumana, Ashtaka, Pratardhana and Shibi.

Janamejaya said :—

6. I desire to hear in detail why that king, after entering heaven, was hurled down from it, and why he again gained admittance.

7. O Brahmana, let this be narrated by you before all these Brahmana Rishis. The lord of the earth Yayati was like the king of the celestials (Indra) ;

8. He was the progenitor of the exhaustive Kuru race ; he was as effulgent as the sun. He was illustrious, world-wide famous and a man of wonderful achievements. I desire to hear in full the story of his life both here in this world and in heaven.

Vaishampayana said :—

9. I shall narrate to you the excellent history of Yayati's exploits both here on earth and in heaven. The story is sacred, and it destroys all the sins of those that hear it.

10. The son of Nahusha, king Yayati, having installed his youngest son Puru on the throne, went to the forest to lead the life of a recluse.

11. He passed over the claims of his other sons with Yadu at their head, and he in the forest on fruits and roots.

12. He brought his mind and his passions under complete control. He pleased the Pitris and celestials by performing sacrifices. He poured libations according to the prescribed rites of men leading the *Vanaprastha*.

13. The illustrious king entertained the guests and strangers with fruits of the forest and *Ghee*. He supported himself by eating only the scattered corn seeds.

14—16. The king thus passed full one thousand years. He observed the vow of silence with his mind under complete control. He passed full one year in fasting, living on air alone and having no sleep. He passed another one year in the midst of four fires and the burning sun overhead. He stood for six months continually on one leg. (Having thus passed his life in austere penances), the king, (Yayati) the doer of sacred deeds, ascended heaven.

Thus ends the eighty six chapter, the history of Yayati, in the Sambhava of the Adi Parva.

CHAPTER LXXXVII.

(SHAMBHAVA PARVA)—*Continued.*

Vaishampayana said :—

1. When that great king was living in heaven, he was adored by the celestials, the *Sadhyas*, the *Marutas*, and the *Vasus*.

2. That doer of pious acts (Yayati) often went from the region of the celestials to the region of Brahma. It is heard that he lived in heaven for a long time.

3. One day the best of kings, Yayati, went to Indra, and in the course of conversation the lord of earth was asked by Indra.

Indra said :—

4. O king, what did you say when Puru took your old age on earth and when you gave him his kingdom ?

Yayati said :—

5. I told him the whole country between the rivers *Ganges* and the *Yamuna* which is in fact the central region of the earth, is thine. Your brothers will have the outlying regions.

6. I told him, the men having no anger are superior to men with anger ; men having forgiveness are superior to men having no forgiveness. Man is superior to animals and the learned to the ignorant.

7. If wronged, you should not wrong in return. One's anger, if not subdued, burns one's own self. If subdued, it procures the virtues of the doers of good acts.

8. You should never give pain to others by cruel words. Never defeat your enemies by despicable means. Never utter such sinful and burning words as may give pain to others.

9. He who pricks another by the thorns of cruel words holds in his mouth a persecuting Rakshasa. Lakshmi (prosperity) leaves the man who casts his eyes on even such a man.

10. You should always keep the virtuous man before you as your model. You should always compare your acts with those of the virtuous. You should always disregard the cruel words of the wicked.

11. He who keeps the arrows of cruel words in his lips weeps day and night. The cruel words strike at the inmost part of the body. The wise men never fling such arrows (of cruel words) at others.

12. There is nothing in the three worlds with which you can worship the deties as kindness, friendship, charity and sweet words.

13. Therefore, you should always utter sweet words that give pleasure and not pain. You should always give and never beg. You should show respects to those that deserve your respect.

Thus ends the eighty seventh chapter, the history of Yayati, in the Sambhava of the Adi Parva.

CHAPTER LXXXVIII.

(SAMBHAVA PARVA).—*Co*

Indra said :—

1. O king, O son of Nahusha, O Yayati, after accomplishing all your duties, you went to the forest, leaving your home. I ask you,—tell me like whom you are in ascetic merits.

Yayati said :—

2. O Vasava (Indra), I do not find among men, the celestials, the Gandharvas and great Rishis, any one equal to me in ascetic merits.

Indra said :—

3. O king, as you disregard those that are your superiors, those that are your equals, and those that are your inferiors, your virtues, therefore, suffer a diminution, and thus you must fall from heaven.

Yayati said :—

4. O king of the celestials, if my virtues have really been diminished (by my pride), let me fall at least among men, who are virtuous and honest.

Indra said :—

5. O king, you shall fall among those that are virtuous and honest. You shall also gain great renown. O Yayati, after your this experience, never again disregard any one,—your superiors, your equals or even your inferiors.

Vaishampayana said :—

6. Thereupon Yayati fell from the of the holy. And he was seen when falling by that royal sage, Astaka, the tector of religion. Seeing him he asked,

Astaka said :—

7. Who are you, young as you are, as handsome as Indra, as prominent by your own splendour as that of fire? Who are you falling like the foremost ranger of the sky, the sun, driving away the dark masses of clouds?

8. Seeing you fall from the region of the sun, as effulgent as the fire or the sun, all men are asking themselves, "What is this that falls?" They are deprived of their conciousness.

9. Seeing you in the path of the celestials, as effulgent as Surja, Indra, or Vishnu, we have all come to you to ascertain the truth.

10. O enviably handsome one, we would not have been guilty of incivility by first asking you who you are, if you would have asked us first who we are. We ask you, (tell us) who you are, and why you come here.

11. O Indra-like great one, let your fears be dispelled, let your woes and tions cease. You are now in the presence of the virtuous and the wise. Even Indra, the slayer of Vala, cannot do you any harm.

12. O Indra-like great one, the honest and the virtuous are the support of their brethern. Here are assembled the protectors of the movables and the immovables of the world,—the honest and the virtuous. You are now with such ones.

13. As Agni is the lord that gives heat, as earth is the lord that holds the seed (and produces corn), as sun is the lord that dispels darkness, so is a guest the lord of the honest and the virtuous.

Thus ends the eighty eighth history of Yayati, Adi Parva.

CHAPTER LXXXIX.

(SAMBHAVA PARVA).—*Continued.*

Yayati said :—

1. I am Yayati, the son of Nahusha and the father of Puru. I am falling down from the region of the celestials, the Siddhas and the Rishis, for the diminution of my virtues. (I am falling), because I disregarded every creature on earth.

2. As I am older than you in age, I did not salute you first. He who is older in age or superior in learning or asceticism is revered by Brahmanas.

Astaka said :—

3. O king, you say that he, who is older in years, deserves the respect and reverence of others. But it is said that he is truly worthy of respect who is superior in learning and asceticism.

Yayati said :—

4. It is said that sin destroys the merit of all virtuous acts. Vanity contains the element of that which leads to hell. The virtuous never follow the path of the sinful.

5. They act in a way as to increase their virtue. I myself had great religious merits, but all is now gone. I shall never be able to regain them with my best efforts. He, who will take lesson from my this fate, will be wise and virtuous.

6. He who, having acquired great wealth, performs sacrifices, who, having acquired all kinds of learning, remains humble, who, having studied the entire Vedas, devotes himself to asceticism, goes to heaven.

7. No one should be proud of his great wealth; no one should feel exalted, because he has studied the entire Vedas. Men are of different dispositions in the world, but Destiny is supreme. Power and exertion are both futile and useless. Knowing Destiny to be supreme (over all), the wise should neither feel pride nor grief.

8. Remembering that Destiny is supreme (over all), creatures should know that happiness and mysery depend on Destiny, and not on their own exertion and power.

9. The wise should always live contented, without grieving for mysery or exalting for happiness. When Destiny is supreme, both grief and exaltation are useless.

10. O Astaka, I never feel terrified with fear, nor do I ever feel grief, for I know that I shall be on earth exactly what the great Ordainer has made me.

11. The Insects, the worms, all the oviparous creatures, vegitables, crawling animals, vermins, fishes, stones, grass, wood,—in fact all created things,—are united with the Prakiti when they are freed from their acts.

12. Happiness and misery are transitory. O Astaka, knowing this, why should I grieve? We never know how we are to act to avoid misery. Therefore, grief must be cast off.

Vaishampayana said :—

13. King Yayati, possessed of every accomplishment, who was the maternal grand father of Astaka, was again asked by him to tell him the account of his living in heaven.

Astaka said :—

14. O king of the world, tell me in detail the account of all those regions which you have visited and in which you passed your time in bliss. (Tell me also) the period for which you thus lived.

Yayati said :—

15. I was a great king on earth, ruling over the whole world as my kingdom. I acquired many high regions by my religious merits. I lived full one thousand years on earth, and then I ascended to a very high region.

16. It is the abode of Indra. It is very beautiful; it has one thousand gates, and it extends one hundred *Yoyanas* all around. Here lived I for another one thousand years. And then I ascended to a higher region.

17. This is the region of supreme beatitude,—the abode of the Prajapati, the lord of the earth,—a region very difficult to attain. Here lived I for another one thousand years. And I then ascended to a higher region.

18. It is the abode of the god of gods, (Vishnu), where I lived for many years in supreme bliss. I have lived in various regions, and I was adored by the celestials, and I possessed splendour and prowess like the celestials.

19. I was capable of assuming any form at will; I sported for many millions of years with the Apsaras in the gardens of Nandana, under innumerable beautiful trees clad in flowery garb and spreading delicious perfume.

20. I lived there in celestial happiness for many many years, when a celestial messenger of grim vissage thrice shouted to me in a loud and deep voice, "*Ruined, Ruined, Ruined.*"

21. O best of kings, this much I remember that I fell from Nandana, and all my religious merits were gone. O king of men, I heard the voices of the celestials in the sky exclaiming in grief,

22. "What misfortune! The virtuous and meritorious Yayati is falling! His all religious merits are destroyed!" And when I was falling, I asked them, "Where are those wise ones amongst whom am I to fall?"

23. They pointed out to me this sacred sacrificial region belonging to you. I am hastely coming to this your sacrificial ground, seeing the curls of smoke that rise from the sacrificial fire and blacken the sky. I smelt the perfume of the sacrificial *Ghee*.

Thus ends the eighty ninth chapter, the history of Yayati, in the Sambhava of the Adi Pa

CHAPTER XC.

(SAMBHAVA PARVA)—*Continued.*

Astaka said :—

1. O foremost man of the Krita Yuga, you, having been able to assume any form at will, passed millions of years in the garden of Nandana. For what reason have you been compelled to leave that happy region and come here to-day?

Yayati said :—

2. As relatives and kinsmen forsake in this world a man who has lost his wealth, so in the other world Indra and the celestials forsake one who loses his righteousness.

Astaka said :—

3. O king, I am very curious to learn how men can lose their righteousness in the other world. Tell me also what regions are attained by what means. I know you are acquainted with all the doings and the sayings.

Yayati said :—

4. O god-like man, they that speak of their own merits are doomed to the painful hell called *Bhouma* (earth). Though really lean, they appear to grow (fat on earth) to become the food for vultures, dogs and jackals.

5. Therefore, O king, this censurable and wicked vice should be cast off. O king. I have now told you all. Tell me what more I shall speak.

Astaka said :—

6. When life is destroyed by age, vultures, *Sitikanta*, insects and worms eat up the human body,—where does man then live? How does he come to life again? I have never heard of any hell called *Bhouma*,

Yayati said :—

7. When the body is destroyed (by death), man, according to the effects of his acts, is born again in the womb of his mother. He stays there in an indistinct form, and he then gradually assumes distinct and visible form. He then reappears and walks on the earth. Thus he falls into the hell *Bhouma* (earth) and does not see the end of his existence.

8. Some thus falling live for sixty thousand years in the firmament; some again for eighty thousand years. They then fall (on this earth), and they are attacked by fearful Bhouma Rakshasas of sharp teeth.

Astaka said :—

9. Why are men, when thus falling from heaven, attacked by these fearful and sharp-teethed Rakshasas? Why are they not annihilated? How do they again enter the womb?

Yayati said :—

10—11. All beings, thus fallen from heaven, become subtle substance, living in water. This water subsequently becomes the semen from which life is created. It then enters the womb of a woman in her season and developes into the embryo. It then becomes visible life like the fruit from the flower. Entering into trees, plants, vegitables, water, air earth and space, the watery seed of life becomes quadrupeds or bipeds. This is the case with all creatures.

Astaka said :—

12—13. Does a being who has got a human form enter the womb in its own shape or in some other? How does it acquire its distinct and visible shape, its eyes, ears and consciousness? Tell me all this, I ask you, because I have my doubts?

Yayati said :—

14. The being that remains in a subtle from in the seed, when dropped into the womb, is attracted by atmospheric force for purposes of rebirth, according to the merits of one's acts.

15—16. He then developes in course of time into the embryo. He is then furnished with the visible organisation. Coming out of the womb in course of time, he becomes conscious of his existence. He then becomes sensible of sound by his ears, of colour and form by his eyes, of scent by his nose, of taste by his tongue, of touch by his whole body, and of ideas by his mind. O Astaka, it is thus that the gross and visible body developes from the subtle essence.

Astaka said :—

17. The body is burnt, buried or otherwise destroyed after death. Reduced to nothing on one's death, by what principle is one again revived?

18. O best of kings, the man who dies, assumes a subtle form, but he retains the consciousness of all his acts as if in a dream. He then assumes some other form with a quicker speed than that of air.

19. The virtuous attain to a superior and the vicious to an inferior form of existence. The vicious becomes worms and insects. O illustrious one, I have nothing more to say.

20. I have told you, how beings are born by the developement of their embryonic form as quadrupeds, bipeds, and six-footed creatures. What more will you ask me?

Astaka said :—

21. O sire, how does a man attain to those higher regions whence there is no return to earthly life again? Is it by asceticism or knowledge? How does a man attain to the region of the highest bliss? As I ask you, tell me all.

Yayati said :—

22. The wise say that there are seven gates through which admission might be gained to heaven. These are asceticism, gift, tranquility of mind, self-command, modesty, simplicity and kindness. A person loses all this in consequence of vanity.

23. The man who, having acquired knowledge, regards himself as learned and destroys the reputation of others by his learning, never goes to the region of the highest bliss. It does not also give him the power of attaining to Brahma.

24. Study, taciturnity, worship before fire, and sacrifices, these are the four means through which fear is removed. But when these four are mixed with vanity, they cause fear instead of removing it.

25. The wise should never feel pride in receiving honours, nor should they be sorry if insulted. For it is the wise alone that honour the wise; the wicked and vicious can never act like the virtuous. "I have given so much, I have performed so many sacrifices, I have studied so much, I have observed so many vows,"—such vanity and pride are the roots of all fear. Therefore, it must be abandoned by all means.

26. Those learned men who accept as their only support the unchangeable and inconceivable Brahma,—Brahma that showers blessings on persons virtuous as you are, —enjoy perfect peace here in this world and hereafter in heaven.

Thus ends the ninetieth chapter, the history of Yayati, in the Sambhava of the Adi Parva.

CHAPTER XCI.

(SAMBHAVA PARVA.)—*Continued.*

Astaka said :—

1. Those that are learned in the Vedas differ in opinions as regards the respective methods which should be practised by the *Grihastas*, *Brahmacharis*, *Bhikhus* and *Vanaprasthas*, so that they may acquire religious merits.

Yayati said :—

2. A *Brahmachari* must do the following. When he will live in the house of his preceptor, he must receive lessons only when his preceptor will call him to do it. He must serve his preceptor without waiting for his command. He must rise before his preceptor from his bed and go to bed after him. He must be humble, self-controlled, patient, vigilent, and devoted to study.

3. It is said in the oldest Upanishada that he must perform sacrifices after acquiring wealth by honest means. He should spend it in charity; he should be hospitable to all that would come to his house; he should never use anything without giving a portion to others.

4. A Muni (*Brahmachari*) should live in the forest, depending on his own vigour and without searching for food. He should abstain from all vicious acts; he should give away in charity; he should never inflict pain upon any creatures. It is then only that he can gain success.

5. He is a true *Bhikshu*, who does not support himself by any manual labour, who possesses many accomplishments, who has his passions under complete control, who is thoroughly unconnected with all worldly concerns, who does not sleep under the shelter of a householder's roof, who is without wife, and who travels over many countries, going some distance every day.

6—7. A learned man should adopt the *Vanaprastha* mode of life, after the performance of the necessary rites. He should adopt it when he has been able to control his thirst for enjoyments and desire of acquiring wealth. When a man dies in the forest, leading the *Vanaprastha* mode of life, he mixes his ancestors and grand-children, numbering ten generations including himself, with the divine essence.

Askata said :—

8. How many kinds of *Munis* are there, and how many kinds of *Mounis* (observers of vows)? We desire to hear all this.

Yayati said :—

9. O King, he is a true *Muni*, who possesses all things pertaining to a village though living in the forest, and also possesses all things pertaining to the forest though living in a village.

Askata said :—

10. How is it possible to possess all things pertaining to a village when living in the forest, and all things pertaining to a forest when living in a village?

Yayati said :—

11. A *Muni* lives in the forest after withdrawing himself from all worldly objects. But though he never seeks to possess things pertaining to a village, he may yet get them by his ascetic powers.

12—13. A true *Muni*, withdrawn from all earthly objects, might live in a village, leading the life of a hermit. Clad in *Kaupina* (scantiest of robes,) he considers himself attired in the richest robe. He is content with food just sufficient to support life.

14. He who abandons all desires, who has all his passions under complete control, and who has given up all actions, is the man who attains success.

15. Why should you not revere the man who lives on pure food, who refrains from injuring others, whose heart is ever holy, who is effulgent in his ascetic merits, who is free from the leaden weight of desire and who abstains from injury even when it is sanctioned by the scriptures?

16. Emaciated by hard asceticism, and reduced in marrow, blood and flesh, such a *Muni* not only conquers this world, but the highest world.

17. The *Muni* who sits in *Yoga* meditation, and who becomes indifferent to happiness and misery, honour, and insult, conquers this world, and conquering it, he conquers the highest world.

18. The *Muni* who eats like the kine and other animals, without providing for it beforehand and without any relish, becomes identified with the whole universe.

Thus ends the ninety first chapter, the history of Yayati, in the Sambhava of the

CHAPTER XCII.

(SAMBHAVA PARVA)—

Astaka said :—

1. O king, who does amongst the two,—namely the ascetic and the man of knowledge,—first attain to the communion with Brahma, although both exerting like the sun and the moon!

Yayati said :—

2. He who is a man of knowledge, and who is self controlled, though living among the householders with various sorts of desires, attains to salvation first.

3. Those that devote themselves to *Yoga* meditation take time to acquire that knowledge, for by practice alone they divest themselves from the idea of duality.

4—5. Then again, if a man devoted to *Yoga* does not find sufficient time to attain to success in one's one life, he is benifited in his next life by the progress already made. But the man of knowledge ever sees the indestructible Unity, therefore he, though emerged in worldly enjoyments, is never affected in the heart.

Astaka said :—

6. O king, you are young, you are handsome, you are decorated with celestial garlands, your splendour is great. From what place have you come, and where do you go? Whose messenger are you? Are you going to earth?

Yayati said :—

7. As I have lost my religious virtues, I am falling into the *Bhouma* (earth) hell. I shall go there after finishing my talk with you. The *Lokapalas* are commanding me even now to hasten thither.

8. O king, I have obtained the following boon from Indra. Though I shall fall on earth, yet I shall fall among wise and virtuous men.

Astaka said :

9. O king, I believe, you know every thing. I ask you,—is there any region for myself either in heaven or in the firmament? If there be any,—you shall not fall.

Yayati said :—

.... O best of kings, there are many regions for you to enjoy in heaven, as many as the kine and horses of earth, as the animals in the wilderness and the hills.

said :—

11. O king, I give to you all those regions in heaven or in the firmament that

are for me to enjoy. Therefore, though falling, you must not fall. Take them soon, wherever they may be, in heaven or in the firmament. Let your sorrow cease.

Yayati

12. O best of kings, a Brahma-knowing Brahmana alone can accept gifts, and not men like ourselves. O king, I myself have given away (many gifts) to Brahmanas, as I should do.

13. Let no man, who is not a Brahmana, and no woman who is the wife of a hero, earn infamy by accepting gifts. I have always desired to perform virtuous acts on earth. What I have never done before, how shall I do it now and accept a gift?

Pratardhana said:—

14. O handsome one, I am Pratardhana by name. I ask you,—is there any region for me in heaven or in the firmament to enjoy as fruits of my virtues? You know everything.

Yayati said:—

15. O king, innumerable regions, as effulgent as the solar disc and full of great felicity, await you. If you live only for seven days in each, they will never be exhausted.

Pratardhana said:—

16. I give to you all of them. Therefore, though falling, you must not fall. Let all the regions for me to enjoy be yours, whether they may be in heaven or in the firmament. Take them soon, and let your sorrow cease.

Yayati said:—

17—18. O king, no king of equal energy should ever desire to accept in gift the religious merits of another king acquired by *Yoga*. No king, if wise, should act in a censurable way, though afflicted with calamity. A king should keep his eyes fixed on virtue and walk in the path of piety, and thus encrease his fame. A virtuous man like me, who know what are his duties, should not act so meanly as you ask me to do.

19. When others, desirous of acquiring religious merit, do not accept gifts, how can I do it what they do not?

Vaishampayana said:—

When the best of kings, Yayati, said this, he was thus addressed by Vasumana.

Thus ends the ninety second chapter, the history of Yayati, in the Sambhava of the Adi Parva.

CHAPTER XCIII.

(SAMBHAVA PARVA)—*Continued.*

said:—

1. I am Vasumana, the son of Oshadaswa. I ask you, O king,—is there any region for me to enjoy either in heaven or in the firmament, as fruits of my virtuous acts? O high-souled one, you know all holy regions.

Yayati said:—

2. The extensive regions, as extensive as those in the firmament, on earth and ten points of heaven that are illuminated by the sun, are all waiting for you.

Vasumana said:—

3. I give them all to you. Let those regions that are mine be all yours. O king, if it is improper for you to accept them in gift, then purchase them with a straw.

Yayati said:—

4. I do not remember to have ever bought or sold any thing in an unfair way. This has also never been done by other kings. How shall I do it then?

Vasumana said:—

5. O king, if to purchase them be considered by you improper, take them from me as gifts. I for myself speak, that I shall never go to those regions that are for me. Let them, therefore, be yours.

Sivi said:—

6. I am Sivi, the son of Ushinara. I ask you, O king, O sire,—is there any region in heaven or in the firmament for me to enjoy? You know every region that one may enjoy as the fruit of his religious merit.

Yayati said:—

7. You have never disregarded eithee in mind or by speech the honest and the virtuous men that ever applied to you. Therr are infinite worlds for you to enjoy in heaven, all blazing like lightning.

8. If you consider their purchase as improper, I give them to you as gifts. O king, take them all. I shall never go to the region where the wise never feel the least grief.

Yayati said:—

9. O Sivi, you have indeed obtained for yourself infinite worlds, possessed as you are of the prowess of Indra. But I do not wish to enjoy regions given to me by others. Therefore, I cannot accept your gifts.

Astaka said :—

10. O king, each of us has expressed our desire to give you the regions that each of us has acquired by his religious merits. You refuse to accept them. We leave them for you, and we shall now descend into the earth-hell.

Yayati said :—

11. You are all truth-loving and wise. Give me that which I desire to have. I shall not be able to do what I have not done before.

Astaka said :—

12. To whom does these fine cars belong that we see before us? Do men ride on them who go to the regions of everlasting bliss?

Yayati said :—

13. These fine golden cars, as blazing as fire, and displaying great glory, will carry you to regions of bliss.

Astaka said :—

14. O king, get on these cars and go to heaven. We can wait. We shall follow you in time.

Yayati said :—

15. We can now all go together. All of us have conquered heaven. Behold, the glorious path to heaven becomes visible.

Vaishampayana said :—

16. Illuminating the whole firmament by the glory of their virtues, those excellent kings got on those cars and set out in order to get admittance into heaven.

Astaka said :—

17. I always thought that Indra was my special friend and that I shall, of all others, first obtain admittance into heaven. But how is it that Sivi, the son of Ushinara, has already left us behind?

Yayati said :—

18—19. This son of Ushinara had given all he possessed to attain to the region of Brahma. Therefore, he is the foremost among all of you. Sivi's liberality, asceticism, truth, virtue, modesty, good fortune, forgiveness, amiability, and desire of performing good acts, have been so great that none can measure them.

Vaishampayana said :—

20. Astaka, impelled by curiosity, again asked his maternal grandfather, who was like Indra himself, "O king, I ask you, tell me truly, whence have you come? Who are you? and whose son are you?

Yayati said :—

21. I tell you truly. I am Yayati, the son of Nahusha and the father of Puru. I was a *Sarvavouma* on earth. You are my kinsmen. I am your maternal grandfather.

22. Having conquered the whole earth, I gave clothes to the Brahmanas. I gave them also one hundred horses fit for sacrificial offerings. For such pious acts the celestials become propitious to those that perform them.

23. I gave also to Brahmanas this whole earth with her horses, elephants, kine, gold and all kinds of wealth. I gave away also one hundred *Arbudas* of excellent milch cows.

24. The firmament and earth still exist owing to my truth and virtue. Fire still burns owing to my truth and virtue. Never a word has been uttered by me which is not true. The wise, therefore, adore truth.

25. O Astaka, all that I have told you, Pratardhana, and Vasumana, is the truth itself. I know that all the worlds, all the Rishis and all the celestials are adorable only because Truth characterises them all.

26. He who will duly read to the good Brahmanas the account of our ascension to heaven without malice shall himself attain to the same worlds with us.

Vaishampayana said :—

27. Thus ascended to heaven that illustrious man (Yayati) of great achievements. Rescued by his kinsmen, he left the earth and filled the three worlds with the fame of his deeds.

Thus ends the ninety third chapter, the history of Yayati, in the Sambhava of the Adi Parva.

(SAMBHABA PARVA.)—*Continued.*

Janamejaya said :—

1. Adorable Sir, I desire to hear the history of those kings who were descended from Puru. Tell me what powers and what achievements each possessed.

2. I have heard that in the dynasty of Puru there was not a single king who was deficient in good behaviour or in prowess. There was none who has no sons.

3. O great ascetic, I desire to hear in detail the account of these kings who were endued with great learning and who possessed all accomplishments.

Vaishampayana said :—

4. As you ask me I shall tell you all about the heroic kings of Puru's royal

dynasty, who were all equal to Indra in power. They possessed great affluence and commanded the respect of all, on account of their many accomplishments.

5. Puru begot on his wife Paushti three great car-warriors, namely Pravira, Iswara and Raudraswa. Amongst these three, Pravira kept up the line.

6. Pravira begot on his wife Suraseni, a son named Manashyu. This lotus-eyed king had his sovereignty over the whole earth bounded by the four seas.

7. Manashyu begot on his wife Sauviri three sons, namely Sakta, Sanghanana and Vagmi; they were all great heroes and car-warriors.

8. The wise and virtuous Raudrashwa begot on Apsara Misrakeshi ten sons who were all great bow-men.

9. They were great heroes, and performed many sacrifices in honour of the celestials; they were learned in all the Sastras, and were virtuous. All of them begot sons.

10—11. They were Richeyu, Kaksheyu, powerful Krikaneyu, Sthandileyu, Vaneyu, greatly famous Jaleyu, intelligent and strong Tejeyu, Indra-like powerful Satyeyu, Dharmeyu and celestial-like powerful Sannateyu.

12. Amongst them all, Richeyu became the sole lord of the whole earth and was known by the name of Anadhirsti. He was in prowess like Indra.

13. Anadhristi had a son, named Matinara who became a very virtuous king and greatly famous. He performed both *Rajshuya* and *Ashwamedha* sacrifices.

14. Matinara had four greatly powerful sons, namely Tansu, Mahana, Atiratha, and immeasurably glorious Drahyu.

15. Amongst them, greatly powerful Tansu became the perpetuator of Puru's line. He subjugated the whole earth and gained great fame and splendour.

16. Tansu begot a greatly powerful son, named Ilina. He became the foremost of all conquerors and subjugated the whole world.

17. Ilina begot on his wife, Rothantari, five sons, Dushmanta being the eldest. They were all as great in power as the five elements.

18. (They were) Dushmanta, Sura, Bhima, Pravasu and Vasu. O Janamejaya, amongst them the eldest Dushmanta became king.

19. Dushmanta begot on his wife, Sakuntala, a learned son, named Bharata who From him was the Bharata dynasty and from him spread its great fame.

20. Bharata begot on his three wives nine sons, but none of them was like his father, and Bharata was not satisfied with any of them.

21. Thereupon their mothers, becoming angry, killed them all. Therefore, the procreation of that great king was in vain.

22. The king then performed a great sacrifice and obtained a son, named Bhumanyu through the grace of Bharadwaja.

23. O best of the Bharata race, the descendant of Puru, regarding himself as really possessing a son, installed him as his heir-apparent.

24—25. Bhumanyu begot on his wife Pushkarini six sons, namely Suhatra, Suhota Suhavi, Sayayu, Richika and Diviratha. The eldest of them Suhotra obtained the throne of the world.

26. He performed many *Rajshuya* and Horse-sacrifices. He subjugated the whole earth bounded by the four seas,

27—28. And full of elephants, kine, horses and great wealth of gems and gold. The earth was, as it were, sinking with the weight of numberless human beings, elephants, horses and cars. Suhotra virtuously ruled over all his subjects.

29. During his reign, the surface of the whole earth was dotted all over with hundreds and thousands of sacrifical stakes. The earth became full of corns and human beings.

30. O descendant of the Bharata race, the lord of the earth Suhotra begot on his wife, Aikshaki three sons, namely Ajamida, Sumida and Purumida.

31. The eldest of them Ajamida became the perpetuator of the royal line. O descendant of the Bharata race, he begot six sons upon his three wives.

32. Riksha was born in the womb of Dhumini. Dushmanta and Parameshti in that of Nili, and Jahnyu, Jala and Rupina in that of Keshini.

33. All the Panchalas were descended from Dushmanta and Parameshti. The Kushikas were the descendants of the greatly effulgent Jahnyu.

34. Riksha was elder than Jala and Rupina; he begot Samvarana, who was the perpetuator of the line.

35—36. O king, it has been heard by us that when Samvarana, the son of Riksha, was ruling the earth, there occured a great loss of people on account of famine, plague, draught and disease.

37—38. The Bharata princes were defeated by the armies of their enemies; and the Panchalas, set out with their four kinds of troops to conquer the earth. They soon brought the whole earth under their sway, and with their ten *Akshauhinis* of soldiers the king of the Panchalas defeated the princes of Bharata.

39. Samvarana then fled in fear with his wife and ministers, sons and relatives.

40. He took shelter in the forest on the banks of the river *Sindhu* which extended up to the foot of the mountain.

41. There lived the Bharatas within their fort for many years; and thus full one thousand years passed away.

42. (And when they were living there), the illustrious Rishi Vasishta one day came to those exiled Bharatas. On his approach, they went out and duly worshipped him.

43. All the Bharatas offered him *Arghya*, and entertaining him with reverence, they told every thing to the great Rishi.

44. When he was seated on his seat, the king himself addressed him thus, "O illustrious man, be our priest. We shall try to regain our kingdom."

45—46. Vasishta replied to the Bharatas by saying *Om*. We have heard that Vasishta installed the best of the Pauravas (Samvarana) as the lord over all the Kshatrya races. The king retook the capital that was lost.

47—48. He then began to make all the other kings of the world to pay tribute to him. That powerful monarch, thus getting possession of the whole earth, performed many sacrifices in which great presents were made to the Brahmanas. Samvarana begot on his wife Tapati, the daughter of Surya, a son named Kuru.

49. As Kuru was greatly virtuous, he was installed as the king by all the people. It is after his name that *Kuru Jangala* has become so famous in the world.

50—51. That great ascetic made Kurukshetra famous by his asceticism there. We have heard that Avikshit, Abhishyata, Chaitraratha, Muni and famous Janamejaya were the five sons begot by him on his highly intelligent wife Vahini.

52. Avikshit begot Parikshit, powerful Savalaswa, Adiraja, Viraja, greatly strong Salmali, Uchaisrava, Bhangakara, and the eighth Jitari.

53. In the race of these (eight heroes) were born, as the fruits of their many virtuous acts, seven greatly powerful car-warriors, Janamejaya being at the head.

54—55. Parikshit had sons who were all learned in *Dharma* and *Artha*. They were Kakshasena, Ugrasena, and greatly effulgent Chitrasena, Indrasena, Susena, and Bhimasena. All the sons of Janamejaya were famous in the world as being greatly powerful (princes.)

56—57. They were Dhritarashtra, the eldest, Pandu, Valhika, greatly effulgent Nishada, the mighty Jamvunada, Kundadara, Padati, and the eighth Vasati. They were all learned in *Dharma* and *Artha* and engaged in doing good to all creatures.

58—59. Amongst them Dhritarastra became king, and he had eight sons, namely Kundika, Hasti, Vitarka, Kratha, Kundina, Havisrava, Indrabha, and the invincible Bhumanyu. Amongst the sons of Dhritarastra only three were famous.

60. O descendant of Bharata, (they were) Pratipa, Dharmanetra and Sunetra. Amongst the three Pratipa became unrivalled of all.

61. O best of the Bharata race, Pratipa begot three sons, namely Devapi, Santanu, and mighty car-warrior Valhika.

62. Devapi adopted asceticism, impelled by the desire to do good to his brothers. Consequently the kingdom was obtained by Santanu and the mighty car-warrior Valhika.

63. O king, besides these (I have mentioned), there were born in the Bharata race many other good monarchs all greatly effulgent and all like the celestial Rishis in virtue and ascetic power.

64. In this way were born in the race of Manu, many mighty car-warriors like the celestials themselves, and who by their number greatly increased the *Aila* dynasty.

Thus ends the ninety fourth chapter, the narration of the Puru dynasty, in the Sambhava of the Adi Parva.

CHAPTER XCV.

(SAMBHAVA PARVA.)—*Continued.*

Janamejaya said :—

1. O Brahmana, I have heard from you the great history of my ancestors. I have also heard from you about the great kings that were born in my dynasty.

2. But I am not still satiated with this charming account,—for it is so short. Therefore, narrate to me in detail

3. This delightful history, commencing from Prajapati Manu. Who will not feel delight in hearing such an account, sacred as it is.

4. The fame of these monarchs covered the three worlds on account of their wisdom, virtue, accomplishments and high characters.

5. Having heard of their liberality, prowess, physical strength, mental vigour, energy and perseverence,—this history, sweet as ambrosia,—I have not been satiated.

Vaishampayana said :—

6. O king, hear the auspicious history of your own race as I recite it to you in detail, and just as I heard it before from Dwaipayana.

7. Daksha begot Aditi. Aditi begot Vivaswata. Vivaswata begot Manu. Manu begot Ila. Ila begot Pururava, Pururava begot Ayusha, Ayusha begot Nahusha, Nahusha begot Yayati. Yayati had two wives,

8. Namely Devajani, the daughter of Ushanas (Sukra) and Sarmishta, the daughter of Vrisaparva. This is a *sloka* about this line.

9. Devjani gave birth to Yadu and Turvasu; and Sarmishta, the daughter of Vrishaparva, gave birth to Drahyu, Anu and Puru. From Yadu, the Yadavas were descended, and from Puru the Pauravas.

10. Puru had a wife, named Kaushalya, and he begot on her a son named Janamejaya. He performed three great Horse-sacrifices and a sacrifice called *Vishwajita*. He then retired into a forest.

11. Janamejaya married Ananta, the daughter of Madhava. He begot on her a son, named Prachinata. He was so called because he conquered all the countries in the east even where the sun rises.

12. Prachinata married Asamaki, the daughter of the Yadavas, and she gave birth to a son, named Sanjati.

13. Sanjati married Varangi, the daughter of Drishatwata and she gave birth to a son called Ahanjati.

14. Ahanjati married Bhanumati, the daughter of Kirtavija and he begot on her a son, named Sarvavauma.

15. Sarvavauma married Sunanda, the daughter of Kakeya who was taken by force, and she gave birth to a son, named Jayatsena.

16. Jayatsena married Susrava, the daughter of the Vidharva king, and she gave birth to a son, named Avachina.

17. Avachina married another princess of the Vidharva kings, called Maryada, and gave birth to a son, named Arihana.

18. Arihana married Agni, and she gave birth to a son, named Mahavauma.

19. Mahavauma married Suyaja, the daughter of Prasenjit, and she gave birth to a son, named Ayutanayi. He was so called, because he performed a sacrifice in which the fat of one *Ayuta* male beings was required.

20. Ajutanayi married Kama, the daughter of Prithusrava, and she gave birth to a son, called Akrodhona.

21. Akrodhona married Karamva, the daughter of the king of Kalinga, and she gave birth to a son, called Devatithi.

22. Devatithi married Maryada, the princess of Videha, and she gave birth to a son, named Arihana.

23. Arihana married Sudeva, the princess of Anga and she gave birth to a son, Riksha.

24. Riksha married Jwala, the daughter of Takshaka, and she gave birth to a son, named Matinara.

25. Matinara performed the most efficacious twelve years' sacrifice on the banks of the *Saraswati*. At the conclusion of the sacrifice, the *Saraswati* herself appeared before him and chose him as her husband. He begot on her a son, named Tangsu.

26. Here is a *sloka* describing Tangsu's descendants. Tangsu begot on his wife, the princess of Kalinga, a son, named Ilina.

27. Ilana begot on his wife, Rathantari, five sons, Dushmanta being the eldest of them.

28. Dushmanta married Sakuntala, the daughter of Vishwamitra, and she gave birth to a son, named Bharata.

29. Here are two slokas, describing the descendants of Bharata. "O Dushmanta, the mother is but a sheath of flesh (within which the son dwells). The son sprung from the father is the father himself. Therefore, cherish your son. Do not insult Sakuntala.

30. O best of men, the son, begotten by one's own self, rescues him from the abode of Yama. You are the father of this son. Sakuntala has spoken the truth."

31. It is for this reason he was called Bharata. Bharata married Sunanda, the daughter of Sarvasena, the king of Kashi, and she gave birth to a son, called Bhumanyu.

32. Bhumanyu married Vijaya, the daughter of Dasarha, and she gave birth to a son, named Suhotra.

33. Suhotra married Suvarna, the daughter of Ikshaku, and she gave birth to

a son, named Hasti, who founded this city, called, after his name Hastinapur.

34. Hasti married Yosodhara, the princess of Trigartha, and she gave birth to a son, named Vikunthana.

35. Vikunthana married Sudeva, the princess of Dasarha, and she gave birth to a son, named Ajamida.

36. Ajamida had four wives, namely Kaikeyi, Gandhari, Visala and Riksha, and he begot on them two thousands and one hundred sons. And Amongst them all, Samvarana became the perpetuator of the dynasty.

37. Samvarana married Tapati, the daughter of Vivaswata, and she gave birth to a son, named Kuru.

38. Kuru married Subhangi, the princess of Dasarha, and she gave birth to a son, named Viduratha.

39. Viduratha married Sungprva, the daughter of Madhava, and she gave birth to a son, named Anaswa.

40. Anaswa married Amrita, the daughter of the Mahavas, and she gave birth to a son, named Parikshit.

41. Parikshit married Sujasa, the daughter of Vahuda, and she gave birth to a son, named Bhimasena.

42. Bhimasena married Kumari, the princess of Kekaya, and she gave birth to a son, named Pratisrava.

43. Pratisrava begot Pratipa; Pratipa married Sunanda, the daughter of Sivi, and she gave birth to three sons, namely Devapi, Santanu and Valluka.

44. Devapi retired into a forest as a hermit when he was still a boy. Therefore, Santanu became king.

45. Here occurs a *sloka*, describing Santanu. "Those that were touched by this king with his hands, felt indescribable pleasure. They became restored to youth. Therefore, this king was called *Santanu*."

46. Santanu married Ganga, and she gave birth to a son, named Devavrata, who was afterwards called Bhisma.

47. Bishma, being desirous of doing good to his father, got him married to Satyavati, who was also called Ghandakali.

48. In her maidenhood she gave birth to a son by Parasara, named Dwaipayana. Santanu begot two more sons on her,

49. Namely Vichitravirja and Chitrangada. But before they attained to their youth, Chitrangada was killed by the Gandharvas. Therefore, Vichitravirja became king.

50. Vichitravirja married the two daughters of the king of Kashi born of Kaushalya, named Amvika and Amvalika.

51. Vichitravirja died childless. Thereupon, Satyavati began to think how the dynasty of Dushmanta might be perpetuated.

52. She then thought of Rishi Dwaipayana in her mind. He stood before her and said, "What are your commands?"

53. She told him, "Your brother Vichitravirja has gone to heaven childless. Beget virtuous children for him."

54. Dwaipayana consented to do it, and he begot three sons, namely Dhritarashtra, Pandu and Vidura.

55. The king Dhritarashtra begot one hundred sons on his wife Gandhari on account of the boon granted by Dwaipayana.

56. Amongst those one hundred sons, four became famous, (they were) Duryodhana, Dushyasana, Vikarna, and Chitrasena.

57. Pandu had two best jewels of wives, namely Kunti, also called Pritha, and Madri.

58. Pandu one day went to hunt and saw a deer with its mate. It was a Rishi in the form of a deer. He killed it with his arrow in that state, when his desire was not satiated.

59. Wounded with the arrow of the king, the deer quickly changed its form and became a Rishi. He said to Pandu, "You are virtuous, and you know the pleasure derived from the gratification of one's desire. My desire is not yet satisfied, but you have killed me. Therefore, you will also die when you will be so engaged and when your desire will not be gratified." Pandu became pale to hear this curse. And from that time he did not go to his wives.

60. He told them, "I have been cursed by my fault. But I have heard that there are no regions hereafter for those who are childless." Therefore, he asked Kunti to raise offspring for him. Kunti said, "Let it be so." By Dharma she had Yudhisthira, by Maruta Bhima and by Indra Aryuna.

61. Pandu was much pleased with her and said, "This your sister (my co-wife) is also childless. Therefore, cause her to give birth to children."

62. Kunti said, "Let it be so;" and she imparted unto Madri the *Mantra* of invocation. And Madri gave birth by the Ashwinis, the twins Nakula and Sahadeva.

63. One day Pandu saw Madri decked in ornaments, and his desire was kindled. As soon as he touched her, he died.

64. Thereupon, Madri ascended his funeral pyre. She said to Kunti, "Let my twin sons be affectionately brought up by you."

65. Some time after, the Pandu princes, with their mother Kunti, were taken by the ascetics to Hastinapur, and they were introduced to Bhisma and Vidura.

66. After introducing them to all the orders, the ascetics disappeared in the very sight of all.

66. After the conclusion of the speech of these ascetics, flowers were showered down upon the place, and celestial drums were beaten in the sky.

67. The Pandavas were, thereupon, accepted (by all). They then represented the death of their father, and duly performed his obsequies. As they were brought up there in their boyhood, Duryodhana became very jealous of them.

68. The sinful (Duryodhana), acting like a Rakshasa, attempted by various means to drive them away, but what is to be can never be prevented.

69. Dhritarastra then by an act of deception sent them to Varanavata. They also went gladly there.

70. An attempt was there made to burn them to death, but they were saved through the warning counsel of Vidura.

71. After this Hirimba was killed, and they then went to a place, called Ekachakra.

72. They killed at Ekachakra a Rakshasa, named Vaka. They then went to Panchala city.

73. There they obtained Draupadi as their wife, and they returned to their own kingdom.

74. They lived in peace there (in Hastinapura) and begot sons. Yudhisthira begot Prativendya, Bhima (begot) Sutasoma, Aryuna (begot) Sutakiriti, Nakula (begot) Satanika, and Sahadeva (begot) Srutakarmana.

75. Yudhisthira obtained in Syamvara for his wife Devika, the daughter of Govashana of the Saivya race, and he begot on her a son, named Yaudheya.

76. Bhima also obtained for his wife Valandhara, the daughter of the king of Kashi, by offering as his dower his own great prowess. He begot on her a son, named Sarvaga.

77. Aryuna went to Dwarika, and there he married by force the sweet-speeched Suvadra, the sister of Vasudeva (Krishna). He begot on her a son, named Abhimanyu, who was endued with all and who was dear to Vasudeva himself.

78. Nakula obtained for his wife Karenumati, the princess of Chedi, and he begot on her a son, named Niramitra.

79. Sahadeva obtained in Syamvara Vijaya, the daughter of Dyutimata, the king of Madra. He begot a son on her, named Suhotra.

80. Bhima begot some time before on Hirimba a son, named Ghatatkacha.

81. These were the eleven sons, begot by the Pandavas. Amongst them Abhimanyu was the perpetuator of the dynasty.

82. He married Uttara, the daughter of the king of Birata. She gave birth to a dead child, whom Pritha (Kunti) took up on her lap at the command of Krishna, who said, "I will revive this child of six months."

83. Though born before time, having been burnt by the fire of the weapon (hurled by Ashwathama), though deprived of life, strength and energy, he was revived by Vasudeva and was given strength, energy and prowess. After thus making him alive, Vasudeva said, "As this child is born in an extinct race, let him be called Parikshit."

84. Parikshit married Madravati, your mother, and she gave birth to you, Janamejaya.

85. You have begotten two sons on your wife Vapustama, named Satanika and Sankakarna. And Satanika has also begotten a son on the princess of Videha, named Ashwamedhadatta.

86. Thus have I narrated to you the history of the Kuru and Pandu dynasty. It is excellent, virtue-increasing and greatly sacred. It should always be heard by the vow-observing Brahmanas, and Kshatryas devoted to the duties of their order and expert in protecting their subjects. (It should be heard) also by Vaisyas with attention, and with reverence by Sudras, whose chief duties are to wait upon the three other orders.

87. Those Brahmanas, learned in the Vedas, and all those men who will recite or listen to this holy history with attention and reverence, will conquer the heaven and attain to the abode of the blessed. They will be always respected and adored by the celestials, Brahmanas and all other men.

88. This holy history, *Bharata*, has been told by the illustrious Vyasa. The Brahmanas, learned in the Vedas, and all those

men who hear it recited with reverence and without malice, conquer the heavens and earn great virtues. Though sinning, he is not disrespected by any.

89. Here occures a *sloka*. "This Bharata is equal to the Vedas. It is holy and good. It gives wealth, fame and elite. Therefore, it should be heard by men with great attention."

Thus ends the ninety fifth chapter, the history of Puru dynasty, in the Sambhava of the Adi Parva.

CHAPTER XCVI.

(SAMBHABA PARVA.)—*Continued.*

Vaishampayana said :—

1. There was born a king in the race of Ikshaku, and he was known by the name of Mahavisha. He, a man, a lord of the world, was truthful and was truly powerful.

2. By performing one thousand Ashwamedha and one hundred Rajshuya sacrifices, he pleased the lord of the celestials. Then he ascended to heaven.

3. Once upon a time, the celestials were one day worshipping Brahma. Many royal sages and king Mahavisha were also present there.

4. The queen of the rivers, Ganga also came there to pay her adorations to the Grandsire. Her garments, as white as the moon, were blown away by the winds.

5. As her person thus became exposed, the celestials bent down their heads, but the royal sage Mahavisha rudely continued to stare at her.

6. For this (rude act), Mahavisha was cursed by Brahma. He said, "You will be born on earth and, you shall then again attain to these regions."

7. The king (Mahavisha) then remembered all the monarchs and ascetics on earth and wished to be born as the son of the greatly powerful Pratipa.

8. The best of the rivers, (Ganga) seeing the king Mahavisha lose his firmness, went away thinking him in her mind.

9. She saw on her way those dwellers of heaven, the Vasus, who were dejected, and who had lost heaven.

10. The best of rivers, seeing them in that state asked them, "O dwellers of heaven, why do you look dejected? Is every thing all right with you?"

11. The celestial Vasus replied to her, "O great river, we have been cursed for our little fault by the illustrious Vasistha in anger.

12. Vasistha was egaged in (twilight worship); that best of Rishis not seen by us. We in our ignorance crossed him. Therefore, he cursed us in anger, saying, 'Be born as men.'

13. We are not able to frustrate what has been said by that Bramha-knowing Rishi. Kindly make us, the Vasus, your sons by becoming a woman on earth.

14. O amiable one, we are unwilling to enter the womb of any human female." Having been thus addressed she said :—

Ganga said :—

15. Who is that best of men who will be your father?

The Vasus said :—

16. There will be born on earth a son to Pratipa who will be a greatly famous king. He will be our father on earth.

Ganga said :—

17. O celestials, this is also my wish which you sinless ones have expressed. I shall do the favourite works of that king. It is also your wish as just expressed.

The Vasus said :—

18. O lady of three courses (celestial, terrestrial and subtaranean), you should throw your children into water just after their birth, so that we may not have to live for long on earth.

Ganga said :—

19. I shall do as you desire. But so that my companionship with him may not be entirely fruitles,—do this that one son may live.

The Vasus said :—

20. We shall each give one eighth part of our respective energies, and from it a son will be born to you who will live according to your and his wishes.

21. But this son will not beget any children on earth. Therefore, your that powerful son will be childless.

Vaishampayana said :—

22. The Vasus making this arrangement with Ganga, went away in delight to the place where they lived.

Thus ends the ninety sixth chapter, the history of Mahavisha, in the Sambhava, of the Adi Parva.

CHAPTER XCVII.

(SAMBHAVA PARVA)—*Continued.*

Vaishampayana said :—

1. There was a king, named Pratipa, engaged in doing good to all creatures. He spent many years in ascetic penances, going to the source of (the river) Ganga.

2. The accomplished and beautiful Ganga, in the form of a tempting woman, rose from the water and came to the king.

3. That beautiful-featured lady, that intelligent celestial maiden, endued with ravishing beauty, sat upon the right thigh of the king which was like a Sal tree.

4. Thereupon, the king Pratipa asked that famous one, "O fortunate lady, what good can I do to you and which you desire?"

The Maiden said :—

5. O king. I desire to have you. I offer myself,—accept me. To reject a woman who is full of desire is never considered good by the wise.

Pratipa said :—

6. O beautiful lady, I never go to another man's wife out of lust. O fortunate maiden, this is my solemn vow.

The Maiden said :—

7. I am neither inauspicious, nor ugly, nor a detestable maiden. I am a celestial damsel of great beauty, O king, I offer myself,—accept me.

Pratipa said :—

8. I have abstained from the course to which you would incite me. If I break my vow, its sin will destroy me.

9. O beautiful lady, you have sat upon my right thigh. O timid girl, it is the seat for daughters and daughters-in-law.

10. The left thigh is the seat for the wife, but you have rejected it. Therefore, O best lady, I cannot accept you.

11. O beautiful girl, be my daughter-in-law, I accept you for my son. The left thigh is for the wife which you have not accepted.

The Maiden said :—

12. O virtuous man, let it be as you say. Let me be united with your son. Out of respect for you, I shall be a wife of the famous Bharata race.

13. You are the refuge of all the monarchs of the earth. I am incapable of reciting your qualifications even in one hundred years.

14. O virtuous man, the greatness and goodness of many celebrated monarchs of (your) this race is unlimited. But, O lord, this must be the term (of my becoming your daughter-in-law) that your son shall not be able to judge of the propriety for my acts.

15. Living thus with your son, I shall make him happy and do him good. He shall finally ascend heaven in consequence of his virtues and good conduct and of the sons I shall bear him.

Vaishampayana said :—

16. O King, having said this, the celestial maiden then and there disappeared. The king also waited for the birth of his son, so that he could fulfil his promise.

17. Some time after, the best of Kshatryas, that light of the Kuru race, Pratipa, was engaged with his wife in ascetic penances with the desire of a son.

18. When they grew old, a son was born to them and this son was Mahavisha. He was called Santanu, because he was born when his father had controlled his passions by asceticism.

19. The best of Kurus, Santanu, knowing that the regions of indestructible happiness could be gained only by virtuous deeds, devoted himself to virtue.

20. When Santanu grew up to be a youth, Pratipa told him, "O Santanu, some time before, a celestial damsel came to me for good.

21. If you meet that beautiful celestial damsel in secret, and if she solicits you to beget offspring on her, accept her as your wife.

22. O sinless one, judge not the propriety or impropriety of anything she does. Ask not who she is, whom she belongs to, and whence she comes. But accept her as your wife at my command."

23. Having thus commanded his son Santanu and installed him on his throne, that king, Pratipa, retired into a forest.

24. That greatly intelligent king Santanu, as effulgent as the king of the celestials, became a lover of hunting and passed much of his time in the woods.

25. That best of kings killed many deer and buffaloes. Wandering along the banks of the Ganges, he came upon a place frequented by Siddhyas and Charanas.

26. There did the great king meet with one day a lovely damsel of blazing beauty like Sree herself.

27. She was a faultless beauty and her teeth were like pearls. She was decked

with celestial ornaments. She wore garments as fine and beautiful as the filaments of lotus.

28. The king was surprised to see that damsel of great beauty; and his hair all over his body stood up in rapture. His steadfast gaze drank her charms, but it failed to satiate him.

29. The maidan also, seeing that king of great effulgence move about in great agitation, was moved and felt for him an affection and friendship. She gazed at him and longed to gaze at him more.

30—31. The king then addressed her in sweet words, "O beautiful one, O beauty of slender waist, be you a lady of the Deva or Danava race, be you a maiden of the race of the Ghandharvas or the Apsaras, be you a damsel of the Yakshas or the Nagas,—or be you a human female, I solicit you to be my wife.

Thus ends ninety seventh chapter, the history of Santanu, in the Sambhava of the Adi Parva.

CHAPTER XCVIII.

(SAMBHAVA PARVA)—*Continued.*

Vaishampayana said :—

1. Having heard these soft and sweet words of the smiling king, that faultless maiden remembered the promise she had made to the Vasus.

2. She spoke to the king, sending a thrill of pleasure; (she said), "O protector of the world, I shall become your wife and obey your commands.

3. But O king, you must not interfere in any of my acts, whether they be agreeable or disagreeable to you. You most not also speak to me in harsh words.

4. O king, so long you will act in the way I ask you to do, I shall live with you. But I shall certainly leave you as soon as you interfere with me, or use harsh words towards me."

5. The best of the Bharata race, the king said, "Be it so." Thereupon, the maiden was exceedingly glad to get that excellent king for her husband.

6. King Santanu also was exceedingly pleased to get her for his wife. He fully enjoyed her sweet company. Adhering to his promise, he refrained from asking her anything.

7. The lord of the world, king Santanu, became very much pleased with her beauty, conduct, magnanimity and attention to comforts.

8. That celestial lady, Ganga of the three courses, assuming a human form of exceeding beauty and excellent feature,

9. Lived happily as the wife of Santanu, having as the fruit of her virtues, obtained that best of kings, as effulgent as the king of the celestials.

10. She pleased the king with her attractiveness and love, with her affection and wits, her music and dance, and king was exceedingly pleased with her.

11. The king was so much sunk in the beauty of his wife, that months, seasons and years rolled away without his being conscious of them

12. When the king was thus enjoying himself with his wife, eight sons were born to him. They were all like the celestials.

13. O descendant of the Bharata race, as s on as they were born, they were one after the other thrown into the river by Ganga, who said, when she threw them into the stream. "This is done for your good"

14. The king Santanu could not be pleased with such conduct, but he did not speak a word to her for the fear of losing her.

15. When the eighth son was born, and when Ganga was smiling (before she threw it into the river), the king, desiring to protect his son, said in sorrow,

16. "Do not kill it. Who are you? To whom do you belong? Why do you kill your own sons? Murderess of your sons, you are earning great sins by your improper acts."

Ganga said :—

17. As you desire for a son, I shall not kill this child. You have become the foremost of fathers. But there must be an end of my stay with you according to our agreement.

18. I am Ganga, the daughter of Janhu, worshipped by all great Rishis. I have so long lived with you for accomplishing the purposes of the celestials.

19. These sons were the eight celestials, the illustrious and greatly effulgent Vasus. They had to assume human form in consequence of the curse of Vasishta.

20. There is none on earth who desires to be their progenitor. There is none among human females like me who may be their mother.

21. Therfore I assumed the human form, to become their mother. You have acquired

great regions of celestial bliss by becoming the progenitor of the eight Vasus.

22. My agreement with the celestial Vasus was that I should free them from their human birth as soon as each would be born.

23. Thus have I freed them from the curse of the illustrious Rishi Apava (Vasishta.) Be blessed, I leave you now. Rear this child of rigid vows.

24. I promised to the Vasus to live with you so long (as I have lived). Let this child of mine be known by the name of *Gangadatta*.

Thus ends the ninety eighth chapter, the birth of Bhisma, in the Sambhava of the Adi Parva.

CHAPTER XCIX.

(SAMBHAVA PARVA)—*Continued.*

Santanu said :—

1. Who was Apava and what fault was committed by the Vasus that they had to be born among men in consequence of his curse?

2. What also had this child done that he should have to live among men?

3. Why also the lord of the three worlds, the Vasus, were condemned to be born among men? O daughter of Janhu, tell me all.

Vaishampayana said :—

4. Having been thus addressed, the celestial lady, the daughter of Janhu, Ganga, replied to her husband, the best of men, Santanu.

Ganga said :—

5. O best of the Bharata race, the son that was formerly born of Varuna, was the Rishi named Vasishta. He was subsequently known by the name of Apava.

6. His hermitage stood by the side of the best of mountains, the Meru. The place was holy and abounded in deer and birds. It was covered with all the best flowers.

7. O best of the Bhrata race, that foremost of all virtuous men, the son of Varuna, practised his penances in that forest, abounding in sweet roots, fruits and water.

8. Daksha had a daughter who was known as Suravi. O best of the Bharata race, that lady gave birth to a cow by Kashyapa.

9. The virtuous-minded son of Varuna, obtained that best of kine, capable of granting every desire, for the purpose of his *Homa* rites and for benifitting the world.

10. That cow dwelt in that forest adored of all the Rishis. She roamed fearlessly in those sacred and delightful woods.

11. O best of the Bharata race, once on a time came to that forest adored by the celestial Rishis, all the celestial Vasus, Prithu being at their head.

12. They roamed with their wives into that forest and enjoyed themselves in those delightful woods and mountains.

13. O Indra like powerful man, one of the slender-waisted of the Vasus saw that cow roaming in the forest.

14—15. O king, her name was Nandini and she could grant every desire; she possessed the wealth of all accomplishments, and large eyes, full udders, fine tail, handsome hoop and every auspicious signs. She gave much milk. Seeing her such, the wife of the Vasu showed her in astonishment to her husband named Dyan.

16. O descendant of Puru, O king, this cow of many qualifications was formerly shown by the daughter of the Vasus to the Vasu.

17. O elephant-like powerful man, when that cow was shown to Dyan, O king, he began to admire her qualities and thus spoke to the lady (his wife).

18. "O black-eyed lady of beautiful thighs, this excellent cow belongs to the Rishi, the son of Varuna, to whom belongs this excellent wood.

19. O slender-waisted lady, he who drinks the milk of this cow lives young for ten-thousand years."

20. O best of kings, having heard this, that lady of slender-waist thus addressed her husband of burning effulgence.

21. I have a friend among men on earth, named Jitavati, the daughter of a king, who possesses great beauty and youth.

22. She is the daughter of the royal sage, truthful and intelligent Ushinara. Her wealth of beauty is famous all over the world.

23. O illustrious one, for her, I desire to possess this cow with her calf. O best of the celestials, O virtue increasing one, bring her soon.

24. So that my that human friend, drinking her milk, becomes the only person on earth free from disease and decrepitude.

25. O illustrious god, O blameless god, you should grant me my this desire. There is nothing which would be more agreeable to me.

26. Having heard her these words, Dyau, in order to please that celestial lady, stole the cow with the help of Prithu and his other brothers.

27. O king, commanded by his lotus-eyed wife, Dyau did her bidding, forgetting the great ascetic merits of the Rishi who owned her (the cow). He did not know then that he would have to fall for the sin of stealing the cow.

28. When in the evening the son of Varuna returned to his hermitage with the fruits he had collected, he did not find the cow and its calf. Then he began to search for her in that excellent wood.

29. The noble-minded and greatly intelligent ascetic searched for the cow everywhere in the woods; but though he searched long, yet he could not find her.

30. The man of ascetic vision then found that she had been stolen by the Vasus. His anger was at once roused, and he cursed the Vasus,

31. Saying, "As the Vasus have stolen my cow of sweet milk and handsome tail, they shall certainly be born as men on earth."

32. O best of the Bharata race, the illustrious Apava, the best of Rishis, thus cursed the Vasus out of anger.

33. Having thus cursed them, the illustrious man again engaged himself in asceticism. O king, when the celestial Vasus were thus cursed in anger by that Bramharshi and ascetic of great power,

34. They soon came to the hermitage of the illustrious man; as soon as they came to know of it,

35. O best of kings, the Vasus tried to pacify that Rishi, but they failed to obtain grace from that best of Rishis,

36. Apava, learned in the rules of every virtue. O best of men,

37. The virtuous Rishi said, "You have been cursed by me along with Dyau and others. But you shall be freed from my curse within a year of your birth among men.

38. But he for whose act you have all been cursed by me, that Dyau, will have to remain on earth for long for his own (sinful) act.

39. I shall not make my words futile though uttered in anger. But Dyau shall not beget offspring when dwelling on earth.

40. He will be virtuous-minded and learned in all *Sastras*. He will be very obedient to his father and abstain from the pleasure of women."

41. Thus addressing all the Vasus, the great Rishi, went away. And the Vasus all came to me.

42. O king, they prayed to me for a boon, saying, "O Ganga, as soon as each of us will be born, you yourself should throw us into the water."

43. O best of kings, I did act accordingly, (I threw them into the waters) in order to free them from their earthily life, the effect of that curse.

44. O descendant of the Bharata race, O excellent king, the only one, namely Dyua himself, is to live on earth on account of the Rishi's curse.

Vaishampayana said :—

45. Having said this, the goddess disappeared then and there. Taking her son with her, she went away to the place she wished to go.

46. That son of Santanu was named both Gangeya and Devavrata, and he excelled his father in all accomplishments.

47. Santanu then went to his own capital with a sorrowful heart. I shall now narrate to you the many accomplishments of Santanu,

48. And the great fortune of the illustrious king of the Bharata race, the history of whom is called this effulgent Mahabharata.

Thus ends the ninety ninth chapter, the history of Apava, in the Sambava of the Adi Parva.

CHAPTER C.

(SAMBHAVA PARVA.)—*Continued.*

Vaishampayana said :—

1. The king Santanu, adored of the celestials and the royal sages, was famous in all the worlds as being virtuous-minded and truthful.

2. Self-control, liberality, forgiveness, intelligence, modesty, patience and superior energy ever dwelt in that best of men, Santanu.

3. That king was endued with such accomplishments. He was learned in both *Dharma* and *Artha*. He was both the protector of the Bharata race and all the people.

4. His neck was like the conch shell, his shoulder was broad, he was as powerful as a mad elephant. All the auspicious signs of royalty dwelt in his person, and they considered that to be their best abode.

5. The people, seeing the (virtuous) acts of that king of great achievements, came to know that virtue was ever superior to pleasure and profit.

6. These accomplishments were all in that best of men, Santanu, and no other king was able to equal him in virtue.

7. All the kings of the earth, seeing him devoted to all kinds of virtues, installed him as the king of kings.

8. All the kings were free from misery, fear and anxiety of all kinds during the reign of that lord-protector of the Bharata race. They all slept in peace and rose in peace after happy dreams.

9. All the kings became virtuous and devoted to liberality, and religious acts and sacrifices from the great example set by that great king of wonderful achievements (Santanu) who was like Indra himself.

10. When the earth was ruled by Santanu and other kings like him, the religious merits of every order greatly increased.

11. The Brahmanas were served by the Kshatryas; the Kshatryas were served by the Vaisyas; the Sudras, adoring both the Brahmanas and the Kshatryas, served the Vaisyas.

12. Santanu lived in Hastinapur, the beautiful capital of the Kurus; he ruled over the whole earth bounded by the sea.

13. He was truthful and virtuous like the king of the celestials; and from his liberality, virtues, and asceticism he acquired great fortune.

14. He was free from anger and malice, he was as handsome as Soma himself. He was as effulgent as the sun and as courageous as the Vayu. He was like Yama in anger and like Earth in patience.

15. O king, when Santanu ruled the earth, no deer, beers, birds or other animals were needlessly killed.

16. The virtue of kindness reigned in the kingdom of Santanu, who himself was full of mercy and free from anger. He equally protected all creatures.

17. The sacrifices in honor of the celestials, Rishis and Pitris were performed but no creature was sinfully deprived of its life.

18. That king became a father of those that were miserable, of those that had no protectors,—nay even of birds and beasts and all creatures.

19. During the reign of that best of the Kuru kings, the king of all kings, (Santanu) the speech was mixed with truth, and mind was devoted to liberality and virtue.

20. Having enjoyed the companionship of women for thirty six years, he retired into a forest.

21. Santanu's son, the Vasu, born of Ganga, named Devavrata, resembled his father in beauty, in conduct, in habits and in learning.

22. He was expert in all sorts of weapons belonging to heaven and earth. He was greatly strong and vastly energetic; he was a great car-warrior; and he was a great beauty.

23. Once on a time, he (Santanu) wounded a beer and pursued it along the banks of the Ganges. The king Santanu saw that the Vagirathi (Ganga) had became shallow.

24. Having seen this, the best of men, Santanu began to reflect, "Why does not the best of rivers run as before?"

25. In searching for its cause, the illustrious king saw a beautiful, strong built and amiable youth,

26. Like Indra himself, who had checked the flow of the river Ganga by his sharp celestial weapons.

27. The king, seeing this wonderful feat (of the youth), namely the checking of Ganga in her course by arrows, was very much surprised.

28. Santanu had seen him only once, a few minutes after his birth; therefore, he had not sufficient recollection to identify that youth with his son.

29. But the youth, as soon as he saw his father, clouded the king's perception by *Maya* (delusion) and instantly disappeared before his very sight.

30. The king Santanu, being much surprised with what he saw and believing the youth to be his own son, said to Ganga, "Show me the child."

31. Ganga, assuming a beautiful form, showed him the youth decked in ornaments, holding him by his right hand.

32. Santanu could not recognise that beautiful lady, bedecked with ornaments and attired in fine-robes, though he had seen her before.

Ganga said:—

33. O king, O best of men, the eighth son whom you formerly begot on me, is this. Know that this excellent child is expert in all the weapons.

34. O great king, take him now. He has been carefully reared by me. O best of men, taking him with you, go home.

35. This greatly energetic boy has studied with Vasishta all the Vedas with their Angas.

He is skillful in all the weapons, he is a great bow-man, he is like Indra himself in battle.

36. O descendant of the Bharata race both the celestials and the Asuras look on him with favour. Whatever the Vedas and *Sastras* are known to Ushanas (Sukra) are all known to this boy.

37. All the Vedas and *Sastras* that are known by the son of Angirasa (Vrihaspati), adored of the celestials and Asuras, he is master of them all.

38—39. All the weapons that were known to the powerful and invincible son of Jamadagni (Parushurama) are fully and completely known to your this illustrious and mighty-armed son. O king, this boy is a great bow-man, and learned in the treatises on the duties of kings. O hero, take home your this heroic son given by me.

Vaishampayana said :—

40. Having been thus commanded by her (Ganga), Santanu took his son, as effulgent as the sun, and started for his own capital.

41. Having reached the city which was like the City of Indra, the descendant of Puru (Santanu) considered himself very fortunate, and successful in his wishes.

42. He then installed his accomplished and illustrious son as his heir-apparent for the protection of the kingdom of the Kurus.

43. O best of the Bharatas, the illustrious son soon pleased his father, and all the members of his family. He pleased all the subjects of his kingdom by his conduct.

44. The greatly powerful king lived happily with his son for four years.

45. Once on a time, he went to a forest on the banks of the river, named *Jamuna*. When the king was roaming there, he perceived a sweet scent coming from an unknown direction.

46. Being desirous of finding out its cause, he wandered about hither and thither; and (at last) he saw a maiden of celestial beauty, belonging to the fishermen class.

47. Having seen her, he asked that black-eyed maiden, "O timid maiden, who are you? What are you doing here?"

48. She said, "Blessing be upon you! I am the daughter of the chief of the fishermen. By the command of my father I am engaged to row this boat to take people across this river for religious merits."

49. Having seen her endued with celestial beauty, amiableness and fragrance, the king Santanu desired to possess her.

50. He went to her father and asked him to bestow her upon him. He desired to know whether he was willing to give her in marriage.

51. The chief of the fishermen replied to the king saying, "As soon as that best of beautiful girls was born, it was understood by me that she should be bestowed (on some one). But, O king, hear the desire that I have in my heart.

52. O sinless one, if you desire to make her your lawful wife,—you are truthful,—then truly give me a pledge.

53. O king, if you give me the pledge, I shall then bestow my daughter on you, for I can never obtain a husband for her like you."

Santanu said :—

54. O fisherman, after hearing what you ask, I can then say whether I will be able to grant it or not. If it is capable of being granted, I shall certainly grant it.

The fisherman said:—

55. O king, the son that will be born of this girl shall be installed on your throne, and none else shall you make your successor.

Vaishampayana said :—

56. O descendant of Bharata race, Santanu became un-willing to grant the wish of the fisherman, though his body was being burnt by the fire of desire.

57. That lord of the earth returned to Hastinapur, thinking of the daughter of the fisherman, and his heart afflicted by desire.

58. One day when he was thus meditating over (the girl) in sorrow, his son Devavrata came to him and said,

59. "All is prosperity with you; all chiefs and potentates obey you, why then you grieve thus in sorrow?

60. O king, deep in your own thoughts, you do not speak a word to me in reply. You do not now go out on horse back. You are pale and emaciated and discoloured.

61. I wish to know the disease from which you suffer, so that I may try to get a remedy." Having been thus addressed by his son, Santanu replied,—

62. "Truly I am melancholy. Hear why I am so. O descendant of Bharata race, you are the only scion in this our great dynasty.

63. You are always engaged in the sports of arms and achievements of power. O son, I am, however, always thinking of the instability of life.

64. O son of Ganga, if any thing happens to you, we shall be sonless, and we shall have no descendants. Truly you alone are equal to one hundred best sons.

65. I do not, therefore, desire to marry again. I only desire that prosperity may always attend on you, so that our dynasty may be perpetuated.

66—67. The religious men say that he who has one son has no son at all. The *Agnihotra* (fire worship) and three classes of study do not yield the one sixteenth part of the religious merits as are derived by the birth of a son. There is hardly any difference in this respect between men and other animals.

68. I have no doubt that he who has got a son gains heaven. The three Vedas, which are the roots of the Puranas, and which are authoritative even to the celestials, contain many proofs of this.

69. O descendant of the Bharata race, you are a hero of excitable temper; and you are always engaged in the exercises of arms. There is every likelihood of your being killed on the field of battle.

70. If it so happens, what would be the state of our race! For this reason I am melancholy. I have now told you the cause of my sorrow!"

Vaishampayana said :—

71. Having heard the cause (of his grief) from the king, the greatly intelligent and wise Devavrata thought for a while.

72. He then went to the old minister, devoted to his father's welfare. He asked him the cause of his father's sorrow.

73. O best of the Bharata race, that foremost of the Kurus asked him all about it, and he then heard from him about the pledge regarding the maiden.

74. Thereupon, Devavrata, accompanied with many venerable Kshatrya chiefs, went to the chief of the fishermen and begged his daughter for his father.

75. The fisherman received him with all due adorations. O descendant of the Bharata race, when the prince was seated, he addressed him thus.—

76. "O best of the Bharata race, you are the lord of great prowess, you are the best of weilders of arms, you are the only son of Santanu. But I have something to tell you.

77. If the bride's father be Indra himself, still he is to repent for rejecting such an exceedingly honourable and desirable proposal of marriage.

78. The great man from whose seed was born this most beautiful maiden Satyavati is equal to you in virtue.

79. He has many times recounted to me the great achievements of your father. He has told me that, that virtuous king is worthy of marrying Satyavati.

80. Allow me to tell you that I have formerly rejected the offer of that best of Bramharshis, the celestial sage Ashita, who had often asked Satyavati in marriage.

81. O king, I have only one word to say on behalf of this maiden as her father. The only strong objection in this matter is the fact of a rival in a co-wife's son.

82. O chastiser of foes, he is not safe, even he be an Asura or a Gandharva, who has a rival in you. He will never live long if you grow angry.

83. O king, this is the only objection in the marriage. There is no other. O chastiser of foes, know, this is all I have to say in the matter of bestowal (of Satyavati)"

Vaishampayana said :—

84. O descendant of the Bharata race, having been thus addressed, the son of Ganga (Devavrata) replied to him in the hearing of all the chiefs and potentates for the sake of his father.

Bhisma said :—

85. O foremost of truthful men, listen to the vow I take to-day. There is none born or will be born who will have the courage to take such a vow.

86. I shall do what you demand. The son that will be born of this maiden will be our king.

Vaishampayana said :—

87. O best of the Bharata race, having been thus addressed (by Bishma), the chief of the fishermen, desirous of achieving the difficult matter of making his daughter's son king, thus spoke to him.

The Fisherman said :—

88. "O virtuous-minded man, you have come here as the full manager of your greatly glorious father. Be also the sole manager on my behalf in the matter of the bestowal of this girl.

89. O gentle Sir, there is something else to be said, and something else to be done. O chastiser of foes, those that have daughter must say what I say.

90. O devotee of the religion of truth, the pledge that you have taken in the midst of these chiefs for the sake of Satyavati is worthy of you.

91. I have not the least doubt that it will never be violated by you. But I have great doubt in respect of your sons.

Vaishampayana said :—

92. O king, the devotee of religion of truth, (Devavrata), knowing the scruple of the fisherman, and being moved by the desire of doing good to his father then said.

Devavrata said :—

93. O chief of the fishermen, O best of chiefs, hear what I say for the sake of my father before all these chiefs and potentates.

94. O chiefs and potentates, I relinquished my right to the throne a few moments before. I shall now settle the doubt that has arisen in respect to my sons.

95. O fisherman, from this day I adopt the vow of *Brahmacharya*. If I die sonless, still I shall ascend to the regions of the everlasting bliss.

Vaishampayana said :—

96. Having heard those words, the hair of the fisherman stood erect in delight, and he said, "I bestow my daughter."

97. Thereupon the Apsaras, the celestials and the various classes of Rishis, began to pour down flowers from the firmament (upon the head of Devavrata), and they all exclaimed. "This man is *Bhisma* (the terrible.)"

98. He (Bhisma), then for the sake of his father, addressed the illustrious (lady) thus, "O mother, ascend this chariot, and let us go to our home."

Vaishampayana said :—

99. Having said this, Bhisma made the beautiful maiden ascend his car. Then coming to Hastinapur, he told Santanu all that had happened.

100. All the assembled chiefs and potentates applauded him jointly and individually for his great act. They exclaimed "He is (really) *Bhisma*."

101. Having heard the great deed performed by his son Bhisma, Santanu gave that illustrious man the boon of dying at will.

Thus ends the hundredth chapter, the acquirement of Satyavati, in the Sambhava of the Adi Parva.

CHAPTER CI.

(SAMBHAVA

Vaishampayana said :—

1. O king, after the conclusion of the marriage, the king Santanu installed that beautiful lady in his household.

2. Thereupon, the wise Santanu begot on his wife Satyavati a very powerful hero, named Chitrangada, the best of men.

3. The powerful king begot on another son, named Vichitravirja, who became a mighty bow-man ; and he became king after his father.

4. Before that best of men, Vichitravirja, had attained the majority, his father succumbed to the inevitable influence of Time.

5. When Santanu went to heaven, Bhisma, who was always obedient to Satyavati, installed that chastiser of foes, Chitrangadha on the throne.

6. Chitrangada also defeated all the kings of the world by his prowess. He could not find any equal of him among men.

7. Seeing him defeat men, Asuras, and even the celestials, the powerful king of the Gandharvas, who bore the same name with him, came to him for a fight.

8. Between that foremost of the Kurus and the powerful Gandharva chief, a fearful combat took place on the field of Kurukshetra. The combat lasted for three long years on the banks of the *Saraswati*.

9. In that fierce encounter, which was covered with showers of weapons, the best of the Kurus was killed, by the Gandharva through his greater prowess or power of Maya (illusion).

10. Having killed that best of men, the chastiser of foes, Chitrangada, the Ghandharva went to heaven.

11. When that best of men, the greatly powerful prince, was killed, the son of Santanu performed all his obsequies.

12. Thereupon, he installed the mighty armed boy Vichitravirya, still in his minority, on the throne of the Kuru kingdom.

13. Vichitravirja, ever obedient to Bhisma, ruled the kingdom of his father and grand-sires.

14. He adopted the son of Santanu, Bhisma, learned in the *Sastras* of religion and law. He too protected him very virtuously.

Thus ends the hundred and first chapter, the history of the Chitrangada in the Adi Parva.

CHAPTER CVII.

(SAMBHAVA

Vaishampayana said :—

1. O descendant of the Kuru race, Chitrangada, having been killed and his brother being minor, Bhisma, ever obedient to Satyavati, ruled over the kingdom.

2. When that best of all intelligent men, Bhishma, saw that his brother Vichitravirja had attained majority (youth), he thought of marrying him.

3. O king, he heard that three daughters of the king of Kashi, all equal to the Apsaras in beauty, would be married at a *Sayamvara*.

4. Thereupon, that best of car-warriors, that chastiser of foes, that Lord (Bhisma), riding on a single car, went at the command of his mother to the city of Varanashi (Kashi).

5. There the son of Santanu, Bhisma, saw that many kings and potentates had come from all directions. He also saw those three maidens.

6. When the kings were being mentioned by name, Bhisma, the lord, chose himself those maidens (for his brother.)

7. O king, taking those maidens on his chariot, the best of warriors, Bhisma, spoke to the (assembled) kings in a voice like the roars of the clouds.

Bhisma said :—

8. The wise have said that after inviting an accomplished man, a maiden may be bestowed on him decked with ornaments and accompanied with valuable presents as much as lie in the power of the bestower to give.

9. Others may bestow their daughters by accepting a couple of kine. Some again may bestow their daughters by taking a fixed sum, and some again take away maidens by force.

10. Some marry with the consent of the maidens and some by dragging them into consent. Some by obtaining their parents' consent, some again obtain wives as presents.

11—12. The learned men praise the eighth form of marriage, but the *Sayamvara* is highly spoken of by the kings. But the sages have said that the wife taken by force amidst an assemblage of kings after defeating them is to be highly prized. Therefore, O kings, I carry away these maidens by force. Try with all your strength to defeat me, or be defeated.

O kings, I stand here, resolved to fight."

Vaishampayana said :—

Having said this to the kings and the king of Kashi, the greatly powerful

14. Kuru prince took up those maidens on his car. Having thus taken them on his car and having challenged them (the chiefs) to fight, he sped his chariot away.

15. Thereupon all the kings stood up in anger; they slapped their arms and bit their nether lips.

16. Their great hurry in casting off their ornaments and putting on their armours produced a loud uproar.

17. O Janamejaya, their ornaments and armours resembled like the meteoric flashes in the sky.

18. With their brows contracted and eyes red in anger, they moved in impatience, their ornaments and armours dangling with their agitated steps.

19. The charioteers soon brought handsome cars, yoked with fine horses. Those heroes, armed with all kinds of weapons then got on those cars.

20. They pursued the retreating chief of the Kurus. O descendant of the Bharata race, then occurred that wonderful fight,

21—22. That hair-stirring battle in which innumerable kings were on one side and only one was on the other. The kings hurled at their foe ten thousands arrows at the same time. Bhisma, however, stopped their memberless arrows before they could fall upon him by a counter shower of his own arrows as numerous as the down of the body.

23. Thereupon, the kings surrounded him on all sides and rained upon him a shower of arrows like masses of clouds showering on the mountains.

24. He (Bhisma), stopping that shower of arrows by his own, wounded each of the kings with three arrows.

25. O king, the kings wounded Bhisma each with five arrows, but he stopped the attacking kings each with two arrows.

26. The battle became so fierce with the dense shower of arrows that it looked like the battle between the Devas and the Danavas. And even brave men were struck with fear to look at it.

27. (Bhisma) cut off by his arrows flag staffs, armours and human heads by hundreds and thousands on the field of battle.

28. Such was his prowess and extraordinary lightness of hand, such was the skill with which he protected himself, that the

fighting car-warriors, though his enemies, loudly applauded him.

29. That foremost of all experts in arms (Bhisma), having defeated all the kings in battle and having taken the maidens with him, went towards the capital of the Bharatas.

30. O king, then the great car-warrior king Salya, challenged from behind the son of Santanu, Bishma, to a combat.

31—32. Desirous of securing the maidens, he came upon Bhisma like a powerful leader of elephants, rushing upon another of its kinds and tearing with its tusk its opponent's thigh at the sight of a female. That mighty armed king Salya cried in wrath to Bhisma, "Stay, Stay."

33. Then the best of men, Bhisma that destroyer of hostile army, provoked by his words, flamed up in anger like a blazing fire.

34. Bow in hand, his brow farrowed into wrinkles, he stopped his car in obedience to the Kshatrya usage and stayed th r in expectation of the enemy.

35. The great car-warrior stopped his ca tor Salya and all the kings also stood there to see him stop. They wished to see the coming combat between Bhisma and Salya.

36. The two (heroes) then began to show their prowess on each other like two roaring bulls of great strength fighting at the sight of a cow.

37. The best of men, king Salya, covered the son of Santanu, Bhisma, with hundreds and thousands of swift-winged arrows.

38. The kings, seeing that Salya was covering Bhisma at the very outset of the combat with innumerable arrows, were much astonished, and they all cried "Blessed, Blessed."

39. Seeing him very light-handed in battle, all the kings applauded in delight the king of men, Salya.

40. Hearing these shouts of the Kshatryas, the subjugator of hostile towns, the son of Santanu, Bhisma, exclaimed, "Stay, Stay."

41. He (Bhisma) commanded his charioteer in anger, saying," Lead the car where the king (Salya) is. I shall instantly kill him as Garuda kills a serpent."

42. O King, the Kuru prince then attached the *Varuna* weapon to his bowstring, and he wounded with it the four steeds of king Salya.

43. O best of Kings, the Kuru prince, warding off with his weapons those of his foe, killed king Salya's charioteer.

44. The best of men, the son of Santanu, Bhisma, for the sake of the maidens, killed the excellent steed (of his adversary) by the *Aindra* weapon.

45. He then defeated that best of kings, (Salya), but allowed him to escape with his life. O best of the Bharata race, thereupon, Salya went away to his own kingdom.

46. Having returned to his capital, he virtuously ruled over his people; and O subjugator of hostile towns, the kings also who came to the *Sayambara* returned to their own capitals.

47. After defeating the kings, the best of all wielders of arms, Bhisma, went with the maidens to Hastinapur, where was that king of the Kurus,

48. Vichitravirja, who ruled the world virtuously like his father the Kuru prince and the best of all monarchs Santanu.

49. O king, within a very short time, he (Bhisma) passed many forests, rivers, hills and woods with various trees.

50. The son, of the ocean-going river (Ganga) of immeasurable prowess in battle, killing numberless men, but having no scar on his own body, brought the daughters of the king of Kashi

51. As tenderly, as if they were his own daughters-in-law, sisters or daughters. Bringing them as his daughters, he presented them to the Kurus.

52. That mighty armed hero wishing his brother's welfare brought those greatly accomplished maidens and then offered them to his brother.

53—55. Bishma gave to Vichitravirja the maidens who were brought by his prowess. The virtuous man (Bhisma), having achieved this extraordinary deed according to kingly custom, began to make preparations for his brother's marriage. Having consulted with Satyavati everything about the wedding was settled by Bhisma; but the eldest daughter of the king of Kashi, softly smiling, spoke thus,

56. "I have chosen in my heart the king of Saubha as my husband. He too has in his heart accepted me as his wife. This is also agreeable to my father.

57. I would have also chosen Salya in the *Sayamvara* as my husband. You are learned in the precepts of virtue. Knowing all this do, what you think proper."

58. Thus addressed by that maiden before the Brahmanas, the heroic Bhisma began to reflect what should be done.

59. The greatly virtuous man, after consulting with the Brahmanas learned in the Vedas, allowed the eldest daughter of the king of Kashi, Amba, to do what she liked.

60. Bhisma then bestowed (the two princesses) Amvika and Ambalika on his younger brother Vichitravirja according to the ordained rites.

61. After having married them, Vichitravirja, though he was virtuous-minded, became lustful from his prime of youth.

62. They were both of tall stature; their heads were covered with black curly hair, their finger nails were red and high; they had beautiful rising breasts and hips.

63. The beautiful and amiable damsels, endued with every auspicious mark, considered their husband Vichitravirja in every war worthy of them; and they loved and respected him.

64. He (Vichitravirja) too, endued as he was with the beauty of the Aswinis and the prowess of the celestials, could steal the hearts of all women.

65. That king of the world, Vichitravirja, enjoyed with his wives uninterruptedly for seven years, and he was then attacked by consumption, though he was still in the prime of youth.

66. His friends and relatives tried to effect a cure in consultation with the physicians, but (in spite of all their efforts), the Kuru prince went to the abode of Yama like a setting son.

67—68. The virtuous-minded son of Ganga (Bhisma) became plunged in anxiety and grief. Bhisma with all the other chief Kurus, in consultation with Satyavati, then caused the obsequies of (the deceased) Vichitravirja to be performed by learned priests.

Thus ends the hundred and second chapter, the death of Vichitravirja, in the Sambhava of the Adi Parva.

CHAPTER CIII.

(SHAMBHAVA PARVA).—*Continued.*

Vaishampayana said :—

1. The unfortunate and miserable Satyavati, plunged in grief for her son, performed with her daughters-in-law the obsequial rites of her son.

2. The amiable lady then consoled her two daughters-in-law and the foremost of all wielders of arms Bhisma; Then turning her mind on virtue and on the paternal and maternal lines, the illustrious lady thus addressed the son of Ganga,

3. "The funeral cake, the achievements and the perpetuation of the Kuru dynasty and of the line of the illustrious and virtuous Santanu all depend upon you.

4. As the attainment of heaven is certain from good deeds, as long life is certain from truth, so virtue is certainly inseparable from you.

5. O virtuous man, you are well acquainted with the precepts of virtue, both in abstract and in detail. You are learned in the various *Srutis* and in all the branches of the Vedas.

6. I know you are like Indra and Angiras in firmness, in virtues, in preserving family-customs and in the presence of mind.

7. Therefore, O best of virtuous men, greatly relying on you, I shall appoint you to do a certain act. Hearing it, you should do it.

8. O descendant of Bharata race, the wives of your brother, the beautiful daughters of the king of Kashi, both possessing beauty and youth, are desirous of offspring.

9. O best of men, my son and your brother, endued with great prowess and dear to you, has gone to heaven when he was a boy.

10. O mighty-armed hero, therefore, beget at my command, offspring on them for the perpetuation of our dynasty. You should perform this virtuous act.

11. Install yourself on the throne of the kingdom and rule the domain of the Bharatas. Marry wife according to the rites. Do not sink your ancestors in hell."

Vaishampayana said :—

12. Thus addressed by his mother, relatives and friends, the chastiser of foes, the virtuous-minded (Bhisma) said the following comformable to the dictates of virtues.

13. "O mother, what you say is certainly sanctioned by religion. But you know my vow as regards begetting children.

14. O mother Satyavati, you know also what took place in connection with thy bestowal. I now repeat the pledge I once gave.

15. I can renounce the three worlds, I can renounce the kingdom of heaven or anything that may be greater than the both, but I can never renounce truth.

16. Earth may renounce her scent, water may renounce its moisture, light may renounce its attribute of exhibitting forms, the wind may renounce its attribute of being perceivable by the touch.

17. The sun may renounce its glory, comet its heat, the sky its sound, moon its cool rays,

18. The slayer of Vitra (Indra) may renounce his prowess and the king of justice his impartiality, but I cannot renounce truth."

19. Having been thus addressed by her son, endued with great effulgence, mother Satyavati then replied to Bhisma,

20. "O hero whose strength is truth, I know you are devoted to truth. If you like, you can create another three worlds out of your great energy.

21. I know what was your vow on my account. But taking into your consideration the emergency, bear the burden of duty you owe towards your ancestors.

22. O chastiser of foes, act in a way so that virtue is not destroyed, and so that the thread of our race is not broken, and our friends and relatives may not grieve."

23. Having been thus again and again urged by his miserable and son-bereaved mother (Satyavati), with words inconsistent with virtue, Bhisma said,

24. "O queen, turn your eyes on virtue. Do not destroy us all. The violation of truth in Kshatryas is never praised in the scriptures.

25. O queen, I shall tell you the everlasting usage of the Kshatryas, to which recourse may be had in order to prevent the line of Santanu from being extinct.

26. Hearing it, consider what should be done, in consultation with the priests and those wise men who know what practices are allowable in the time of emergency and distress. Forget not the ordinary course of social conduct."

Thus ends the hundred and third chapter, the colloquy between Bhisma and Satyavati, in the Sambhava of the Adi Parva.

CHAPTER CIV.

(SAMBHAVA PARVA)—*Continued.*

Bhisma said :—

1. The king Haihayas was killed by (Parusha) Rama, the son of Jamadagni, with his battle axe from his anger at the death of his father.

2. Cutting off one thousand arms of Aryuna (Haihayas), he achieved a most difficult feat in the world.

3. He set out on his car to conquer the world ; and taking up his bow, he hurled his mighty weapons to exterminate the Kshatryas.

4. In olden time the illustrious descendant of the Vrigu race, exterminated the Kshatrya race for twenty one times with his swift arrows.

5. When the earth was thus in olden time made Kshatrya-less by that great Rishi, the Kshatrya women raised children by the Brahmanas, learned in the

6. They went to the Brahmanas not lustfully, but from virtuous motives. It is said in the Vedas that the son so raised belongs to him that had married the mother.

7. Thus it was that the Kshatrya race was again brought into existence all over the world. There is an old history in connection with this matter, and I shall narrate it to you.

8. There was, in the time of yore, a wise Rishi, named Utathya. He had a wife, name Manata whom he dearly loved.

9. One day Utathya's younger brother, the priest of the celestials, the greatly effulgent Vrihaspati, proposed to Manata.

10. Manata said to her *Devara* (husband's younger brother), that best of eloquent men, "I am pregnant by your elder brother ; therefore you should not seek me now.

11. O illustrious Vrihaspati, the child, who is now in my womb, has studied there the Vedas with their six Angas.

12. Your seed is also infallible. How is it possible for two children to live there at the same time? Therefore, you should not desire me to-day."

13. Having been thus addressed by her, Vrihaspati, though greatly intelligent, could not suppress his desire.

(*Slokas* 14 to 20 are not translated for obvious reasons.)

21. From the curse of the Rishi Vrihaspati, Utathya's son, as illustrious and as effulgent as Vrihaspati, was born blind ; and he was named *Dirghatamas* (enveloped in perpetual darkness.)

22. The born-blind, Veda-knowing and Rishi obtained for his wife by his learning a young and handsome Brahmana maiden, named Pradweshi.

23. He begot on her Gautama and other sons in order to keep up the illustrious line of Utathya's race. But Gautama and others were all covetous and fools.

24. The virtuous-minded, high-souled and learned in the Vedas and Vedangas, (Dirghatamas) learnt from Suravi's son the

practices of the cow race, and he began publicly to commit the vice.

25. The excellent Rishis, the dewellers of the same hermitage, became indignant to see him transgress all propriety.

26. They said, "This man transgresses all propriety. He deserves not to live in the hermitage. We shall all renounce this sinful wretch."

27. They said many things else regarding the Rishi Dirghatamas. His wife also, having (already) obtained sons, was not pleased with him. The husband then addressing his wife Pradweshi said, "Why are you dissatisfied with me?"

Pradweshi said :—

28. The husband is called *Bhatri*, because he supports his wife; he is called *Pati*, because he protects her, but you are neither to me. O great ascetic, as you are blind from your birth, it is I who have supported you and your children. But I shall do it no longer.

Bhisma said :—

29. Having heard her words, the Rishi became angry, and he said to his wife Pradweshi and her sons "Take me to the Kshatryas (kings) and you will then be rich."

Pradweshi said :—

30. O Brahmana, I do not desire to possess the wealth, earned by you, which would always be the cause of misery. O best of Brahmanas, do what you like; I shall not support you as I did before.

Dirghatamas said :—

31. From this day I make this rule among men that every woman shall stick to one husband only all through her life.

32. Whether the husband is dead, or whether he is alive, she must not have connection with another man. She, who will have it, will be considered as fallen. A woman without a husband will always be liable to be sinful. Even if she is wealthy, she will not be able to enjoy it truly.

33. Calumny and evil report will always follow her.

Bhisma said :—

Having heard these words, the Brahmana lady became exceedingly angry and said, "O sons, throw him into the Ganges."

34—35. Her avaricious and foolish sons, Gautama and his brothers, exclaimed, "Why should we support this blind old man?" Thus thinking, those wicked men tied him on a raft and threw him into the . They then returned home.

36. The Brahmana, drifting along the stream on that raft, passed through the territories of many kings.

37. One day a king, named Vali, learned in all the precepts of religion, saw him (the blind Rishi) drifting along the stream and approaching near him.

38. O best of the Bharata race, the virtuous-minded Vali, whose strength was truth, knowing who he was, took him up (from the stream) for the purpose of raising up offspring. He said.

39. "O illustrious man, I have to raise up a few sons on my wife. Therefore, beget on her some virtuous and wise sons."

40. Thus addressed, the greatly effulgent Rishi said to him, "Be it so." Thereupon, that king sent his wife Sudeshna to him.

41. That lady, knowing him to be blind and old, did not go to him. She sent to him her old nurse.

42. The virtuous-minded Rishi begot on that Sudra woman eleven sons.

43. O descendant of the Bharata race, seeing all those sons, Kakshivata being their eldest, who studied all the Vedas, the king one day asked the Rishi, "Are these sons mine?"

44. The great Rishi said to him, "No, they are mine. I have begotten Kakshivata and others on a Sudra woman.

45. 'Your queen, Sudeshna, finding me old and blind, the foolish woman, insulted me (by not coming herself) and sent her nurse to me.

46. He (the king) then gratified the excellent Rishi and sent his wife, Sudeshna, again to him.

47. Dhirghatama touched that lady's body and told her, "You will give birth to sons, as effulgent as the sun,

48. Namely, Anga, Vanga, Kalinga Pundra and Sunga. Five countries will be named on earth after their names.

49. From Anga a country will be called Anga, from Banga one Banga, from Kalinga one Kalinga,

50. From Pundra one Pundra, and from Sunga one Sunga. It was thus the line of Vali was pepetuated by the Rishi.

51. It was thus that many virtuous, greatly energetic and exceedingly strong bow-men, Kshatryas, were born from the

Bramhanas. Hearing this, O mother, do as you like in this matter.

Thus ends the hundred and fourth chapter, the colloquy between Bhisma and in the Sambhava, of the Adi Parva.

CHAPTER CV.

(SAMBHAVA PARVA.)—*Continued.*

Bhisma said :—

1. O mother, listen to me, I shall point out the means by which the Bharata dynasty may be perpetuated.

2. Let an accomplished Bramhana be invited with the offer of wealth; let him beget offspring on the wives of Vichitravirja.

3. Then Satyavati thus spoke to Bhisma, smiling softly and speaking in bashful voice.

Satyavati said :—

4. O descendant of the Bharata race, what you say is true. From my confidence in you, I shall now point out the means of perpetuating our dynasty.

5. You shall not be able to reject it,—learned as you are in the practices permitted in the time of distress. You are Virtue, you are Truth,

6. Therefore, hearing what I say, do what is proper. My father was a virtuous man, and for virtue's sake he had kept a boat (for crossing people.)

7. In the prime of my youth, I went one day to ply that boat. It so happened that the great and wise Rishi Parasara, the foremost of all virtuous men, came on my boat for crossing the *Jamuna*.

8. As I was taking him across the river, that best of Rishis became full of desire and began to address me in soft words.

9. O descendant of Bharata, I was afraid of my father, but I was also greatly afraid of the Rishi's curse. Therefore, having got from him a great boon, I could not refuse his request.

10. O descendant of the Bharata race, he overpowered me,—a mere girl,—by his great effulgence, and he also enveloped the region with a thick fog.

11. There was in my body a revolting odour of fish before, but the Rishi dispelled it and gave me my this fragrance.

12. The Rishi told me. "After bringing forth this child on the island of this river, you will still remain a virgin.

13. The son of Parasara, thus born of me in my maiden-hood, has become a great ascetic, named Dwaipayana.

14. That illustrious Rishi, having divided by his ascetic power the Vedas into four parts, has become known on earth as Vyasa, and for his black colour as Krishna.

15. He is truthful, free from passions, and a great ascetic who has destroyed all his sins; he went away with his great father as soon as he was born.

16. Asked by me and also by you, that Rishi of incomparable effulgence will surely beget excellent offspring on the wives of your brother.

17. He told me, "Mother, think of me (mentally call me) when you will be in difficulty. O mighty-armed Bhisma, if you wish, I can now think of him."

18. O Bhisma if you are willing and if you appoint him, I am sure that great ascetic will beget children on the wives of Vichitravirja.

Vaishampayana said :—

19—20. When the great Rishi was thus mentioned, Bhisma with joined hands said. "That man is truly intelligent who fixes his eyes judiciously on *Dharma*, *Artha*, *and Kama*, and who, after reflecting with patience, acts in such a way as virtue (*Dharma*) may lead to future virtue, profit (*Artha*) to future profit and pleasue (*Kama*) to future pleasure.

21 Therefore, that which has been said by you, and that which, besides being beneficial to us is consistent with virtue, is certainly the best advice, and it has my full approval."

Vaishampayana said :—

22. O descendant of the Kuru race, when Bhisma said this, Kali (Satyavati) thought of the Rishi Krishna Dwaipayana.

23. Dwaipayana, who was then interpreting the Vedas, came at once to his mother without any body knowing it, as soon as he found that he had been thought of.

24. She (Satyavati), having welcomed her son in all due form, embraced him with her arms and bathed him with her tears.

25. The daughter of the fisherman (Satyavati) shed much tears to see her son after a long time. Having seen her weep, the great Rishi, Vyasa, her eldest son, washed her (face) with cool water; and bowing to his mother, he said,

26. "O mother, I have come to fulfill your wishes. Therefore, O virtuous lady, command me without delay. I shall accomplish what you desire."

27. The priest (of the Bharatas) then worshipped the great Rishi in the proper form, and the Rishi accepted the offerings of the worship with uttering the usual *Mantras*,

28—29. Being pleased with the due worship with the proper *Mantras*, he took his seat. His mother, Satyavati, seeing him conformably seated, asked his welfare and made the usual enquiries. She then said, "O Kavi, (learned man), the sons derive their birth from both the father and the mother.

30. There is no doubt that their proprietors are both the father and the mother. You are my eldest son according to the ordinances.

31-32. O Bramharshi, Vichitravirja was my youngest son. As he was the brother of Bhisma by father's side, so you are by the mother's side. This is my opinion, I do not know what is your opinion. This Bhisma, the son of Santanu, who is devoted to truth, does not, for the sake of truth, wish to beget children or to rule the kingdom.

33. Therefore, O sinless one, for the sake of the affection you bear for your brother (Vichitravirja), for the sake of perpetuating the dynasty of Santanu, for the sake of Bhisma and my request,

34. For the sake of the kindness you bear for all creatures, for the sake of the protection of people, and for the sake of the liberality of your heart you should do what I say. Your younger brother has left two young wives, like the daughters of the celestials.

35. They possess beauty and youth, and they wish to have sons from the desire of getting virtue. O son, therefore, beget on them sons worthy of our dynesty and for the continuance of our line."

Vyasa said :—

36. O (mother) Satyavati, you know what is virtue, both as regards this world and the next. O lady of great wisdom, your mind is also fixed on virtue.

37. Therefore, making virtue my motive, I shall, at your command, do what you desire, knowing (as I do) that this practice is conformable to the true and eternal religion.

38—39. I shall produce for my brother sons that will be like Yama and Varuna. Therefore, let the ladies observe the vow I indicate for one full year. They will be then purified. No woman must come to me without having observed a rigid vow.

Satyavati said :—

40. Take such steps as the ladies may conceive to-day. The people perish in a kingdom where there is anarchy. Sacrifices and other holy acts are destroyed, the and the celestials disappear from that place.

41. O Lord, how can a kingdom be protected without a king? Therefore, see that the ladies conceive. Bhisma will watch over the children in their womb.

Vyasa said :—

42. If I am to produce sons for my brother so unseasonably then let the ladies tolerate my ugliness. That will be to them a great penance.

43. If the princess of Koshala can bear my strong odour, my ugly and grim visage, my attire and body, she will then conceive an excellent son.

Vaishampayana said :—

44—45. Having thus spoken to Satyavati, the greatly effulgent Vyasa said to her, "Let the princess of Koshala adorned with ornaments wait for me in her bed room in clear attire. (So saying) he (immediately) disappeared. Satyavati then went to her daughter-in-law, and in private,

46. Spoke to her these words of beneficial and virtuous import, "O princess of Koshala, hear what I say. It is consistent with virtue.

47. On account of my bad fate, the Bharata dynasty has become extinct. Seeing me agrieved and the extinction of his paternal line,

48. The wise Bhisma, with the desire of perpetuating our race has made to me a suggestion. But, O daughter, its accomplishment depends on you. Accomplish it, and restore the lost line of the Bharatas.

49. O beautiful girl, bring forth a son as effulgent as the king of the celestials. He will bear the heavy burden of our this hereditary kingdom.

50. She (Satyavati,) having succeeded somehow in getting the consent of that virtuous lady to her proposal which was consistent to religion, fed Brahmanas, Devarshis and guests.

Thus ends the hundred and the fifth chapter, the advice of Satyavati, in the Sambhava of the Adi Parva,

CHAPTER CVI.

(SAMBHAVA

Vaishampayana said :—

1. When her daughter-in-law performed her purifying bath after her season, Satyavati led her to a luxurious bed-room and spoke to her thus,

2. "O princess of Koshala, your husband has an elder brother who will to-day come to you. Wait for him without falling asleep."

3. Having heard these words of her mother-in-law, the amiable lady, as she lay on her bed in her bed-room, began to think of Bhisma and other great Kuru chiefs.

4. Then the truthful Rishi, who had given his promise as regards Ambika first, came to her bed-room while the lamp was burning.

5. Seeing his dark visage, his matted locks of copper colour, his blazing eyes, and his grim beard, the lady closed her eyes in fear.

6. But he (the Rishi), in order to accomplish his mother's desire, united with her. The daughter of the king of Kashi was not able to open her eyes from fear.

7. When he came out, the mother asked the son, "Will the princess have an accomplished son?"

8—9. Hearing his mother's words, the son of Satyavati, the self-controlled and greatly wise Vyasa said, "The son that will be brought forth by the princess, will be equal to ten thousand elephants in strength. He will be learned and a great royal sage. He will be greatly fortunate, greatly powerful and vastly intelligent.

10. Theno ble prince will have one thousand sons, but for the fault of his mother, he will be blind."

11. Having heard these words of his son, the mother said, "O great ascetic, how can one who is blind be a king, worthy of the Kurus?

12. How can one who is blind can protect his relatives and friends and increase the glory of his fathers and continue the dynasty? Therefore, you should give another king to the Kuru race."

13. Having promised this, the illustrious (Vyasa) went away. In due time the princess of Koshala gave birth to a blind son,

14. O chastiser of foes, after securing the consent of her daughter-in-law, Satyavati soon after again summoned Vyasa as she did before.

15-16. Vyasa came according to his promise and went to the second wife (Ambalika) of his brother in proper form. But she became pale and discoloured with fear on seeing the Rishi. O descendant of the Bharata race, seeing her pale and discoloured with fear, and afflicted with grief,

17. The son of Satyavati, Vyasa, spoke to her thus, "As you have become pale by seeing me ugly,

18. So your son will be also pale in complexion. O beautiful featured the name of your son will be *Pandu*, (pale.)"

19. Having said this, the excellent and illustrious Rishi came out and met her mother who asked him about the child.

20. He told her that the child will be pale, and his mother (Satyavati hearing this) begged again for another son.

21. The Rishi replied to his mother by saying, "Be it so." The lady (Ambalika) gave birth to a son in due time.

22. He was of pale complexion, very effulgent and endued with all auspicious marks This son afterwards begot those mighty bow-men, the five Pandavas.

23-24. (Sometime after), when her eldest daughter-in-law was again in her season, she was asked by (Satyavati) to go to Vyasa. But she, endued with the beauty of a daughter of the celestials, remembering the grim vissage and strong odour of the great Rishi, did not act according to the request of the lady (Satyavati) out of fear. Having decked a maid-servant like an Apsara with her ornaments

25. The daughter of the king of Kashi sent her to Krishna (Vyasa). She rose up and saluted him as the Rishi came.

26. After having waited upon him respectfully, she took her seat near him when asked. O king, the Rishi of rigid vows was greatly pleased with her.

27. When he rose (to go away) he said, "O amiable girl, you shall no longer remain a maid-servant. Your son will be greatly fortunate, virtuous and the foremost of all intelligent men on earth."

28. The son of Krishna Dwaipayana thus born was known by the name of Vidura. He was thus the brother of the illustrious Dhritarastra and Pandu.

29. The God of Justice was thus born as Vidura in consequence of the curse of the Rishi Mandavya. He was free from desire and anger. When Krishna Dwaipayana was met by his mother as before, he told her,

30. How he had been deceived by the eldest of the princesses and how he he had begotten a son on a Sudra woman. Having said this, he disappeared in her sight.

31. Thus were begotten on the field (wives) of Vichitravirja by Dwaipayana these sons as effulgent as the celestial children, the expanders of the Kuru race.

Thus ends the hundred and sixth chapter, the bringing forth of Vichitravirja's sons, in the Sambhava of the Adi Parva.

CHAPTER CVII.

(SAMBHAVA PARVA).—*Continued.*

Janamejaya said :—

1. What did Dharma (the god of justice) for which he was cursed? Who was the Bramhana Rishi, for whose curse the god had to be born in the womb of a Sudra woman?

Vaishampayana said :—

There was a certain Bramhana, who was known as Mandavya. He was learned in all the precepts of virtue; he was devoted to truth and asceticism.

3. The great ascetic sat at the entrance of his hermitage, as a great Yogee with his arms upraised in the observance of the vow of silence.

4. As he passed years together (in that state), one day (some) robbers came to his hermitage with stolen properties.

5-6. O best of the Bharata race, they were pursued by many guards-men. O best of the Kuru race, the thieves, entering that hermitage, hid their booty there. Before the force (guards-men) came up, they too hid themselves in fear. But as soon as they had concealed themselves, the guards in pursuit came to the spot.

7. O king, the pursuers of the thieves saw the ascetic sitting in that state; and they asked him,

8. "O excellent Bramhana, which way the thieves have gone? O Bramhana, point them to us, so that we may follow them without loss of time."

9. O king, having been thus addressed by the guards, the ascetic did not say a word in reply,—good or bad.

10. Thereupon, the officers of the king, in searching that hermitage, found the thieves with the stolen properties concealed there.

11. The suspicion of the guards fell upon the Rishi; they seized him with the thieves and brought him before the king.

12. The king sentenced him along with the thieves The guards, acting in ignorance, put that great Rishi also on the *Sula* (an instrument of death).

13. Having put them (the thieves) and the Rishi on the *Sula*, they returned to the king with the stolen property they had recovered.

14. Though the virtuous-minded Bramhana Rishi remained for many years on the *Sula* without food, yet he did not die.

15. The illustrious man, who was in deep [illegible] at the point of the *Sula*, kept up his life and brought other Rishis there by his ascetic power.

16. O descendant of the Bharata race, they came in the night in the forms of birds; and seeing him engaged in *Tapa* (ascetic meditation), though fixed on the *Sula*, they were extremely agrieved.

17. Having shown themselves in their own forms, they asked that excellent Bramhmana, "O Bramhana, we desire to hear what is your sin for which you suffer this torture of being placed at the point of the *Sula*.

Thus ends the hundred and seventh chapter, the history of Animandavya, in the Sambhava of the Adi Parva.

CHAPTER CVIII.

(SAMBHABA PARVA.)—*Continued.*

Vaishampayana said :—

1. Thereupon, that best of Rishis thus replied to the ascetics, "Whom shall I blame? None is to blame.

2. O king, the guards, having seen him after many days in that state, told the king all that had happened.

3. Having heard their words, the king after consulting with his ministers, gratified that excellent Rishi fixed on the [illegible]

The king said :—

4. O best of Rishis, I have offended you out of ignorance. I beseech you, pardon me. You should not be angry with me.

Vaishampayana said :—

5—6. Having been thus addressed by the king, the Rishi was gratified. Having thus gratified him, the king took down the *Sula* and tried to draw it out from him but he was unable to do it.

7. The Rishi in that state with *Sula* practised the austerest penances, and he thus conquered by his asceticism many regions difficult to be obtained.

8. Therefore, he was called on earth Animandavya. That great truth-knowing Brahmana (one day) went to Dharma (the god of justice).

9. Seeing the god seated on his seat, the lord (Rishi) asked him reproachingly, "What is the sinful act which has been committed unconsciously by me

10. For which I am suffering from this punishment? Tell me without delay, and then see my ascetic power."

Dharma said :—

11. O ascetic, a little insect was once pierced by you with a blade of grass ; you now receive the fruit of your action.

Animandavya said :—

12. You have inflicted upon me a great punishment for a little fault. Therefore O Dharma, you will be born as a man in the womb of a Sudra woman.

13. I establish this rule to-day on earth in respect of the consequences of one's act that no sin will be committed in any act done by a man below the age of fourteen years. When committed only above that age, it will be sin."

Vaishampayana said :—

14. Being cursed by that illustrious man for this fault, Dharma was born as Vidura in the womb of a Sudra woman.

15. He (Vidura) was learned in *Dharma* and *Artha* ; he was free from avarice and anger ; he was fore-seeing, tranquil in mind, and ever engaged in doing good to the Kurus.

Thus ends the hundred and eighth chapter, the history of Animandavya, in the Sambhava of the Adi Parva.

CHAPTER CIX.

(SAMBHAVA PARVA)—*Continued.*

Vaishampayana said :—

1. On the birth of these three sons (Dhritarastra, Pandu and Vidura), Kurujangala, Kurukshetra and the Kurus grew in prosperity.

2. The land gave abundant harvests and the crops were juicy. The clouds showered rains at proper time, and the trees became full of fruits and flowers.

3. The beasts of burdens were happy, and the deer and the birds were exceedingly glad. The flowers became fragrant and the fruits became sweet.

4. The cities were filled with merchants and artizans ; the people became brave, learned, honest and happy.

5. There were no thieves, there was none who was sinful. It seemed that *Satya Yuga* had come over all parts of the kingdom.

6. The people were devoted to virtuous acts, sacrifices, and the vow of the truth. Bearing love and affection for one another, they grew in prosperity.

7. They were free from pride, anger and covetousness ; they took delight in sports which were perfectly innocent.

8—9. The holy city (Hastinapur) like the wide ocean, full of hundreds of palaces and mansions, possessing gates and arches and looking like dark clouds, appeared like the celestial capital of Indra. The people sported in great delight in the rivers, lakes, tanks, beautiful groves and woods.

10. The Southern Kurus, in virtous rivalry with the Northern Kurus, walked with the Devarshis and Charanas.

11. None was there miserly, and there was no woman who was a widow in that delightful country whose prosperity was thus increased by the Kurus.

12. The wells were full of water, the groves abounded with trees, the houses of Brahmanas were full of wealth, and the whole kingdom was full of prosperity.

13. O king, thus virtuously ruled by Bhisma, the kingdom was adorned with hundreds of sacrificial stakes.

14. The wheel of virtue being thus set in motion by Bhisma, the country was full of increased population, people coming from other countries.

15. The citizens and the people were all filled with hope on seeing the achievements and behaviour of the youthfull princes.

16. O king, in the house of the chief Kurus and in those of the people, "Give" "Eat" were the words that were constantly heard.

17. Dhritarastra, Pandu and Vidura were brought up from their birth by Bhisma, as if they were his own sons.

18. They passed through the usual rites of their order ; they engaged themselves in study and vows ; they grew up into youths, expert in athletic sports and labour.

19. They became expert in archery, learned in the Vedas, skillful in club-fight and in using sword and shield. They were experts in horse-manship and in the management of elephants ; they were learned in the science of morality.

20. They were acquainted with history, Puranas and with many other branches of learning. They were well-acquainted with the mystery of the Vedas and the Vedangas. The knowledge they acquired was versitile and deep.

21. The greatly powerful Pandu excelled all men in the science of archery. The king Dhritarastra excelled all men in personal strength.

22. O king, there was none in the three worlds, who excelled Vidura in his devotion towards religion and virtue, and in his knowledge of the science of morality.

23. On seeing the restoration of the extinct dynasty of Santanu, the following saying became current over all countries.

24. "Amongst the mothers of heroes, the daughter of the king of Kashi; among all countries, Kurujangalas; among all virtuous men, Bhisma; and among all cities, Hastinapur, are the foremost.

25. Dhritarastra did not get the kingdom, because he was blind; and Vidura also did not get it, because he was born of a Sudra woman, therefore Pandu became king.

26. One day the foremost of all statesmen, the learned in all the moral precepts, the son of Ganga (Bhisma), spoke to Vidura thus.

Thus ends the hundred and ninth chapter, the installation of Pandu, in the Sambhava of the Adi Parva.

CHAPTER CX.

(SAMBHAVA PARVA.)—*Continued.*

Bhisma said:—

1. This our famous dynasty, endued with every virtue and accomplishment, has all along ruled over all other kings on earth.

2.—3. It was perpetuated by many virtuous-minded and virtuously inclined kings. Satyavati, the illustrious Krishna (Dwaipayana), and myself, have raised you up in order that this our great dynasty may not be extinct.

4. It is certainly your duty and mine to take such steps as our this dynasty may expand as the sea.

5. I have heard that the princess of the Yadavas, the daughter of Suvala and the princess of Madra, are worthy of being allied to our dynasty.

6. O sons, all these maidens are the best of Kshatryas; they are beautiful and of pure birth; they are eminently fit for alliance with our family.

7. O foremost of intelligent men, Vidura, I think we should chose them for the perpetuation of our race. Tell me what you think.

Vidura said:—

8. You are our father, you are our mother, you are our great preceptor. You yourself do what you think proper for the welfare of this dynasty.

Vaishampayana said:—

9. He (Bhisma) heard from the Brahmanas that the daughter of Suvala, Gandhari, had received a boon by worshipping the destroyer of eyes of Vaga, the boon-giving diety Hara (Siva).

10. The amiable Gandhari would get one hundred sons. Having heard this, the grandsire of the Kurus, Bhisma

11. Sent messengers to the king of Gandhara. O descendant of the Bharata race, (king) Suvala hesitated on account of the blindness (of the bridegroom.)

12. But taking into consideration the noble blood, the fame and the conduct of the Kurus, he bestowed the virtuous Gandhari on Dhritarastra.

13. O descendant of the Bharata race, having heard of the blindness of Dhritarastra and that her parents had consented to bestow her (Gandhari) upon him,

14—15. O king, ever-devoted to her husband, (Gandhari) bandaged her own eyes with cloth, gathered into many folds, from her desire that she would not be wanting in respect and love for her husband. Then Suvala upon, the son of the king of Gandhara, Sakuni,

16. Bringing his beautiful and young and well-behaved sister to the Kurus, formally gave her to Dhritarastra.

17. The nuptials were solemnised with the permission of Bhisma. The hero (Sakuni), giving away his sister with (many valuable) robes, returned to his own capital, after being duly worshipped by Bhisma.

18. O descendant of the Bharata the beautiful Gandhari pleased all the Kurus by her behaviour and respectful attentions.

19. She, ever-devoted to her husband, pleased her superiors by her good conduct, and vow-observing as she was, she never referred to other men even in words.

Thus ends the hundred and tenth chapter, the marriage of Dhritarastra in the Sambhava of the Adiparva.

CHAPTER CXI.

(SHAMBHAVA

Vaishampayana said:—

1. There was a chief among the Yadus, named Sura, who was the father of Vasudeva. His daughter was named Pritha; she was matchless in beauty on earth.

2—3. O descendant of the Bharata race, that truthful man (Sura) gave his first born child to the son of his paternal aunt,—his childless cousin and favour-seeking friend,—the high-souled Kuntibhoja, according to a promise given before.

4—5. She (Pritha) was appointed in her (adoptive) father's house to look after the hospitality to the Brahmanas and guests. One day by careful attentions she gratified the terrible Brahmana of rigid vows, known by the name of Durvasha, learned in the mystery of religion.

6. Anticipating the future difficulty of her getting sons, he (Durvasha) taught her a *Mantra* for invoking any of the celestials (she liked for growing her children). The Rishi then said to her,

7. "Through the effulgence of those celestials whom you will invoke by this *Mantra*, offspring will be certainly begotten on you."

8. Having been thus told by the Brahmana, (Durvasha) the illustrious Kunti (Pritha), being curious, invoked in her maidenhood the god Arka (Sun).

9. She immediately saw (before her) that effulgent deity (Sun), that beholder of everything in the world. Seeing the wonderful sight, that maiden of faultless feature was very much surprised.

10. The deity Vivaswata (Sun), coming to her said, "O black-eyed lady,—here I am. Tell me what I can do for you."

Kunti said :—

11. O slayer of foes, a certain Brahmana gave me this science (*Mantra*). O Lord, I have invoked you, only to see the efficacy of the *Mantra*.

12. For my this fault, I bow down my head to you to ask for your grace. A woman, however guilty, deserves protection."

The Sun said :—

13. I know Durvasha has given you this boon. Cast off your fears and allow me your embrace.

14. O amiable girl, my approach is infallible ; it must be fruitful. O timid maiden, if my coming be for nothing, it will be certainly a transgression of yours."

Vaishampayana said :—

15. Vivaswata thus spoke to her many things to allay her fears. O descendant of the Bharata race, the illustrious and beautiful girl, as she was a maid,

16. Did not consent to grant his request from modesty and from the fear of her relatives. O best of the Bharata race, Arka again addressed her thus,

17. "O princess, there will be no sin in gratifying me." Having said this to the daughter of Kuntibhoja, that illustrious deity,

18—19. That illuminator of the universe, Tapana (Sun) received her embraces. Thereupon was born a hero, known all over the world by the name of Karna, the foremost of all wielders of arms, encased in a natural armour, blessed with good fortune and endued with celestial beauty and all auspicious marks, and with a face brightened by ear-rings.

20. The greatly effulgent Tapana, then giving Pritha her maiden-hood, again went to heaven.

21. The princess of the Vrisni race (Pritha) became afflicted with sorrow to see the birth of the child. She intently reflected on the course she should adopt.

22. She resolved to conceal her frailty from the fear of her friends and relatives. Kunti threw her that powerful son into water.

23. The illustrious husband of Radha took up that child thrown into the water. That son of Suta, (the husband of Radha), with his wife brought him up as their son.

24. They gave that son the name of *Vasusena*, because he was born with wealth, (a natural armour and ear-rings).

25. He grew up very strong and became expert in all weapons. Possessed of great energy, he worshipped the Sun until his back was scorched by its rays.

26. When he was thus engaged in his worship, there was nothing on earth that the heroic and intelligent Vasusena would not give to Brahmanas.

27. Indra, assuming the form of a Brahmana, came to him for alms. Ever engaged to do good to Aryuna, he asked for the armour.

28. Taking off the natural armour from his body, Karna with joined hands gave it to Indra in the form of a Brahmana.

29. The king of the celestials received the gift, and he was exceedingly pleased with his liberality. The lord of the celestials gave him a weapon, saying,

30. "Among the celestials, the A the Gandharvas, the Nagas and the shasas, whoever you will desire to he will certainly be killed by this

31. The son of Surya was known by the name of Vasusena, but after his cutting off his natural armour, he was called *Karna* (cutter).

Thus ends the hundred and eleventh chapter, the acquirement of Indra's weapon, in the Sambhava of the Adi Parva.

CHAPTER CXII.

(SAMBHAVA PARVA)—*Continued.*

Vaishampayana said :—

1. The daughter of Kuntibhoja, Pritha, had large eyes; she was endued with beauty and every accomplishment; she was of rigid vows, devoted to virtue; and she possesed every good quality.

2. But though the maiden was effulgent and possessed beauty and all womanly qualifications and youth, yet no king sought for her hand.

3. O best of kings, thereupon, the king Kuntibhoja invited all the monarchs, and offered her in a Sayamvara.

4. The intelligent Kunti saw that best of kings, the foremost of the Bharata race, Pandu, in the assembly of the kings.

5. Proud as the lion, broad-chested, bull-eyed, greatly strong, like sun outshining all the kings in splendour,

6. He (Pandu) looked among the kings as the second Indra. In the assembly that best of men, Pandu, having seen the maiden of faultless feature, the amiable daughter of Kuntibhoja, became very much agitated in mind.

7. Kunti advanced in modesty, quivering with emotion and placed the nuptial garland round the neck of the king (Pandu).

8. Finding that Kunti had chosen Pandu, the other kings returned to their kingdoms on elephants, on horses and cars on which they had come.

9. O king, her father then performed the nuptial rites in due form. The descendant of Kuru (Pandu) and the daughter of Kuntibhoja (Kunti),

10. Blessed with great and good fortune, formed a couple like Indra and Sachi. O king, Kuntibhoja, after the marriage of Kunti,

11. Presented the bridegroom with much wealth. O best of the Kuru race, the king (Kuntibhoja) then sent him (Pandu) to his own capital.

12. Accompanied by a large force, various kinds of banners and pennons, and eulogised and blessed by many Brahmanas and great Rishis,

13. The descendant of Kuru, king Pandu, reached his own capital, and that lord (Pandu) established his wife Kunti there.

Thus ends the hundred and twelveth chapter, the marriage of Kunti, in the Sambhava of the Adi Parva.

CHAPTER CXIII.

(SAMBHAVA PARVA)—*Continued.*

Vaishampayana said :—

1. Some time after, the son of Santanu, the intelligent Bhisma, thought of marrying Pandu to a second wife.

2. Accompained by the aged ministers Brahmanas and great Rishis, and with a force of the four kinds he went to the capital of the king of Madra.

3. That best of Valhikas (the king of Madra), having heard of his coming, went out to receive him with all honour; and that king (Bhisma) also entered his capital.

4. The king of Madra, having given him a white seat, water for washing his feet and *Arghya*, asked the reason of his coming.

5. The supporter of the Kurus' honour, Bhisma replied to the king of Madra, "O chastiser of foes, know that I have come for a maiden.

6. We have heard that you have an illustrious and chaste sister, named Madri. I chose that illustrious maiden for Pandu.

7. O king, you are in every way worthy of alliance with us. We also are worthy of you. O king of Madra, considering all this, accept us in the proper from."

8. Having been thus addressed by Bhisma, the king of Madra replied, "To my mind there is no other better bridegroom than one of your family.

9. But there is a custom in our family ever observed by all the best of our kings. Be it good or bad, I can not transgress it.

10. It (this custom) is well known, and there is no doubt that it is also known to you. O excellent man, therefore, it is not proper for you to say "*Bestow your sister.*"

11. O hero, it is our family custom to receive tribute. Therefore, I cannot give you any assurance in the matter of your request."

12. The king Bhisma thus replied to the king of Madra, "O king, this is a great

virtue ; the self-created (Brumha) has himself said it.

13. Your ancestors have observed this custom. There is no fault to be found with it. O Salya, it is well known that this custom has the approbation of the wise."

14—15. Having said this, that greatly effulgent son of Ganga (Bhisma) gave Salya much gold, both coined and uncoined, precious stones of various colors, elephants, horses and cars, much cloth and many ornaments, many gems, pearls and corals.

16. Salya received all these wealths in delightful heart, and gave away his sister, decked with ornaments, to that lion of the Kuru race.

17. The son of ocean-going Ganga, intelligent Bhisma, taking Madri with him, returned to the capital, named after the elephant (Hastinapur).

18. The king Pandu, on an auspicious day and at the time indicated by the wise accepted the hands of Madri in due form.

19. After the completion of the marriage, that king, the descendant of the Kuru race, established his beautiful wife in handsome mansions.

20. O king of kings, that best of kings (Pandu) then give himself up to enjoyments with his two wives, Kunti and Madri, at will and at pleasure.

21. O king, when thirty days had passed away that Kuru king, the lord Pandu, started from his capital to conquer the world.

22—24. After saluting and bowing to Bhisma and other elders and bidding adieu to Dhritarastra and other best of the Kurus, receiving their permission and performing all auspicious rites, the king (Pandu) set out on his great campaign blessed by all around and accompained by a great army of elephants, horses and cars. That celestial-like king was desirous of conquering the whole earth.

25. Pandu marched against the enemies with such strong forces (as narrated above). Going to the east, that best of men, that spreader of Kuru fame, Pandu, defeated the *Dasarnas*.

26. Pandu then with his army of innumerable elephants, cavalry, infantry, and charioteers, and various coloured banners

27. Marched against Dhirga, the king of Maghada, who being proud of his strength, had offended many kings. Attacking him in his capital, Rajgriha, he killed him.

28. Taking possession of his treasury and many beasts of burden Pandu, went to Mithila and conquered the Videha in battle.

29. O best of men, he then conquered Kashi, Sumbha and Pandra ; and by the strength of his arms and prowess he spread the fame of the Kurus.

30. The kings were burnt by the far-reaching flames,—represented by his arrows and the splendour of his weapons,—of the great fire represented by that chastiser of foes, Pandu.

31. Pandu defeated with his army the kings with their forces ; he kept them engaged in the works of the Kurus.

32. Having been thus defeated by him, all the kings of the world recognised him as the only hero on earth as Indra is among the celestials.

33. All the kings of the world bowed to him with joined hands and they waited upon him with presents of various kinds of gems and wealth,

34. Precious stones, pearls, corals, much gold and silver, the jewels of cows and horses, elephants and cars,

35. Asses, camels, buffaloes, goats and sheep, blankets and beautiful birds, and carpets made of the skin of *Ranku*. Having taken them all, the king of Hastinapur,

36. Pandu, returned to his own capital Hastinapur to the great delight of all his subjects and citizens.

37. "O the lion of kings, the fame of Santanu and that of Bharata, was about to be extinct, but it was now revived by Pandu.

38. They, who robbed the Kurus before of both territory and wealth, were now forced by Pandu, the lion of Hastinapur, to pay tributes."

39. Thus said in joyful heart the kings with their ministers and with the citizens and people.

40—42. All the Kurus with Bhisma at their head went out to receive him when he neared Hastinapur. They saw in delight the attendants of the king (Pandu), laden with much wealth ; the train of various conveyances, of elephants, horses, cars, kine, camels, and other animals laden with all kinds of wealth was so long that they could not find its end.

43. Then the sweller of Kausalya's joy, (Pandu), worshipped the feet of his father (uncle) Bhisma and then saluted the citizens and others as each deserved.

44. Bhisma also shed tears of joy and embraced his son who had returned victorious after subjugating many kingdoms of others.

45. And he (Pandu), instilling joy into the hearts of his people, entered Hastinapur in a flourish of hundreds of trumpets and bugles.

Thus ends the hundred and the thirteenth chapter, the conquest of Pandu, in the of the Adi Parva.

CHAPTER CXIV.

(SAMBHAVA PARVA)—*Continued.*

Vaishampayana said :—

1. He (Pandu), at the command of Dhritarastra, offered the wealth acquired by the prowess of his arms to Bhisma, to Satyavati and to their mother (Kausalya).

2. Pandu sent a portion of the wealth to Vidura. The virtuous-minded man (Pandu) gratified his friends and relatives with (the presents of) wealth.

3. The descendant of Bharata, (Pandu) gratified Satyavati, Bhisma and the illustrious and amiable princesses of Kosala with the wealth, acquired by his prowess of arms.

4. Kausalya, in embracing her son of matchless prowess became as glad as Sachi on embracing Jayanta (her son.)

5. Dhritarastra performed with the wealth acquired by that hero five great sacrifices, in which offerings were made to the Brahmanas by hundreds and thousands, and in which so much wealth was spent as would have been sufficient for one hundred Horse-sacrifices.

6. O best of the Bharata race, some time after, Pandu, who had mastered over his senses, retired into a forest with (his wives) Kunti and Madri.

7. He left his excellent palace and its luxurious bed. He lived always in the forest, being ever engaged in hunting.

8. He lived in a delightful and hilly region over grown with huge *Sala* trees on the southern slope of the Himalayas where he roamed freely.

9. The handsome Pandu roamed in the forest with Kunti and Madri like Airavata with two female elephants.

The dwellers of (that) forest regarded the heroic Bharata prince with his two wives,—(Pandu), armed with swords arrows and bows and encased in beautiful armour, as a god wandering amongst them. The people were busy in supplying every object of pleasure and enjoyment to him in his retirement at the command of Dharta-

12. The son of the river (Bhisma) heard that king Devaka had a daughter, young and beautiful, born in a Sudra wife.

13. The best of the Barata race (Bhisma) brought her from her father's abode and he married her to the high-minded Vidura.

14. The descendant of Kuru, Vidura, begot on her children as genteel and accomplished as he himself was.

Thus ends the hundred and the fourteenth chapter, the marriage of Vidura, in the Sambhava of the Adi Parva.

CHAPTER CXV

(SAMBHAVA PARVA.)—*Continued.*

Vaishampayana said :—

1. O Janamejaya, one hundred sons of Dhritarastra were born in the womb of Gandhari. Besides these one hundred sons, one more was born by a Vaisya wife.

2. Pandu had by (his wives) Kunti and Madri five sons,—all great car-warriors,—who were all begotten by celestials for the perpetuation of the (Kuru) dynasty.

Janamejaya said :—

3. O best of the twice-born, why did Gandhari give birth to one hundred sons? In how many years (they were born)? What was their period of life?

4. How did Dhritarastra beget a son on a Vaisya wife? How did Dhritarastra behave towards his loving, obedient and virtuous wife, Gandhari?

5. How were born the five sons of Pandu, those great car-warriors, though cursed by the high-souled man (the Rishi in the form of deer)?

6. O ascetic, tell me all this in detail. I am not satiated with hearing the accounts of my friends and relatives.

Vaishampayana said :—

7. One day Gandhari gratified Dwaipayana who came hungry and fatigued. Vyasa granted her a boon,

8. (Namely) that she should have one hundred sons like her husband. Some time after she conceived by Dhritarastra.

9. She bore the burden in her womb for two years without being delivered; she was, therefore, much afflicted with grief.

10—11. She heard that a son was born to Kunti, as effulgent as the morning sun. Being sorry that in her case the time of bearing the child in the womb was too long, and being deprived of reason by grief, she struck her womb with violence without the

12. Thereupon was brought forth a hard mass of flesh like an iron ball which she bore in her womb for two years.

13. Dwaipayana, learning it, soon came to her, and that best of ascetics (Vyasa) saw that mass of flesh.

14. He said to the daughter of Suvala, "What have you done?" And she (Gandhari) told her real feeling to the great Rishi.

Gandhari said :—

15. Having heard that Kunti had first given birth to a son, as effulgent as the sun, I struck at my womb in grief.

16. You granted me the boon that I should get one hundred sons. But a ball of flesh has come out in the place of one hundred sons.

Vyasa said :—

17. O daughter of Suvala, it is even so. My words can never be futile. I have not spoken an untruth even in jest, why then will my words be futile!

18. Let one hundred jars, filled with *Ghee*, be brought in the proper way; let them be placed at a concealed place, and let cool water be sprinkled on this ball of flesh.

Vaishampayana said :—

19. The ball of flesh, being thus sprinkled with water, became divided into many parts. They separately became different parts, each about the size of the thumb.

20. O king, that ball of flesh in time became gradually one hundred and one separate parts.

21. These were then placed into the jars, filled with *Ghee*, and they were placed at a concealed spot and were carefully watched.

22. The illustrious (Vyasa) then said to the daughter of Suvala that she should open the covers of the jars after full two years.

23. Having said this, and having made these arrangements, the illustrious and wise Vyasa went to the Himalayas mountains to perform his penances.

24. King Duryodhana was then in time born from them (the parts of the fleshy ball). According to the order of birth, Yudhisthira was the eldest.

25. The news of Duryodhana's birth was carried to Bhisma and the wise Vidura. On the day when haughty Duryodhana was born, on that very day was born mighty-armed and greatly powerful Bhima.

26. O king, as soon as that son of Dhritarastra (Duryodhana) was born, he roared brayed like an ass.

27. Hearing that sound, the arsons vultures, jackals and crows spontaneously cried; strong wind began to blow, and fires raged in every direction.

28—29. Thereupon, O king, the frightened king Dhritarastra, summoning many Brahmanas, Bhisma, Vidura and other friends, relatives and Kurus, said, "The eldest of the princes, Yudhisthira is the perpetuator of your race. He has acquired the kingdom by virtue of his birth. We have nothing to say to this.

30. But will my son be able to become king after him? Tell me what is right and lawful.

31. O descendant of the Bharata race, jackals and other carnivorous animals began to howl ominously from all sides.

32. O king, seeing these frightful ominous signs, the assembled Brahmanas and the high-minded Vidura said,

33. "O king, O best of men, when these fearful ominous signs are seen at the birth of your eldest son,

34. It is evident he will be exterminator of your race. The prosperity of the race depends upon his abandonement. There must be great calamity in keeping him.

35. O king, if you abandon him, there still remain ninety-nine sons of yours. O descendant of the Bharata race, if you desire the good of your dynasty, abandon him. Do good to the world and to your own race by abandoning him.

36. It is said that an individual should be abandoned for the sake of the family; a family should be abandoned for the sake of a village; a village should be abandoned for the sake of a city, and the world should be abandoned for the sake of the soul."

37. Having been thus addressed by Vidura and the Brahmanas, the king, out of affection (for the son) did not act accordingly.

38. O king, there were born within a month one hundered sons of Dhritarastra, and also a daughter above and over that one hundred.

39. When Gandhari was afflicted with her advanced pregnancy, a Vaisya maid-servant was engaged to attend upon Dhritarastra.

40. O king, during that year, was begotten on her by Dhritarastra an illustrious and greatly intelligent son, who was afterwards named Yuyutsu, also called Karana.

41. Thus were begotten by the wise Dhritarastra one hundred sons, who

The deer said :—

18. O king, I do not blame you, because you have killed a deer, or because you have done me an injury. Instead of doing such a cruel act, you should have waited till the completion of my intercourse.

19. The intercourse is agreeable to all creatures; it is productive of good to all. What man of learning is there who kills a deer engaged in intercourse in the forest?

20. O king, I was joyfully engaged in intercourse with this mate to beget offspring. You have made my that effort futile.

21. O great king, being born in the Puru dynasty, ever famous for its pure acts, and being a descendant of the Kuru race, you should not have committed such an act.

22. O descendant of the Bharata race, this act of yours is extremely cruel, it deserves universal excretion, it is infamous and sinful and will certainly lead (you) to hell.

23. You are well-acquainted with the pleasure of intercourse; you are also learned in the *Sastras* and the precepts of religion. You are like a celestial, you should not have committed such an act, unworthy of heaven.

24. O best of kings, your duty is to chastise those who act cruelly, who are engaged in sinful practices and who are devoid of the precepts of religion (*Dharma, Artha and Kama.*)

25. O best of men, O king, what have I done that you have killed me?—I, am a Rishi who lives on fruits and roots though in the form of a deer!

26. I live in the forest always being disposed-to peace. As you have killed me, I shall certainly curse you.

27. Cruel as you have been to a couple, death shall certainly overtake you as soon as you will feel the influence of desire.

28. I am an ascetic Rishi, named Kindama. I was engaged in intercourse with this deer out of shame of men.

29. Assuming the form of a deer I roam in the deep forest in company with other female deer. The sin of killing a Brahmana, (however), will not be yours, for you have done it not knowing me (to be a Brahmana)

30. As you have killed me in the form of a deer when I was full of desire, so you, O foolish man, will certainly meet with the fate that has befallen me.

31. When you will go to your dear one, full of desire as was the case with me, you that time, certainly go to the land

32. Your wife, with whom you will join at your last moments will also go with you with reverence and affection to the ever unavoidable land of the dead.

33. As I have been plunged into grief when I was happy, so you will also be afflicted with grief when in happiness.

Vaishampayana said :—

34. Having said this, the deer, afflicted with greif, gave up his life; and Pandu also was plunged in grief in a moment.

Thus ends the hundred and eighteenth chapter, the curse of the deer on Pandu, in the Sambhava of the Adi Parva.

CHAPTER CXIX.

(SAMBHAVA PARVA)—*Continued.*

Vaishampayana said :—

1. After the death of the deer, the king (Pandu) like a friend (of his) wept bitterly with his wives, being much afflicted with grief.

Pandu said :—

2. The wicked men, though born invirtuous families, being illuded with passions, become overwhelmed with misery as the fruit of their own acts.

3. I have heard that my father, though begotton by a virtuous man, died when he was still a youth, only because he became a slave of lust.

4. In the field of that lustful king, I was begotten by Krishna Dwaipayana of truthfull speech who was like Brahma himself.

5. (Being the son of such a man) with my heart devoted to sin I lead wandering life in pursuit of deer. The gods have all forsaken me.

6. I shall now seek for salvation; my heart is a great slave of passion. The great impediments to salvation is the desire to beget children. I shall now adopt *Bramhacharja*, following the example of my father.

7. I shall certainly bring my passions under complete control by severe asceticism. Forsaking my wives and other relatives, and shaving my head, I shall alone wander over the earth, begging my food from the lords of the forests (trees).

8. Forsaking every object of affection and aversion, and covering my body with dust, I shall make the shelter of trees and deserted houses my home.

9. I shall never yield to the influence of sorrow or joy; I shall regard praise and blame in the same light; I shall not seek benedictions or bows. I shall be in peace with all; I shall not accept gifts.

10. I shall not mock any one; I shall not contract my brow at any body; I shall be ever cheerful; and I shall be devoted to the good of all creatures.

11. I shall not harm any of the four orders of creation, either mobile or immobile. I shall treat them all equally, as if they are my own children.

12. I shall daily beg my food from only five or ten families. If it is impossible to get food thus, I shall remain fasting. I shall rather go with little food than to ask a man twice.

13. If I do not obtain food after completing my round of seven or ten houses, I shall not enlarge my round out of covetousness. Whether I obtain or fail to obtain alms, I shall remain a great ascetic equally unmoved.

14. The cutting off my one arm with an axe and the smearing of the other with *sandal*,—both will be equally regarded by me as the same. I shall not desire good from one or evil from the other.

15. I shall not be pleased with life or displeased with death. I shall neither wish to live or fear to die.

16—18. Washing my heart of all sins, I shall certainly transcend those sacred rites productive of happiness that men perform at inauspicious moments. I shall also abstain from all acts of *Dharma*, and *Artha*, and from all those acts those that lead to the gratification of senses. Being freed from all sins and snares of the world, I shall be as free as the wind.

19. Acting always in this way and treading in the path of fearlessness, I shall at last lay down my life.

20. I am destitute of the power of begetting children. I shall not certainly deviate from the line of duty, in order to tread in the vile path of the world which is full of misery.

21. Whether respected or disrespected by the world, that man, who, being desireless, becomes full of desire, behaves like a dog.

Vaishampayana said :—

22. The king, having said this in sorrow, sighed; and looking at (his wives) Kunti and Madri said,

Pandu said :—

23—24. After gratifying all, tell the princesses of Koshala, Vidura, the king with all his friends, mother Satyavati, Bhisma, the royal priests, the high-souled, *Soma* drinking Brahmans of rigid vows and those old men who live under our protection that Pandu has retired into a forest.

Vaishampayana said :—

25. Having heard these words of their husband who had fixed his mind to retire into a forest, both Kunti and Madri addressed him in these proper words,

26. "O best of the Bharata race, there are many other *Asramas* (modes of life) in which you can perform with us, your lawfully wedded wives, great asceticism.

27. In which you can obtain the salvation of your body, you may obtain heaven as your reward. As the great fruit (of your action) you can certainly become the lord of heaven.

28. We shall also perform great asceticism with our husband, controlling our passions and abandoning all desires and pleasures.

29. O greatly learned man, if you abandon us, we shall then certainly give up our lives to-day.

Pandu said:—

30. If your this determination be conformable to virtue, then I shall with you both follow the imperishable path of my father.

31. Abandoning the luxuries of village and towns, robed in barks of trees and living on fruits and roots and practising the severest asceticism, I shall roam in the great forest.

32. Bathing in the morning and in the evening, I shall perform the *Homa*. I shall reduce my body by eating sparingly; I shall wear rags and skins; I shall carry matted hair on my head.

33. Exposing myself to heat and cold, and disregarding hunger and thirst, I shall reduce my body by performing most difficult asceticism.

34. I shall live on fruits, ripe or unripe; I shall be in contemplation; I shall worship the Pitris and the celestials with speech and with the fruits of the forest.

35. I shall not see the dwellers of cities or the dwellers of forest. I shall not even harm them (the dwellers of forest), not to speak of the dwellers of villages.

36. I shall thus perform the severest practices of *Vanaprastha*, performing the

success, she poured libations in the fire of *Pungsavana*.

40. After performing this, she lived with him; and thus were begotten on her three sons, Durjaya being the eldest.

41. O greatly fortunate lady, like her you too at my command raise offspring by some Brahmana who is superior to me in ascetic merits.

Thus ends the hundred and twentieth chapter, the colloquy between Pandu and Pritha, in the Sambhava of the Adi Parva.

CHAPTER CXXI.

(SAMBHAVA PARVA)—*Continued.*

Vaishampayana said :—

1. O great king, having been thus addressed, Kunti replied to her heroic lord, king Pandu, the best of the Kurus.

i said :—

2. O virtuous one, you should not say so to me. O lotus-eyed one, I am your lawfully wedded wife, ever devoted to you.

3. O mighty-armed descendant of the Bharata race, you should in righteousness beget on me greatly powerful children.

4. O best of men, I shall go to heaven with you. O descendant of Kuru, embrace me to beget offspring.

5. I shall not certainly, even in imagination, accept any other man except you in my embrace. Who is there in this world who could be superior to you?

6. O virtuous-minded man, O large-eyed one, hear the (following) Pauranic narrative which was heard by me and which I shall now narrate to you.

7. "In ancient times there was a king known by the name of Vyushitashwa, the expander of the Puru dynasty, who was exceedingly virtuous.

8. In the sacrifice which that virtuous and mighty-armed man performed, the celestials with Indra and Devarshis came.

9. In the sacrifice of the illustrious royal sage Vyushitashwa, Indra was so intoxicated with *Soma* drink and the Brahmanas with Dhakshina (offerings) that the celestials and the Brahmana Rishis performed everything of it themselves.

10. O king, thereupon Vyushitashwa began to shine over all creatures like the sun after the season of frost.

11. O best of kings, he conquered all the monarchs of the east, west, north and south, and he exacted tribute from them all.

12. O king, he was endued with the strength of ten elephants. Vyusitashwa did all this in his great Horse-sacrifice.

13. O best of the Kurus, the men, learned in the Puranas, sing this verse in order to increase the fame of that king of men, Vyusitashwa.

14. Vyusitashwa has conquered the whole earth as far as the sea. He protects all classes of his subjects as a father protects his own sons.

15. He performed many sacrifices and gave away much wealth to the Brahmanas. Collecting jewels and precious stones, he performed afterwards great sacrifices.

16. Extracting a large quantity of *Soma* juice, he performed (the great sacrifice) *Soma Sangstha*. O king, his beloved wife was the daughter of Kakshivana, named Vadra, unrivalled on earth for her beauty.

17—18. We have heard, they deeply loved each other. He was seldom separated from his wife. Intercourse with her brought in Consumption, and he soon died sinking like the sun in its glory. She became afflicted with great grief at her husband's death.

19. O best of men, O king, hear how Vadra, being childless and afflicted with grief, bewailed for her husband. I shall recount it.

Vadra said :—

20. O greatly learned man in religious precepts, women serve no purpose when their husband is dead. She who lives without her husband lives a miserable life.

21. O best of Kshatryas, death is preferable to one who has lost her husband. I wish to follow the way you have gone. Be kind towards me and take me with you.

22. I am unable in your absence to bear life for a moment. O king, be kind to me and take me soon away.

23. O best of men, I shall follow you over even and uneven ground. Going with you, I shall never return again.

24. O king, I shall follow you as a shadow. I shall be always obedient to you. O best of kings, I shall ever remain engaged in doing your favourite works.

25. O king, O lotus-eyed, from this day the heart-sucking affliction will always overwhelm me for your death.

26. Unfortunate am I! Some loving couple had no doubt been separated by me in my former life. From this I am separated from you.

27. O king, she, who lives even for a moment after being separated from her husband, that sinful woman, lives in great misery and in hell.

28. Some loving couple must have been separated by me in my former birth; from that sin, acquired in my former body,

29. O king, I now suffer this great pain in consequence of your separation from me. O king, from this day I shall lie on *Kusha* grass.

30. I shall abstain from every luxury, being ever desirous of seeing you. O best of men, show yourself to me. O king of men, O lord, command your wretched and bitterly weeping wife, plunged in great misery.

Kunti said:—

31. It was thus she bewailed again and again embracing the corpse (of her husband). She was then addressed by an invisible voice.

The voice said:—

32. O Vadra, rise up and leave this place. I grant you this boon. O lady of sweet smiles, I shall beget offspring on you.

33. O beautiful featured lady, lie down with me on your bed on the eighth or the fourteenth day of the moon after the bath of your season.

Kunti said:—

34. Having been thus addressed by the invisible voice, the chaste lady (Vadra), desirous of offspring, did as she was directed.

35. O best of the Bharatas, O excellent descendant of the Bharata race, that lady gave birth to three Salyas and four Madras by that corpse."

36. O best of the Bharatas, you too like him beget offspring by your ascetic power.

Thus ends the hundred and twenty first chapter, the history of Vyusitashwa, in the Sambhava of the Adi Parva.

CHAPTER CXXII.

(SAMBHAVA PARVA).—*Continued.*

Vaishampayana said:—

1. Having been thus addressed, the king (Pandu), learned in the precepts of religious spoke these words of virtuous import to that lady (his wife).

Pandu said:—

2. O Kunti, what you have said is true. Vyusitashwa of old did exactly as you said; he was like a celestial.

3. But I shall tell you the religious precepts which the illustrious Rishis, learned in the precepts of virtue, said in the Puranas.

4. O beautiful featured lady, O lady of sweet smiles, women were not formerly kept within the house. They used to go about freely and enjoyed as they liked.

5. O fortunate lady, O beautiful one, they had promiscuous intercourse from their maidenhood, and they were not faithful to their husbands. But they were not regarded sinful, for it was the custom of the age.

6. That very usage of the olden time is up to date followed by birds and beasts, and they are free from anger and passions (for this primiscuous intercourse).

7. O lady of tapering thighs, the practice, being sanctioned by precidents, is praised by great Rishis; it is still regarded with respect by the Northern Kurus.

8. O lady of sweet smiles, this eternal ussage, very favourable to the women, had the sanction of antiquity; the present practice has been established only very lately. Hear, I shall narrate to you in detail who established it, and why.

9. We have heard that there was a great Rishi, named Uddalaka. He had a son, known by the name of Swetaketu, who was also a Rishi.

10. O lotus-eyed one, the present virtuous practice was established by that Swetaketu in anger. I shall tell you why he did it.

11. One day, in the time of yore, in the very presence of Swetakatu's father, a Brahmana came, and taking his (Swetaketu's) mother by the hand said, "Let us go."

12. Having seen his mother taken away as if by force, the son of the Rishi grew angry and became very much afflicted with sorrow.

13. Seeing him angry, his father told Swetaketu, "O child, do not be angry. This is an eternal ussage.

14. The women of all the orders on earth are free. O son, men, in this matter as regards their respective orders, act as kine."

15. The son of the Rishi, Swetaketu, disapproved of this ussage, and he established the following practice on earth as regards men and women.

16. O greatly illustrious lady, we have heard that the present practice among men and women, dates from that day but not among other animals.

Swetaketu said:—

17. The wife, not adhering to her husband, will be sinful from this date; she will commit as great and painful sin as the killing of an embryo.

18. The men, who will go to other women neglecting a chaste and loving wife who has from her maidenhood observed a vow of purity, will commit the same sin.

19. The woman, who being commanded by her husband to raise offspring, will refuse to do it, will commit also the same sin.

Pandu said:—

20. O timid lady, it was thus established [illegible] in olden time the present virtuous [illegible] by Uddalaka's son Swetaketu.

21. O lady of the tapering thighs, we have heard that Madayanti, being appointed by (her husband) Saudasa, went to Rishi Vasishta to raise up offspring.

22. That lady obtained from him a son, named Asmaka. She did this, moved by the desire of doing good to her husband.

23. O lotus-eyed one, O timid girl, you know our birth, begotten by Krishna Dwaipayana, in order to expand the Kuru race.

24. O faultless one, seeing all these precedents, you should do my bidding which is not inconsistent with virtue.

25—26. O princess, O devoted wife, the men learned in the precepts of virtue, said that a wife in her season must seek her husband, though she may be free at other times. The wise have said that this was the ancient practice.

27. But, O princess, men, learned in the Vedas, have declared that whether the act be sinful or sinless, it is the duty of the wife to do what her husband commands

28. O lady of faultless features, especially I who am deprived of the power of procreation, having yet become desirous of seeing son, should more to be obeyed by you.

29. O amiable girl, joining my palms furnished with rosy fingers like lotus-leaves, I place my hand on your head to propitiate you.

30. O lady of beautiful hair, you should raise accomplished sons at my command by the help of same Brahmanas possessed of great ascetic merits. O lady of beautiful hips, by your doing this, I shall go to the way reserved for those that are blessed with sons.

said :—

31. Having been thus addressed by that subjugator of hostile cities, Pandu, the beautiful Kunti, ever engaged in doing good to her husband, thus replied,

Kunti said :—

32. O lord, I was engaged in my girlhood at my father's house in attending upon all guests. I attentively served the Brahmanas of rigid vows.

33. I gratified with all attentions that Brahmana, known as Durvasha, who had all his possions under control, and who was acquainted with all the mysteries of religion.

34. Pleased with the attention with which I waited upon him, that illustrious (Brahmana) gave me a boon in the form of a *Mantra*. He told me,

35. "Any of the celestials, whom you will call by this (*Mantra*), will be obedient to you, whether he likes it or not.

36. O princess, by each of their favour, you, shall have offspring." O descendant of the Bharata race, this was told to me by him at my father's house.

37. O king, the words, uttered by the Brahmana, can never be false; the time has come when they may yield fruits. Commanded by you, I can call the celestials

38. By that *Mantra* to raise up good offspring. O royal sage, O foremost of truthful men, tell me which of the celestials I shall call. Know, I wait your commands in this matter.

Pandu said :—

39. O beautiful lady, O amiable one! try to do it to-day in the proper form. Cal, Dharma (the god of justice), for he is the most virtuous in the world.

40. O beautiful lady, Dharma will never be able to pollute us with sin, and people will also consider that what we do is never sinful.

41. There is no doubt the son thus begotten will be virtuous among the Kurus. Begotten by Dharma, his mind will never be in sin.

42. Therefore, O lady of sweet smiles, keeping virtue before your eyes and observing all vows, call Dharma by the help of your solicitations and incantations.

Vaishampayana said :—

43. That best of women, (Kunti), having been thus addressed, said "Be it so." She then went round him (for seven times) and resolved to do his bidding.

Thus ends the hundred and twenty second chapter, the account of the raising up of Kunti's children, in the Sambhava of the Adi Parva.

CHAPTER CXXIII.

(SAMBHAVA PARVA).—*Continued.*

Vaishampayana said:—

1. O Janamejaya, when Gandhari was pregnant for a year, it was then that Kunti called the eternal Dharma for offspring.

2. That lady (Kunti) offered adorations to Dharma and repeated in the proper form the *Mantra*, formerly given to her by Durvasha.

3. The deity Dharma, being overpowered by the *Mantra*, came on his car resplendent as the sun to the place where Kunti was seated.

4. Smiling he said to her, "O Kunti, what am I to give you?" Kunti also smilingly said, "You must give me offspring."

5. She was united with Dharma in his Yoga (spiritual) form, and that beautiful lady obtained a son devoted to the good of all creatures.

6—7. She gave birth to an excellent son, who became afterwards greatly famous, at the eighth *Muhurta* called *Abhijit* of the hour of noon of that very auspicious day of the eight month, the fifth of the white fort-night, when the star *Jeshta* in conjunction with moon was in ascendant. As soon as the child was born, an invisible voice said,

8. "This (child) will be the best of men and the foremost of all the virtuous. He will be truthful and (also) greatly powerful; he will be the ruler of the earth.

9. This eldest son of Pandu will be known as Yudhisthira; he will be a famous king, known all over the three worlds.

10. He will be endued with splendour, fame and vows. Having obtained this virtuous son, Pandu again told her,

11. "The wise say that Kshatryas are the foremost in strength; therefore, ask for a son of great strength". Having been thus addressed, she invoked Vayu.

12. Thereupon the greatly strong Vayu came to her riding on a deer, (and he asked), "O Kunti, what am I to give you? Tell me what is in your mind."

13. Smiling in bashfulness, she said, "O best of celestials, give me a son, who is strong, who is huge and who is capable of humbling the pride of everybody."

14. By him was born Bhima, endued with great strength; and on the birth of this greatly strong man, an invisible voice said.

15. "This child will be foremost of all endued with strength." O descendant of the Bharata race, the following extraordinary incident happened as soon as Bhima was born.

16—18. Falling from his mother's lap on the mountain, he broke into fragments the stone on which he fell. Kunti suddenly rose up from the fear of a tiger, forgetting that the child lay asleep on her lap. As she rose, the child, whose body was as hard as the thunder-bolt fell on the stone and broke it into a hundred pieces. Seeing the breaking of the stone, Pandu became very much astonished.

19. O best of the Bharatas, [illegible] on waich Bhima was born, on that [illegible] the king of the world, Duryodhana, [illegible] born. [illegible] (Kunti),

20. On the birth of Bhima, Pandu began to reflect, "How can I obtain a superior son who will be the best of men?

This world depends on *Daiva* (Destiny) and *Purushakara* (exertion). But Destiny is gained in time by the grace of Providence.

22. We have heard that Indra is the foremost (among the celestials) and the king of the Devas. He is endued with immeasurable might, energy, prowess and glory.

23. Gratifying him by my asceticism, I shall obtain a greatly powerful son. The son that he will give me will be superior to all.

24. He will be capable of defeating the inhabitants of earth and those who are not of this earth. I shall, therefore practise severest asceticism with heart, deed and speech."

25. Thereupon the descendant of Kuru, the great king Pandu, after consulting with the great Rishis, commanded Kunti to observe an auspicious vow for one full year.

26. That mighty-armed man (Pandu), himself stood upon his one leg and began to perform the severest asceticism and penances.

27. He practised severe austerities from morning to evening with his mind deep in meditation in order to gratify the lord of the celestials. It was after a long time that Indra appeared.

Indra said:—

28. I shall give you a son who will be famous all over the three worlds and who will promote the welfare of the Brahmanas, kine and all honest men.

29. The son that I shall give you will be the chastiser of the wicked and the delight of his friends and relations. He will be the foremost of all and the slayer of all foes.

Vaishampayana said :—

30. Having been thus addressed by the illustrious Indra, the virtuous Kuru king (Pandu), remembering the words of the king of the celestials said to Kunti,

Pandu said :—

31. O fortunate one, your vow has been successful. The king of the celestials is gratified. He is willing to give you a son such as you desire to have.

[illegible] lady of beautiful thighs, O [illegible] smiles, raise up a son, (who will be) [illegible] of superior human achievements and fame, (who will be) a chastiser of

20. [illegible] and a greatly wise man, (who will be) a great soul, (who will be) invincible in battle, (who will be) as effulgent as the sun (who will be) very handsome, and endued with all the Kshatrya splendour. Call the lord of the celestials, I have gratified him.

Vaishampayana said :—

34. Having been thus addressed, the illustrious Kunti invoked Indra. The lord of the celestials came and begot Aryuna.

35. As soon as the prince was born, an invisible voice filled the whole sky with a loud and deep roar.

36. Addressing Kunti, it said in a distinct voice in the hearing of every creature dwelling in that hermitage,

37. "O Kunti, (this child) will be equal to Kartavirja and Siva in prowess, he will be invincible like Indra himself. He will spread your fame everywhere.

38. As Vishnu enhanced Aditi's joy, so Aryuna (this child) like Vishnu will enhance your joy.

39. He will maintain the *Lakshmi* (goddess of prosperity) of the Kuru dynasty by subjugating Madra, the Somakhas with the Kurus, Chedi, Kashi and Kurusha.

40. Agni will be greatly gratified with the fat of all creatures which will be burnt in the Khandava (forest) through the strength of arms of this (hero).

41. This greatly powerful hero with his brothers will conquer all the weak kings, and perform three great horse-sacrifices.

42. O Kunti, he will be equal to the son of Jamadagni (Parashurama) and Vishnu in prowess. He will be the foremost of all men endued with great strength; he will be greatly famous.

43. He will gratify in battle the great god Sankara (Siva), and he will receive from him a weapon, named *Pashupata*, which will be given to him with pleasure.

44. By command of Indra, your this mighty-armed son will kill those *Daityas*, called *Nibatkabachas*, who are enimies of the celestials.

45. He will also acquire all kinds of celestial weapons; and this best of men will retrieve the lost fortunes of his race."

Vaishampayana said :—

46—47. Kunti heard these extraordinary words in her lying-in-room. Having heard these words, so loudly uttered, the ascetics, dwelling on that mountain with hundred peaks and the celestials with Indra sitting on their cars, became exceedingly happy.

48. The sounds of drums rose in the sky and made a great noise; and the whole place was covered with the showers of flowers.

49. The various tribes of the celestials assembled to adore Partha (Aryuna). The sons of Kadru, the son of Binata, the Gandharvas,

50. The lords of the creatures, the seven great Rishis, namely, Bharadwaja, Kashyapa, Gautama, Vishwamitra, Jamadagni, Vashista and the illustrious Atri, who illuminated the world when the sun was lost came there.

51. Marichi, Angira, Pulastya, Pulaha Kratu, the Prajapati Daksha, the Gandharvas, and the Apsaras, all came there.

52. The Apsara ladies, decked with celestial garlands and every ornament and attired in fine robes, began to dance chanting the praises of Vibhatsa (Aryuna).

53. The great Rishis began to utter the propitiatory *Mantras* every where; and handsome Tumvara began to sing.

54—58. Bhimasena, Ugrasena, Urnayus Anagha, Gopati, Dhritarastra, Surja, Varcha, Yugapa, Trinapa, Krashni, Nandi, Chitraratha, Salisira, Parjanya, Kali, Narada, Soddha, Vrihaddha, Brihaka, Karala, Bramhachari, Vahuguna, Suvarna, Vishwasu, Bhumanya, Suchandra, Saru, the celebrated tribes of Haha and Huhu, gifted with sweet melody of voice,—O king, all these celestials and Gandharvas came there.

59. Many famous Apsaras of large [illegible], decked in every ornament, came there in joy to dance and sing.

60—63. Anuchana, Anavadya, Gunamukha, Gunavara, Adrika, Soma, Misrakeshi, Alumvusha, Marichi, Suchika, Vidyutparna, Tilatama, Amvica, Lakshmana, Kshema, Devi, Rambha, Manoroma, Ashita, Suvahu, Suprya, Suvapu, Pundarika, Sugandha, Surasha, Pramathini

Kamya, and Saradwati, all danced there together. Menaka, Sahajanya, Karnika, Panjikasthala,

64—65. Ritusthala, Ghritachi, Viswachi, Purvacheti, Umlocha, Pramlocha, and Urvashi, these large eyed dancing girls of heaven all came there and sang in chorus. Dhatri, Arjamana, Mittra, Varuna, Angsa, Vaga,

66—67. Indra, Vivashwata, Pushana, Tastri, Savita, Parjanya alias Vishnu,—these twelve Adityas glorified the son of Pandu remaining in the sky. Mrigabhyadha, Sarpa, illustrious Niriti,

68. Ajaikapada, Ahivardhana, Pinakin, Dahana, Iswara, Kapalin, Sthanu and the illustrious Bhaga,—these eleven Rudras also came there.

69. The Aswinis, the eight Vasus, the mighty Maruts, the Vishwadevas and the Saddhyas also came there.

70—71. Karkotoka, Vasuki, Kachapa, Kunda and the great Naga Takshaka, those mighty and wrathful Nagas possesed of ascetic merits, and other Nagas also came there.

72. Tarkha, Arishtanemi, Garuda, Ashidhaja, Aruna and Aruni of the race of Vinata also came there.

73. Only the great Rishis, who were crowned with ascetic success, saw those celestials and others seated on their cars or standing on the mountain peaks. The others could not see them.

74. Those excellent Rishis were astonished to see that wonderful sight, and their love and affection for Pandu's sons were enhanced,

75. The illustrious Pandu, desirous of getting more sons, wished to speak again to his lawful wife, but Kunti addressed him thus,

76. "The learned men do not sanction a fourth delivery (conception) even in an emergency. The woman who holds intercourse with four different men is called Saini; with five she becomes a harlot.

77. O learned man, well-acquainted as you are with the scriptures, why being tempted by the desire of offspring, do you ask me again, forgetting the ordinance."

Thus ends the hundred and twenty third chapter, the birth of the Pandavas, in the Sambhava of the Adi Parva.

CHAPTER CXXIV.

(SAMBHAVA PARVA)—*Continued.*

Vaishampayana said:—

1. After the birth of the sons of Kunt and that of the sons of Dhritarastra, the daughter of the king of Madra privately spoke to Pandu thus.

Madri said:—

2. O chastiser of foes, I can have no complaint, if you do not favourably look at me. O sinless one, I have no complaint that though I am by birth superior (to Kunti), yet I am inferior to her in station.

3. O descendant of Kuru, O king, I do not grieve, hearing that Gandhari has obtained one hundred sons.

4. This is my great grief (however) that though we are both equal, you should have sons by Kunti alone.

5. If the princess Kunti so provide I should have offspring, she would do me a great favour, and she will also do you good.

6. Kunti is my rival, and therefore, I feel a delicacy in soliciting any favour from her. If you are favourably inclined towards me, ask her to grant me my desire.

Pandu Said:—

7. O Madri, I have often reflected over this matter in my own mind. But I hesitated to tell you, not knowing whether you would like it or not.

8. Now that I know your mind, I shall certainly try to do it. I think, being asked by me, she (Kunti) will not refuse.

Vaishampayana said:—

9—10. Thereupon Pandu again spoke to Kunti in private; (he said), "O blessed lady, grant me some more offspring for the good of my race and of the whole world. Provide that I myself, my ancestors and you also, may always have the funeral cake.

11. In order to gain fame, do this difficult work for me. Indra, though he has obtained the sovereignty of the celestials, performs sacrifices for fame alone.

12. O handsome lady, Brahmanas, learned in *Mantras*, after having acquired ascetic merits most difficult to be achieved, still go to their preceptors for fame.

13. All the royal sages and Brahmanas, possessed of ascetic wealth, have achieved the most difficult of feats for fame alone.

14. O blameless one, rescue Madri with a raft of offspring; and achieve imperishable fame by making her a mother of children."

15. Having been thus addressed, Kunti said to Madri, "Think of some celestial, from whom you will certainly get offspring."

16. Thereupon, Madri, reflecting sometime, thought of the twin Aswinis. They came to her without delay and begot offspring on her,

17. Namely Nakula and Sahadeva, matchless in beauty on earth. On the birth of that twin, the invisible voice said :—

18. "These virtuous and accomplished sons will transcend in energy and beauty even the twin Aswinis themselves. Possessed of great energy and beauty, they illuminated the whole region.

19. The inhabitants (Rishi) of the mountain with the hundred peaks, uttering blessings on them and performing the first rites of birth, named them.

20. The eldest of the Kunti's sons was called Yudhisthira, the second was named Bhimasena, and the third was named Aryuna.

21. The first born of the twins among Madri's sons was named Nakula and the next one Sahadeva. The Brahmanas with much pleasure named them thus.

22. Those best of Kurus, the sons of Pandu, looked like five years old boys when they were only one year of age.

23. Seeing his sons endued with celestial beauty and extraordinary strength, with super-abundant energy, prowess and largeness of mind, Pandu,

24. The king, became exceedingly glad obtaining such sons. To all the Rishis, inhabitants of the mountain with the hundred peaks,

25. And to their wives, they became great favourites. Sometime after, Pandu again requested Kunti for Madri,

26. In private, when the faithful Pritha replied to him thus, "Having given her the *Mantra* only for once, she has got two sons. I have been deceived by her.

27. I fear she will surpass me in the number of her children. This is the way of all wicked women. fool I was, I did not know that by invoking the twin gods, I might get two sons all at once.

28—29. Do not command me again, I ask from you this boon". Thus were born to Pandu five sons, begotten by the celestials and endued with great strength. They achieved great fame and expanded the Kuru race. They were all as handsome as Soma and bore all the auspicious marks on their person.

30. They were proud as lions; they great bowmen; their necks were like those of lions, and they were capable of going to the place frequented by lions. These kings of men endued with the prowess of the celestials daily grew up.

31. Seeing them and their virtuous growth with years, the great Rishis, dwelling on the Himalaya mountains, were filled with astonishment and wonder.

32. These five (Pandavas) and the hundred (sons of Dhritarastra), the expanders of the Kuru race, grew up rapidly like an assembly of lotuses in a lake.

Thus ends the hundred and twenty fourth chapter, the birth of the Pandavas, in the Sambhava of the Adi Parva.

CHAPTER CXXV.

(SAMBHAVA PARVA)—*Continued.*

Vaishampayana said :—

1. Seeing his five handsome sons before him in the great forest on the charming mountain slope, Pandu felt that the old strength of his arms had come back.

2. One day in the season of spring which maddens all creatures, the king (Pandu) with his wife (Madri) roamed in the woods where every tree was blossomed.

3. He saw *Palashas*, *Tilakas*, *Mangoes*, *Champakas*, *Paripardakas*, and *Karnikaras*, *Kesharas*, *Atimuktas*.

4—5. And *Kuruvakas*, with maddened humming *Vramaras* (black bees) swarming round them. He saw the blossoming *Parijata* trees with the *Kakila*, pouring forth his melodies from within the folliage and being echoed with the sweet hum of the bees. There were also many other trees bent down with the weight of their flowers and fruits.

6. There were many lakes overgrown with lotuses. Seeing all this, Pandu felt the influence of (the god of) love in his mind.

7. In a delightful heart he roamed there like a celestial, followed by (his wife) Madri, who was robed in a semi-transparent cloth.

8. Seeing the youthful Madri thus attired, the king's desire flamed up like a forest-fire.

9. The king could not suppress his desire on seeing his lotus-eyed wife, and he was completely overcome by it in that solitude of the wood.

10. The king then seized her by force, but Madri, trembling in fear, resisted him to the best of her power.

11. He (the king) was then overcome by desire; he did not remember the curse (of the Rishi); he embraced Madri by force.

12—13. O descendant of Kuru, unrestrained by the fear of curse, and impelled by fate, the king, being overpowered by passion, forcibly sought the embraces of his wife, as if to put an end to his life. His reason, being clouded by the Destroyer himself, after intoxicating his senses was itself lost with his life.

14. The descendant of Kuru, virtuous-minded Pandu succumbed to the inevitable influence of Time while united with his wife.

15. Then Madri, embracing the senseless (dead) king, began repeatedly to utter words of lament.

16. Kunti, with her sons and the sons of Madri, the Pandavas, came there where the king lay in that state.

17. O king, Madri then crying petiously said to Kunti, "Come here alone and let the children stay there."

18. Having heard her these words, Kunti bade the children to remain there, came running and crying, "Woe to me!"

19. Seeing both Pandu and Madri lying prostrate on the ground, she bewailed in grief and affliction, saying,

20. "This self-controlled hero was always watched by me with care. How did he embrace you, knowing the curse of the Rishi.

21. O Madri, this king ought to have been protected by you; but why did you tempt the king in solitude?

22. He was always melancholy, thinking the curse of the Rishi. How did he become merry with you in solitude?

23. O princess of Valhika, greater fortunate you are than I. You have seen the face of the king in gladness and joy."

Madri said :—

24. Sister, with tears in my eyes, I resist- the king, but he could not control himself, if he was bent upon making the Rishi's curse true.

i said :—

25. I am the eldest of his wedded wives; the chief religious merit is mine. O Madri, efore, prevent me not from what must come to pass.

26. I must follow our lord to the region of the dead. Rise up,—give me the body, and you rear the children.

Madri said :—

27. I am still clasping our lord and have not allowed him to go away. Therefore, I shall follow him. I am not as yet s you are my eldest sister, give me permission (to go.)

28. This best of the Bharata race came to me with the desire of having intercourse. His desire was not satiated,—should I not go to the region of the Yama to gratify him?

29. O revered sister, if I survive you, it is certrin I shall not be able to rear up your and my own children (with equality) and thus sin will touch me.

30. O Kunti, you will be able to bring up my sons as if they are yours. The king, in seeking me with desire, has gone to the region of the dead,

31. Therefore, my body should be burned with that of the king. O revered sister, do not refuse me your permission to what is agreeable to me.

32. You will certainly bring up the children carefully. It would be doing the greatest good to me. I do not find any thing more to tell you.

Vaishampayana said :—

33. Having said this, the daughter of the king of Madra, the lawfully wedded wife of that best of men Pandu, ascended the funeral pyre of her lord.

Thus ends the hundred and the twenty fifth chapter, the death of Pandu, in the Sambhava of the Adi Parva.

CHAPTER CXXVI.

(SAMBHAVA

Vaishampayana said :—

1. The Rishis, who were all celestial-like and wise in council, seeing the death of Pandu, consulted with one another.

The Rishis said :—

2. The high-souled and the illustrious (Pandu), abandoning his sovereignty and kingdom, came here to practise asceticism and received the protection of the ascetics.

4. The king Pandu has gone to heaven, leaving his wife and infant sons as a trust in our hands.

4. It is now our duty to go to his kingdom with these his sons, his body (unburnt portion) and his wife.

Vaishampayana said :—

5—6. Thus consulting with one another those god-like Rishis of magnanimous hearts and of ascetic success resolved to go to the city of Hastinapur with the sons of Pandu

in their front and to place them in the hands of Dhritarastra and Bhisma.

7. The ascetics started at that very moment, taking with them the boys, the two bodies and Kunti.

8. The affectionate mother, Kunti, though she had all along led a most comfortable life, now regarded the long journey as being very short.

9. Arriving at Kurujangala within a very short time, the illustrious Kunti presented herself at the principal gate.

10. The ascetics told the gate keepers 'Go, inform the king.' They went in a moment to the royal court and informed the king.

11. The citizens of Hastinapur were filled with wonder on hearing that thousands of Charanas and Rishis had arrived at their city.

12. It was soon after sunrise that the citizens all came with their wives and children, placing them in front, to see these

13. Seated on thousands of cars and conveyances, thousands of Kshatryas and Brahmanas came out with their wives.

14. The crowd of Vaisyas and Sudras was also very large. The vast crowd was very peaceful, because every one of them was then inclined to piety.

15. The son of Santanu, Bhisma, Somadatta or Valhika, the royal sage (Dhritarastra) with the prophetic eyes, and Vidura himself,

16. The venerable Satyavati, the illustrious princess of Kosala and Gandhari sorrounded by their maids,—all came out to the royal gate.

17. The hundred sons of Dhritarastra, with Duryodhana at their head, all decked with various ornaments, also came out.

18. Seeing the great Rishis, the Kauravas with their priests bowed down their heads in salutations, and they all took their seats before them (Rishis).

19. All the citizens also, bowing down their heads touching the ground in salutations, took their seats.

20—21. O lord, Bhisma, seeing that vast crowd perfectly still, duly worshipped those ascetics by offering them water to wash their feet and the customary *Arghya*. He then spoke to them about the sovereignty and kingdom. Thereupon, the eldest of the ascetics with matted locks and skin-cloth stood up,

22. And with the concurrence of other great Rishis, he spoke thus, "The descendant of Kuru, the king, named Pandu, after abandoning pleasure and luxury, went to the mountain with the thousand peaks.

23. He observed there the vow of Brahmacharya, but for some inscrutable purpose of the celestials, this his eldest son, Yudhisthira, was born, begotten by Dharma himself.

24. Then that high-souled monarch was given another greatly powerful son by Vayu. This is that foremost of mighty men, who is called Bhima.

25. This other son, begotten on Kunti by Indra, is Dhananjaya (Aryuna), whose achievements will humble all bow-men in the world.

26. Look at these (two) best of men, the great bowmen, the twin boys, who were begotten by Aswinis on Madri.

27. The almost extinct race of his forefathers was thus revived by the illustrious Pandu, leading in piety the life of a recluse.

28. The birth, growth and the Vedic studies of these sons of Pandu will no doubt give you much pleasure.

29. Steadily adhering to the path of the virtuous and the wise, and leaving behind him these children, Pandu has gone to the land of the Pitris.

30. Seeing him placed on the funeral pyre and about to be burnt down, his wife Madri entered the fire, thus sacrificing her life.

31. She has thus gone with him to the land of Pati (reserved for chaste wives). Perform now those rites that should be performed for them.

32. These are their bodies (unburnt portions); here also are their sons, the chastisers of foes, with their mother; let them be received in due honour.

33. After the completion of the first funeral rites, let the virtuous Pandu, the supporter of the dignity of the Kuru race, gain the Pitrimedha (the blissful region of the Pitris).

Vaishampayana said:—

34. Having said this to the Kurus, the ascetics with the Rishi Guhakas instantly disappeared in the very sight of the Kurus.

35. Seeing the Rishis disappear in their sight like the cities of the Gandharva (vapoury figures appearing and disappearing in the sky) the citizens was filled with

wonder and astonishment and returned to their homes.

Thus ends the hundred and twenty sixth chapter, the speech of the Rishis, in the Sambhava of the Adi Parva.

CHAPTER CXXVII.

(SAMBHAVA PARVA)—*Continued.*

Dhritarastra said:—

1. O Vidura, perform the funeral ceremonies of that lion of kings, Pandu, and also, of Madri in all proper form.

2. For the good of their souls, distribute cattle, cloths, gems and all kinds of wealth, and give every one as much as he asks.

3. Make arrangements also for Kunti's performance of the last rites of Madri in such a way as will please her. Let Madri's body be so carefully covered that neither the sun nor the wind may see it.

4. Do not lament for the sinless Pandu; he was a worthy king, and he has left behind him five sons like the celestial children.

Vaishampayana said:—

5. O descendant of the Bharata race, Vidura said, "Be it so" and he with Bhisma performed the funeral ceremony of Pandu on a sacred spot.

6. O king, without loss of time the priests went out of the city carrying with them, the last fire for Pandu the fragrant and blazing sacred-fire, fed with *Ghee*.

7—9. Friends, relatives and adherents, wrapping it up with cloth, decked the body of the king with the flowers of the season and sprinkled over it various perfumes. They decked the hearse also with garlands and rich hangings. Then placing the bodies of the king and the queen on the excellent bier, decked out so brightly, they caused it to be carried on the shoulders of men.

10. With the white umbrela held over the hearse, with waving yak-tails, with sounds of various musical instruments, the whole scene looked bright and grand.

11. Many hundreds of men began to distribute gems among the crowd at the time of the funeral ceremony of Pandu.

12. White umbrelas, large yak-tails and beautiful robes were then brought for the dead Kaurava.

13. The priests, clad in white, walked in the van of the procession, pouring libations of *ghee* on the sacred-fire, blazing in an ornamental vessel.

14. Thousands of Brahmanas, Khastryas, Vaisyas and Sudras followed the king, weeping in grief.

The citizens said:—

15. O king, where do you go, leaving us behind and making us miserable and wretched for ever?

Vaishampayana said:—

16. Bhisma, Vidura and the sons of Pandu all wept aloud. They at last came to a charming and holy wood on the banks of the Ganges.

17. There they laid down the hearse on which the truthful, the lion-hearted and the pious king and his wife lay.

18—19. They then besmeared the bodies with all kinds of perfumes; they brought water in many golden vessels and washed his body. They then again smeared it with white *sandal*.

20. They then dressed it in a white dress made of national fabrics and smeared it with *Kalaguru* mixed with *Tungarasha* (sort of perfume.)

21. With the new dress on, the king appeared like a living man, as if he was only sleeping on a costly bed.

22—23. When the other funeral ceremonies were over, the Kauravas, with the direction of their priests, set fire to the bodies of the king and that of Madri which had been besmeared with *ghee* and decked with ornaments; and they burnt them with the fragrant *Sandal* woods which was besmeared with *Tungapadma* and other perfumes.

24. Seeing the bodies in flame, Kausalya cried out, "O my son, O my son;" and she fell senseless on the ground.

25. Seeing her prostrate on the ground the citizens and the people wept in grief for the affection they bore for the king.

26. The beasts and birds bewailed with men at the lamentations of Kunti.

27. Then the son of Santanu, Bhisma, the high-souled Vidura, and all the other Kurus became disconsolate in grief and sorrow.

28. Then Bhisma, Vidura, the king (Dhritarastra), with the Pandavas and all the Kuru ladies, performed his (Pandu's) water-ceremony

29. When the water-ceremony was over, the people, themselves filled with grief, began to console the bereaved sons of Pandu.

30. The Pandavas slept on the ground with their friends and relatives. O King,

seeing this the Brahmanas and other citizens also gave up their bed.

31. Young and old, all men grieved with the sons of Pandu and passed twelve days in mourning.

Thus ends the hundred and twenty seventh chapter, the cremation of Pandu, in the Sambhava of the Adi Parva.

CHAPTER CXXVIII.

SAMBHAVA PARVA—*Continued.*

Vaishampayana said :—

1. Then Bhisma, the king (Dhritarastra) and Kunti with their friends, celebrated the *Sradha* of Pandu and offered the ambrosial *Pinda*.

2. They feasted the Kurus and also many thousands of Brahmanas, whom they gave many gems, and much wealth with many villages.

3. Thus being cleansed from the impurity, they all returned to Hastinapur with those best of the Bharata race, the sons of Pandu.

4. All the citizens and the people bewailed for that best of the Bharata race (Pandu), as if they had lost their own relative.

5. After the completion of the *Sradha*, Vyasa, seeing all the people plunged in grief, spoke to his bereaved and greatly afflicted mother (Satyavati) thus,

6. "The days of happiness are gone; the days of misery have come. Sin begins to increase day by day; the world has lost its youth.

7. The fearful Time, endued with many *Mayas*, full of various faults, and loss of all virtuous acts, will now come.

8. By the evil doings of the Kurus the world will be destroyed; (therefore) go into the forest of asceticism, devoting yourself to *Yoga* meditation.

9. Do not be an witness of the terrible annihilation of your own race." Saying "Be it so," she entered the inner-apartments and addressed her daughters-in-law thus,

10. "O Amvika, I have heard that in consequence of the evil deeds of your grandsons, this Bharata dynasty with its subjects will perish.

11. If you give me permission, I shall go to the forest with Kausalya, so grieved at the loss of her son."

12. O descendant of the Bharata race, having said this to Amvika, and taking the permission of Bhisma, Satyavati of excellent vows went to the forest with her daughter-in-law.

13. O best of the Bharata race, she performed severe asceticism. O great king, she then gave up her body and obtained heaven.

14. Then the sons of king Pandu, after performing all the purifying rites mentioned in the Vedas, began to grow up in a royal style in the house of

sons of Dhritarastra; and they excelled them all in the boyish sports with their superior strength.

16. In speed, in striking the object aimed at, in eating, in scattering dust, Bhimasena beat all the sons of Dhritarastra.

17. O King, that son of Pandu (Bhima), when they were all engaged in sports, pulled them by the hair and made them fight with one another, laughing all the while.

18. Vrikodara (Bhima) easily defeated those one hundred and one (Dhritarastra's) sons of great energy, as if they were but one instead of one hundred and one.

19. He siezed them by the hair, and throwing them down, he dragged them along the ground; some breaking their knees, some their heads and some their shoulders.

20. When playing in the water, he sometimes siezed ten of them by his arms and drowned them in the water. He left them off only when they were almost dead.

21. When they got upon a tree to gather fruits, Bhima shook the tree by striking it with his feet.

22. Being shaken and whirled by that shock, down came with all speed the princes with the fruits.

23. In speed, in pugilestic encounters, or in speed, the princes could not excel Bhima in any way.

24. Bhima thus prided himself by tormenting the sons of Dhritarastra out of boyish pranks. In fact he had no ill-will towards them.

25. Seeing these extraordinary exhibitions of strength by Bhima, the mighty armed eldest son of Dhritarastra (Duryodhana) conceived hostility towards him.

26. The wicked and unrightuous (Duryodhana), through ignorance and ambition (of possessing wealth), inclined to commit acts of sin.

27. (He thought), the son of Kunti, this Vrikodara (Bhima), this second Pandava, is the foremost in strength. I must destroy him by artifice.

28. The greatly strong and powerful Bhima challenges one hundred of us in pride.

29—30. Therefore, when he will be asleep in the gardens of the palace, we shall throw him into the Ganges. Afterwards confining his eldest brother Yudhisthira and his younger brother (Aryuna), I shall reign sole king over the earth." Duryodhana, having determined to do this wicked act, watched for an opportunity to injure Bhima.

31. O descendant of Bharata, he built for the purpose of water-sport an extraordinary and beatiful palace

32. With many rooms filled with all sorts of luxuries, decorated with hangings of broad cloth and with banners flying from its top.

33. O descendant of Bharata, its name was "Water-sport house," and it was situated in the country named Pramanakota.

34. The cooks, expert in wicked acts, kept there ready various kinds of viands (drinkable, lickable, chewabl eand suckable).

35. When all was ready, they gave information to the son of Dhritarastra (Duryodhana.) Thereupon the wicked-minded Duryodhana said to the Pandavas,

36. "Let us all brothers go to the banks of the Ganges, adorned with gardens and woods, there to sport in the water.

[37—38. Yudhisthira replied by saying, "Let it be so." The Kurus with the Pandavas, mounted on cars resembling cities and on excellent native elephants, left the town. Arriving at that garden and wood, they dismissed their attendants.

39. They surveyed the beauty of the garden and the wood; and then those heroes, all the brothers,—entered the palace as lions enter the mountain caves.

40. On entering the palace they saw that its windows looked very graceful; and its artificial water-fountains were splendid.

41. The architects had handsomely plastered the walls and the cielings and the painters had painted them beautifully. There were tanks of pure water in which blossomed thousands of lotuses.

42. Their banks were decked with various flowers whose fragrance filled the atmosphere and the grounds were all over covered with the season flowers.

43. On entering the palace, all the Kurus and the Pandavas sat down and began to enjoy the luxurious things provided for them.

44. They then began to play and morsels of food with one another.

45. The wicked Duryodhana had mixed some virulent poison with the food of Bhimsena with the desire of making away with him.

46. That wicked youth, whose heart was a razor, but whose tongue was ambrosia, rose like a (loving) brother and friend.

47. The wicked man himself fed (Bhima) with a large quantity of it. Bhima too ate it, knowing that there was nothing wrong.

48. Thereupon Duryodhana felt himself very happy in his mind; that worst of men thought that he had compassed his end.

49. They then, all the Pandavas and the Kurus, were joyfully engaged in sporting in the water.

At the end of the sport, they dressed themselves with white garments and decked themselves with various ornaments. In the evening the heroes, the supporters of the Kuru honour, felt themselves fatigued from the sport in the water and they resolved to rest in the pleasure house. Having made others exercise in the water; the powerful Bhima felt himself very much tired, and occupying a large space he lay down on the ground.

53. He was fatigued and he was the influence of the poison. The cool air spread the poison all over his body and the son of Pandu (Bhima) became senseless.

54. Duryodhana then himself bound Bhima with the cords of creepers, and he then pushed from the land that dead-like hero into the water.

55. The senseless Pandava (Bhima) sunk into the water and fell on the Naga boys in the abode of the Nagas.

56. Thereupon, thousands of Nagas, endued with virulently poisonous fangs, began to bit Bhima.

57. Having been thus bitten, the virulent vegetable poison in his body was neutralised by the snake-poison.

58. The serpents had bitten all over his body except his chest, the skin of which was so tough that their fangs could not penetrate it.

59—60. The son of Kunti (Bhima), having regained his consciousness, burst open the cords, and he then pressed them (snakes) all under the ground. Some fled in fear and the rest, that escaped death from Bhima's hands, went and spoke to Vasuki, the king of the snakes, equal to Indra.

61. "O king of the snakes, a certain man, bound with the cords of creepers, sank into water. Perhaps he drank poison, for he was insensible.

62. Finding him insensible, we began to bite him, but he soon regained his senses and burst open the cords.

63. He then began to press us to the ground. You should inquire who is this greatly powerful man." Thereupon, Vasuki, asked by the inferior Nagas, went there,

64—65. And saw mighty-armed Bhima of fearful deeds. There was a chief of the snakes, named Arka; he was the grandfather of the father of Pritha (Kunti); he saw the grandson of his grandson and embraced him. The greatly illustrious Vasuki was much pleased.

66. The king of the snakes said, "What should we do to please him? Let him be given gems and wealth in profusion."

67. Having been thus addressed, the Naga (Arka) thus replied to Vasuki, "O king of the snakes, when you are pleased with him, he requires no amassing of wealth.

68. When you are pleased, let this greatly powerful prince drink (of the vessel of) *Rasha* (ambrosia), in which vessel there is the strength of one thousand elephants,

69. Let this prince drink of it as much as he can." Vasuki replied to the Naga (Arka) "Be it so."

70. Thereupon, purifying himself carefully, the Pandava Bhima sat facing the east and began to drink the *Rasha*. The Nagas performed auspicious rites.

71. At one breath that powerful man (Bhima) quaffed off a whole vessel; thus (one after the other) that son of Pandu quaffed off eight successive jars.

72. Thereupon, that chastiser of foes, that mighty-armed Bhimasena lay down in happiness on a celestial bed given by the Nagas.

Thus ends the hundred and twenty eighth chapter, Bhima's drinking of Ambrosia, in the Sambhava of the Adi Parva.

CHAPTER CXXIX.

(SAMBHAVA PARVA)—*Continued.*

Vaishampayana said:—

1. Here the Pandavas and the Kurus, after finishing their sports and pleasure, returned to Hastinapur without Bhima,

2. Some on horses, some on elephants and some prefering cars and other conveyances. They said, "Bhima must have gone before us."

3. The wicked Duryodhana was glad not to see Bhima; and we entered the city with his brothers (in joy).

4. The virtuous-minded Yudhishthira, himself being unacquainted with vice and wickedness considered others to be as honest as he himself was.

5. The son of Pritha, (Yudhisthira), full of filial love, went to his mother, Kunti, and, making obeisance to her he said,—"Has Bhima come here?

6. O good mother, I do not see him here. Where has he gone? We sought for him long in the gardens and the woods.

7. But we did not find Vrikodara any where. We thought in our mind that he had preceded us.

8. O illustrious lady, we have come here, our hearts being in great anxiety. Coming here, where has he gone? Have you sent him any where?

9. O illoustrious lady, O great one, tell me, I am full of doubts respecting the mighty hero, Bhima.

10. He was asleep, and he has not come, I believe Bhima is killed." Having been thus addressed by the intelligent son of Dharma (Yudhisthira), Kunti

11. Cried out "Alas! alas!" She then said to Yudhisthira in alarm, "O son, I have not seen Bhima; he has not come to me.

12. Go soon with your brothers and make a careful search for him." Having said this in sorrowful heart to her eldest son,

13. Kunti summoned Khatwa (Vidura) and spoke to him thus, "O illustrious Khatwa, I do not see Bhimasena. Where is he gone!

14. The others with all their brothers have returned from the gardens; only my mighty-armed Bhima has not come.

15. He is always in the evil look of Duryodhana. The Kurus are all wicked, narrow-minded, covetuous for sovereignty and impudent.

16. They might have killed him in anger. Therfore, my mind is afflicted with anxiety, and my heart burns.

17. O blessed lady, do not say so. Protect the others (your sons) from the Kurus. If abused, the wicked-minded (Duryodhana) may kill the rest (of your sons).

18. The great Rishi said that your sons would be long-lived. (Therefore) that son (Bhima) will surely return and gladden your heart.

Vaishampayana said :—

19. Having said this, the learned Vidura went (back) to his house. Kunti with her sons lived in her house in (great) anxiety.

20. The Pandava (Bhima) awoke from his sleep on the eighth day, and he felt himself strong beyond measure by digesting that *Rasha* (ambrosia).

21. Seeing the Pandava (Bhima) awake, the snakes consoled and cheered him, and they spoke to him thus,

22. "O mighty-armed hero, the strength-giving *Rasha* (liquor) which you have drunk will give you the strength of ten thousand elephants, and you will be invincible in

23. O best of the Kuru race, bathe in this sacred and auspicious water and return home. Your brothers are disconsolate for your absence.

24—26. Thereupon the mighty-armed (hero) became purified by a bath and decked himself with white garments and with white flowery garlands. He ate the *Paramanya* offered to him by the powerful Nagas. Then being adored and blessed by the Naga-hero, the Pandava (Bhima), decked with various celestial ornaments, rose from the nether regions.

27—28. That chastiser of foes (Bhima) rose from the abode of the Nagas in delightful heart. The lotus-eyed (hero), being upraised by the Nagas from the water, was placed in the self same gardens, where he had been sporting. They then vanished in his own sight.

29. The powerful Bhima, the son of Kunti, being thus arisen, ran to his mother with all speed.

30. Saluting her and his eldest brother, that chastiser of foes smelt the heads of his younger brothers.

31. He was embraced by his mother and by every one of those best of men. In filial love for one another they then exclaimed, "What joy! What great joy!"

32. Every thing about the villany of Duryodhana was told to his brothers by the greatly powerful Bhima.

33. The Pandava (Bhima) told them in detail all about the lucky and unlucky incidents that befell him in the region of the Nagas.

34. Thereupon, king Yudhisthira spoke to Bhima these words of great import, "Keep your silence. Do not speak it out to any one in any way.

35. O sons of Kunti, you should protect one another with great care from this day." Having said this, the mighty-armed Dharmaraja Yudhisthira,

36. With all his brothers, became very vigilent from that day. And the virtuous-minded Vidura gave the sons of Pritha (the Pandavas) good counsels.

37. Some time after, Duryodhana again mixed (with Bhima's food) poison which was fresh, virulent, fearful, hair-stirring and deadly.

38. The son of the Vaisya woman (their cousin Yuyutsu), being desirous of doing good to the sons of Pritha, informed them of it; but Vrikodara (Bhima) ate it and digested it.

39. Though that poison was greatly virulent, though it was intended for killing Bhima, it produced no effects on Bhima; he digested it.

40. Thereupon, Duryodhana, Karna, and the son of Suvala (Sakuni) adopted numerous other means to kill that Pandava (Bhima).

41. The Pandavas, though they were aware of all this, did express no indignation as advised by Vidura.

Thus ends the hundred and twenty-ninth chapter, the return of Bhima, in the Sambhava of the Adi Parva.

CHAPTER CXXX.

(SAMBHAVA PARVA)—*Continued.*

Janamejaya said :—

1. O Brahmana, you should relate to me the account of the birth of Kripa. How did he spring from a clump of heath? Whence did he obtain his weapons?

Vaishampayana said :—

2. O great king, the great Rishi Gotama had a son, named Saradwata. This son of Gotama was born with arrows.

3. O chastiser of foes, he had not as much aptitude for the study of the Vedas, as he had for the study of the science of weapons.

4. As Bramhacharis acquire knowledge by austerities, so he acquired all his weapons by austerities.

5. That son of Gotama frightened the king of the celestials by his aptitude for the science of weapons and austerities.

6. O descendant of Kuru, the king of the celestials summoned a celestial maiden

named Janapadi and told her, "Destroy the (of Saradwata).

7. She went to the charming hermitage of Saradwata; and that damsel began there to tempt the son of Gotama (sitting) with bows and arrows.

8. Seeing that Apsara of matchless beauty on earth clad in a single cloth (roaming) alone in that wood, Gotama's eyes danced in delight.

9. Seeing her, his body shook all over with emotion, and his bow and arrows slipped from his hands and fell on the ground.

10. But he was possessed of ascetic fortitude and strength of soul. The Rishi mastered patience to withstand the temptation.

11. But O king, his sudden mental agitation caused an unconscious emission of his vital fluid.

12. Leaving his bow and deer skin, the Rishi escaped from the Apsara and left the hermitage. His vital fluid fell upon a clump of heath,

13. And having fallen on it, it was divided into two parts, whence sprang two children that were twins.

14. A soldier in attendance upon the king Santanu, wandering in the forest in hunting, saw them.

15. Seeing the bow, arrows and the deer skin, he thought they might be the sons of a Brahmana proficient in the science of arms.

16. He took up those children along with the bow and arrows and showed the king what he had found. The king was filled with pity to see the twins.

17—18. He took them home saying, "Let them be my children." The best of men, bringing that twins Gautamas home, performed the usual rites, and they (too) began to grow up, and Gotama also, leaving (his old hermitage), studied the science of weapons.

19. That king gave them the name of Kripa and Kripi, because they were reared up by him out of kindness.

20. Gotama came to know through his spiritual sight where they (his son and daughter) were. He came there and represented every thing about his lineage.

21. He taught him (Kripa) the four branches of the science of arms, various other branches of science, including all their mysteries and details.

22—23. He (Kripa) soon became a great professor (of the science of arms), and the car-warriors, the sons of Dhritarastra, the Pandavas, the Yadavas and the Vrisni, and many other princes came to him and received from him lessons in the science of arms.

Thus ends the hundred and thirtieth chapter, the birth of Kripa, in the Shambhava of the Adi Parva.

CHAPTER CXXXI.

(SAMBHAVA PARVA).—*Continued.*

Vaishampayana said:—

1. Being desirous of giving his grandsons a superior education, Bhisma was in search of a preceptor, who was endued with energy and who was well-skilled in the science of arms.

2—4. O best of the Bharata [illegible] deciding that none who was not possessed of great intelligence, who was not illustrious, who was not a perfect master of the science of arms, who was not as powerful as the celestials, shall be the preceptor of the Kurus, the son of Ganga (Bhishma) [illegible] the Pandavas and the Kurus under the tuition of the son of Bharadwaja, the wise Drona, learned in all the Vedas. Having been honoured according to the proper form by the illustrious Bhisma,

5. That foremost of all men skilled in arms, that illustrious man (Drona) was pleased with the reception given to him by great Bhisma and accepted them as his pupils.

6. Drona taught them the science of arms in all its branches. O king, the immeasurably powerful Pandavas and the Kurus became within a very short time experts in the use of all kinds of weapons.

Janamejaya said:—

7. O Brahmana, how was Drona born? How and whence did he acquire his arms? How and why he came to the Kurus? Whose son was that powerful man?

8. How was born his son Aswathama, the foremost of all skilled in arms? I wish to hear all this. Narrate them in detail.

Vaishampayana said:—

9. There lived at the source of the Ganges a great and high-souled Rishi who was known as Bharadwaja, and he was always observing rigid vows.

10. In the time of yore, Rishi Bharadwaja one day, intending to perform *Agnihotra*, went with many other Rishis to the Ganges to perform tions.

11. The Rishi saw Ghritachi herself,—the Apsara, young and beautiful, proud and voluptuous,—rising from the water.

12. As she rose, her cloth became loose and disordered. Seeing her cloth disordered, the Rishi became full of desire.

13. The mind of the wise Bharadwaja was attracted to her and his vital fluid was dropped. But he held it in a *drona* (a vessel).

14. Thereupon, the wise Drona was born in that vessel. He studied all the Vedas and Vedangas.

15. The foremost of all weilders of arms, the greatly powerful Bharadwaja bestowed on the illustrious Agnivisha the weapon, called *Agneya*.

16. O best of the Bharata race, the Rishi, born of fire, gave that great fire, weapon to the son of Bharadwaja (Drona),

17. Bharadwaja had a friend, named Prishata who was a king. He had a son, born to him, named Drupada.

18. That best of Kshatryas, that prince (Drupada) went every day to his (Bharadwaja's) hermitage and played and studied with Drona.

O king, when Prishata died, this [illegible]-armed Drupada became the king of the Northern Panchalas.

20. The illustrious Bharadwaja also (at this time) ascended heaven; thereupon, Drona continued to dwell (in the hermitage) engaged in ascetic austerities.

21—22. Being well-versed in the Vedas and Vedangas, and having burnt all his sins by asceticism, the greatly illustrious Drona, obedient to the injunctions of his father and moved by the desire of offspring, married Kripi, the daughter of Saradwata, ever engaged in *Agnihotra*, in piety and in penances.

23. The daughter of Gotama obtained a son, named Ashwathama; as soon as he was born, he neighed like the horse Uchaisrava.

24. Hearing this, an invisible being in the skies said, "As the voice of this child was like that of a horse a... as it has been heard over a great distance,

25. He will be known by the name of Ashwathama, (the horse voiced). The son of Bharadwaja was exceedingly glad by obtaining the son.

26—27. He continued to live there de[illegible] himself to the study of the science of arms. He heard of that slayer of foes, ... high-souled son of Jamadagni, that Brahmana, who was the foremost of all weilders of arms, and who was versed in all kinds of knowledge. O king, he (Jamadagni) had expressed his desire of giving away all his wealth to the Brahmanas.

28. Having heard of Parusharama's knowledge of arms and of his celestial weapons, and of his morality, he (Drona) set his heart upon them.

29. Thereupon, the mighty-armed and greatly ascetic (Drona,) accompanied by his disciples who were all devoted to vows and asceticism, started for the Mohendra mountain.

30. On arriving at the Mohendra (mountain) the son of Bharadwaja, the great ascetic, saw the son of Bhrigu, who was self-controlled, who was of great patience and who was the exterminator of his foes.

31. Then approaching with his disciples to the descendant of Vrigu, Drona told him his name and that he was born in the race of Angirasha.

32—33. Touching the ground with his head, he worshipped his (Parusharama's) feet. Seeing that the illustrious son of Jamadagni determined upon retiring into the forest after giving away all his wealth, the son of Bharadwaja (Drona) said, "I am born of Bharadwaja, but I am not born in any woman's womb.

34. Know me to be an excellent Brahmana by name Drona, I have come to you with the desire of obtaining your wealth." The destroyer of all the Kshatryas, that high-souled (Parusharama) thus replied to him.

35—36. "O best of the twice born, you are welcome. Tell me what you desire." Having been thus addressed by (Parashu) Rama, the son of Bharadwaja (Drona) said to that foremost of all smiters, Rama, who was desirous of giving away all his wealth, "O (Rishi) of multifarious vows, I ask your eternal wealth."

Rama said :—

37. O ascetic, whatever gold and other wealth I had, I have already given them away to the Brahmanas.

38. This lady Earth, bounded by the sea and adorned with the garlands of towns and cities, I have given away to Kashyapa.

39 I have now left only my body and my valuable and various weapons and arms.

40. I am prepared to give you either my body or my weapons; O Drona, tell me without delay what you like to have, I shall give it to you.

Drona said :—

41. O descendant of Vrigu, you should give me all your arms and weapons, together with the mysterious knowledge of hurling and recalling them.

Vaishampayana said :—

42. Saying "Be it so," the descendant of Vrigu gave away all his weapons to him (Drona) with the whole science of arms with its rules and regulations.

43. That excellent Brahmana (Drona), after receiving all of them and considering himself amply rewarded, went to (the country of) his friend Drupada in a delightful heart.

Thus ends the hundred and thirty first chapter, the coloquy of Drona and Vargava, in the Sambhava of the Adi Parva.

CHAPTER CXXXII.

(SAMBHAVA PARVA)—*Continued.*

Vaishampayana said :—

1. O king, thereupon the mighty son of Bharadwaja (Drona), coming before Drupada, told that monarch, "Consider me as friend."

2. Having been thus joyfully addressed by his friend, the son of Bharadwaja (Drona), the king of Panchala could not bear those words.

3. The king, intoxicated with the pride of wealth, contracted his brows in anger, and with eyes red (in wrath) he spoke to Drona thus ;—

4. "O Brahmana, your intelligence is hardly of high order. You address me all on a sudden as your friend.

5. O dull-minded man, great kings can never be friends with such luckless and indigent fellow as you.

6. We had friendship between us when we were both equally circumstanced ; but Time, that wears out every thing, wears out friendship also.

7. Friendship never remains in any one's heart in this world without being worn out. Time wears it out and anger also destroys it.

8. Do not therefore stick to our worn-out friendship. Do not think of it any longer O best of Brahmanas, the friendship I entertained for you was for a particular purpose.

9—10. The poor cannot be the friend of rich, the unlearned can not be the ıd of the learned ; the coward can be the friend of the brave (heroes). How then do you desire the continuance of our old friendship ! Friendship or enmity, exists between two persons equally situated as to wealth or prowess. The poor and the rich can neither be friends nor enemies of each other.

11. One of pure birth can never be a friend of one, who is lowly born ; a car-warrior cannot be a friend of one, who is not a car-warrior. One who is not a king cannot have a king for his friend. How then do you desire the continuance of our old friendship ?"

12. Thus addressed by Drupada, the powerful son of Bharadwaja, was filled with anger, and reflecting for a moment,

13. That wise man made up his mind as to his course of action with regard to the king of Panchala. He then went to the city of the foremost of the Kurus, named Hastinapur.

Thus ends the hundred and thirty second chapter, the coloquy between Drona and Drupada in the Sambhava of the Adi Parva.

CHAPTER CXXXIII.

(SAMBHAVA PARVA)—*Continued.*

Vaishampayana said :—

1. Arrived at Hastinapur, the excellent Brahmana, the son of Bharadwaja, (Drona) lived in privacy in the house of the son of Gotama (Kripa).

2. His lordly son, at the intervals of Kripa's teachings, gave instructions to the sons of Pritha (Pandavas) on the use of arms. But none knew as yet Ashwathama's (real) prowess.

3. Thus he (Drona) lived there in privacy for sometime, when one day the (Kuru) princes all in a company came out of the city of Hastinapur.

4. The princes began to play with a ball, and when they were thus there playing, the ball fell into a well.

5. Thereupon, they tried their utmost to recover the ball (from the well). But with all their efforts they could not get up the ball.

6. Then they stared at one-another, their faces flushed with blushes of shame. They were filled with great anxiety finding no means of recovering it.

7. They then saw near them a Brahmana of darkish colour,—decrepit and lean,—one who had performed his *Sandha* and purified himself with *Agnihotra*.

8. Seeing that illustrious (Brahmana), the princes, who were despaired of the ball, immediately surrounded him.

9. The powerful Drona, seeing the princes unsuccesful in their attempts, smiled a little, and being conscious of his own skill, he said,

10. "Shame on your Kshatrya prowess and shame also on your skill in arms! Being born in the race of Bharata, how is it that you can not recover the ball!

11. If you give me a dinner, I shall with these blades of grass bring up not only the ball you have lost, but also this ring which I now throw down."

12. Having said this, that chastiser of foes, Drona, took off his ring and threw it into that dry well. Thereupon, the son of Kunti, Yudhisthira, spoke to Drona thus;

Yudhisthira said :—

13. O Brahmana, ask from us with the permission of Kripa that which would last you for life.

Vaishampayana said :—

Having been thus addressed, (Drona) smilingly replied to the princes,

Drona said :—

14. I shall by my *Mantras* invest this handful of Ishikas (long grass) with the virtues of weapons. Behold their virtues that no other weapons possess.

15. I shall pierce the ball with one of these blades, and then pierce that blade with another and that another with a third, and thus making a chain, I shall bring it up.

Vaishampayana said :—

16. Then Drona did exactly what he had said. The princes were all amazed and their eyes expanded with delight. Regarding what they saw as very extraordinary, they said,

17. "O best of the twice born, raise up the ring without delay.

Vaishampayana said :—

18. Then the greatly illustrious Drona, taking a bow with an arrow pierced the ring with it and brought it up.

19. Raising up from the well that ring, pierced with the arrow, he gave it to the astonished princes. Then princes too, seeing the ring thus recovered, said,

The princes said :—

20. O Brahmana, we bow to you. No one else possesses such skill. We egarly desire to know who you are, and what we can do for you."

21. Having been thus addressed, Drona spoke thus to the princes.

Drona said :—

22. Go to Bhisma and describe to him my likeness and skill. That greatly powerful man will be able to recognise me.

Vaishampayana said :—

23. Saying "Be it so," the princes went to Bhisma and told him all that the Brahmana had said and done.

24. Hearing from the princes everything, Bhisma (at once) recognised Drona and thought that he would be the best preceptor (for the princes.)

25. That foremost of all wielders of weapons, Bhisma, went to him in person, and welcomming him respectfully, brought him over to the palace, and asked him the reason of his arrival. Thereupon Drona told him all.

Drona said :—

26. Being desirous of learning the science of arms, I formerly went to the great Rishi Agnivisha for obtaining weapons from him.

27. I was engaged there in serving my preceptor and lived (with him) for a long time as an humble-minded Brahmachari with matted locks on my head.

28. The prince of Panchala, the greatly powerful Jagmasena also lived there with the same motive (as that of mine).

29. There he became my friend, and he always sought my welfare. He was beloved to me. O lord, he lived with me for many years.

30. O descendant of Kuru, we had studied together from our earliest days; he was my friend from boyhood; he always spoke and did what was agreeable to me.

31. O Bhisma, he used to tell me these gratifying words, "O Drona, I am the favourite son of my illustrious father.

32. When my father (the king) would install me as the ruler of the Panchalas, it (the kingdom) shall be then enjoyed by you. O friend, this is my solemn promise.

33. My kingdom, my wealth, my happiness all will be at your disposal." When his study of the science of arms was finished, he went away after being duly worshipped by me.

34—36. I kept his words always in my mind. Some time after, in obedience to the

4. Very next moment Drona asked him, "O Aryuna, do you see the bird, the tree and myself?"

5. O descendant of the Bharata race, Partha (Aryuna) replied to Drona, "I see only the bird. I do not see the tree or yourself."

6. The invincible Drona, being much pleased, spoke again a moment after to that great car-warrior, the son of Pandu, (Aryuna.)

7. "If you see the bird, describe it to me." He (Aryuna) again replied, "I see the head of the bird, but I do not see its body."

8. Having been thus told by Aryuna, Drona was filled with delight and his hair stood on their end. He told Partha, "Shoot," and he instantly let fly (the arrow.)

9. The Pandava (Aryuna) speedily struck off the head of the vulture with his sharp arrow and brought it to the ground.

10. As soon as this feat was performed, he (Drona) embraced the son of Pandu (Aryuna) and thought that Drupada with his friends were already vanquished in the battle.

11. O best of the Bharata race, some time after, the best of Angirashas (Drona) with his pupils went to the Ganges to bathe.

12. When Drona was bathing, a strong aligator, as if sent by Death himself, seized him at the thigh.

13. Though quite capable of freeing himself (from the mouth of the aligator), he (Drona) spoke to all his pupils in a hurry, "Kill this aligator and rescue me."

14. As soon as he uttered these words, Vivatsa (Aryuna) struck the aligator under the water with five sharp and irresistible arrows.

15—16. The others (his pupils) stood confounded each at his place. Seeing this readiness of Aryuna, Drona considered that son of Pandu to be the foremost of all his pupils, and he was exceedingly pleased. The aligator, being cut into pieces by the arrows of Partha,

17. Released the thigh of the high-souled (Drona) and gave up his life. Thereupon the son of Bharadwaja (Drona) thus addressed the illustrious car-warrior (Aryuna),

18. "O mighty-armed, accept this superior and irresistible weapon, named *Brahmasira*, with its method of hurling and recalling it.

19. You must not use it against any human foe. If hurled at a foe of inferior power, it might burn the whole universe.

20. O son, it is said that this weapon hath not a superior in the three worlds. Keep it therefore with great care, and listen to what I say.

21. O hero, if ever any foe, if he is not human, comes to fight with you, you may then use it against him to accomplish his death."

22. Vivatsa (Aryuna) with joined hands promised to do as he was bidden, and he received the great weapon. The preceptor then spoke to him again thus,

23. "None will ever become a superior bowman to you. You will be invincible and greatly illustrious.

Thus ends the hundred and thirty fifth chapter, the rescue of Drona from the aligator, in the Sambhava of the Adi Parva.

CHAPTER CXXXVI.

(SAMBHAVA PARVA)—*Continued.*

Vaishampayana said :—

1. O descendant of the Bharata, seeing the sons of Dhritarastra and Pandu expert in arms, O king, Drona thus spoke to the king Dhritarastra,

2. In the presence of Kripa, Somadatta, Valhika, the wise son of Ganga (Bhisma), Vyasa and Vidura.

3. "O king, O best of the Kurus, your sons have completed their education. Let them with your permission show their proficiency." Thereupon the great king replied with a delightful heart.

Dhritarastra said :—

4. O best of Brahmanas, you have accomplished a great deed. O son of Bharadwaja, command me yourself as to the place and time, where and when, and the manner in which, the trial may be held.

5. Grief for my blindness makes me envy those men who are blessed with sight and who will see my children's prowess in arms.

6. O Khattwa (Vidura), do all that the respected preceptor says. O lover of virtue, I think nothing can be more agreeable to me than this.

Vaishampayana said :—

7. Thereupon Vidura, giving the necessary assurance to the king, went out to do what he was bidden. The greatly learned son of Bharadwaja (Drona) measured a piece of (ground),

8—9. Which was void of trees and thickets and which was furnished with wells and springs. On this piece of land, that first of eloquent men, that hero (Drona) gave offerings to the gods according to the precepts of the *Sastras*, when all the people were assembled by proclamation on an auspicious day with an auspicious star in ascendance.

10. O best of men, the artizans built a great auditorium by the order of the king; (they built) another for the (royal) ladies also according to the proper form

11. The citizens built many platforms and the wealthy men many spacious and high *Sibikas*.

12. When the (fixed) day came, the king accompanied by his ministers, with Bhisma and Kripa,—the excellent preceptor, walking at the head (of the procession)

13. Came to the auditorium of celestial beauty, made of pure gold and decked with strings of pearls and stones of *Vaidurya* gems.

14—16. The greatly fortunate Gandhari and Kunti and the other ladies of the royal household, dressed in gorgious attire and accompanied by their maids-in-waiting, joyfully ascended the platforms as celestial ladies ascend the Sumeru mountain. Brahmanas, Kshatryas, and the others of the four orders of caste hurriedly left the city and came running there with the desire of seeing the princes' skill in arms, and they were so eager that they assembled all there in a moment.

17. That vast crowd with the noise of blowing trumpets and beating drums and the sounds of many voices became like an agitated ocean.

18—19. Then the preceptor, clad in white attire, with white sacred thread, white locks, white beard, white garlands, and white sandal-paste besmeared over his body, entered the arena with his son. It appeared as if the moon accompanied by (the planet) Mars appeared in an unclouded sky.

20. The best of strong men, the hero (Drona), entering at the proper time, caused Brahmanas versed in *Mantras* to celebrate the auspicious rites.

21. After auspicious and sweet-sounding musical instruments had struck up as a propitiary ceremony, men equipped with various weapons entered the arena.

22. Then the best of the Bharata race, (the princes), those mighty car-warriors, having girt up their loins, entered (the arena) equipped with bows, quivers and finger protectors.

23. With Yudhisthira at their head, the greatly heroic princes, in the order of their age, began to show wonderful skill in their arms

24. Some (spectators) lowered their heads out of fear of the falling arrows, while others not being afraid, looked on with wonder and astonishment.

25. Riding swift horses and managing them dexterously, the princess hit marks with arrows engraved with their respective names.

26. On seeing the prowess of the princes in using their bows and arrows, the spectators thought they were seeing the city of Gandharva. They were all filled with amazement.

27. O descendant of Bharata, some hundreds and thousands of men, their eyes expanded with wonder, all at once cried out "Well done! Well done!"

28. After repeatedly displaying their skill and dexterity in the use of bow and arrows, in the management of cars, in the fight on horseback and on the back of elephants,

29. They took up their swords and buckles and began to attack one another and to walk around the arena displaying various modes of sword's play.

30. They all saw their (great) agility, the beauty of the symetry of their bodies, their grace, their calmness, the firmness of their grasp and the skill in the use of their swords and buckles.

31. Then Vrikodara (Bhima) and Sujodhana (Duryodhana) entered the (arena) with secret mental delight like two single peaked mountains.

32. Those mighty-armed heroes girt their loins and summoned all their strength; they roared like two infuriated elephants contending (for a female elephant).

33. Those two greatly strong (heroes) circled round the arena with faultless clubs and careered right and left in all the proper form.

34. Vidura described to Dhritarastra and the mother of the Pandavas (Kunti) o Gandhari all the feats of the princes.

Thus ends the hundred and thirty sixth chapter, the tournament, in the Sambhava of the Adi Parva.

CHAPTER CXXXVII.

(SAMBHAVA PARVA)—*Continued.*

Vaishampayana said :—

1. On the appearance of the Kuru prince (Duryodhana) and the foremost of all strong men Bhima, the spectators were divided into two parties by their partiality swayed by the love (towards each of the contending heroes).

2. Some cried, "Behold the heroic Kuru prince;" some cried, "Behold heroic Bhima." Thus from these cries of the people rose a great uproar (in the arena).

3. On seeing the place become like a troubled ocean, the intelligent son of Bharadwaja (Drona) spoke to his dear son Ashwathama,

Drona said :—

4. "Stop these two mighty heroes, so expert in arms. Let not the anger of the assembled people be excited by this encounter between Bhima and Duryodhana.

5. Thereupon the two combatants, with uplifted clubs, resembling two swolen oceans agitated by the winds that blow at the time of the world's dissolution, were stopped by the son of the preceptor.

6. Then Drona entered the arena, and stopping the musicians spoke thus in a voice deep as the roars of the clouds.

7. "Behold all of you now that Partha who is dearer to me than my own son, who is the master of all arms, who is the son of Indra himself and who is like the younger brother of Indra."

8—9. At the command of the preceptor, the youthful Falguni (Aryuna), equipped with finger protector, his quiver full of arrows, with his bow in hand, and with a golden armour on, after having performed the propitiatory rites, appeared in the arena like an evening cloud reflecting the rays of the setting sun and illumined by the hues of the rainbow and the flashes of lightning.

10. On this a great cry of joy rose from all parts of the arena, and musical instruments were played and conches were blown.

11. All cried, "This is the handsome son of Kunti, the middle (third) son of Pandu. This is the son of Indra. This is the protector of the Kuru race.

12. This is the best of all men learned in arms. This is the best of all cherishers of virtue. This is the foremost of all well-conducted persons. This is the great repository of the knowledge of all (good) manners."

13. Hearing these loud cries of the spectators, the tears of Kunti, mixing with the milk of her breast, drenched her bosom.

14. Having his ears filled with the uproar, the best of men, Dhritarastra, asked Vidura with delight,

15. "O Khattwa, what is this great uproar, like that of the troubled sea, that rises in the arena all of sudden echoing the very heavens?"

Vidura said :—

16. O great King, the son of Pritha and Pandu, Falguni (Aryuna), clad in armour; has entered, the arena; and therefore is this uproar.

Dhritarastra said :—

17. O high-souled man, I have indeed been blessed, favoured and protected by the three fire (sons) of Pritha (Kunti) who is like the sacred fuel.

Vaishampayana said :—

18. When the spectators some-what regained their equanimity, Vivatsa (Aryuna) displayed before his preceptor his lightness in the use of arms.

19. He created fire by the *Agneya* weapon, by the *Varuna* weapon he created water. He created winds by the *Vayavya* weapon and by the *Parjanya* weapon, he created the clouds.

20. He created land by the *Bhouma* weapon and by the *Parvatya* weapon he created the mountains. He made all this to disappear by the *Antardhana* weapon.

21. In a moment he appeared tall and in a moment short. He was now yoked in his car; he was in the next moment on the car itself; he was then again on the ground.

22. The favourite (pupil) of the preceptor (Aryuna) shot by his arrows various marks, some tender, some fine, and some of thick composition.

23. He let fly at one time five arrows from his bow stung into the mouth of a moving iron boar as if they were but one arrow.

24. That greatly effulgent hero sent twenty one arrows into the hollow of a cow's horn hang upon a rope which was swinging to and fro.

25. O sinless one, in this manner he (Aryuna), walking round the arena, displayed his profound skill in the use of the sword, bow and club.

26. O descendant of the Bharata race, when the tournament was almost ended, when the excitement of the spectators cooled down and the sound of music stopped,

27. There was heard at the gate the slapping of arms, betokening power and strength, like the roars of thunder.

28. "Are the mountains splitting? the earth going to be rent assunder? Is the sky resounding with the roars of gathering clouds?"

29. O king, all the spectators in the arena thought thus, and turned their eyes towards the gate.

30. Drona was surrounded by the five brothers, the sons of Pritha, and looked like the moon surrounded by the five constellations.

31. That chartiser of foes, Duryodhana, with his one hundred haughty brothers and with Ashwathama, stood up in haste.

32. That prince (Duryodhana) with his club in his hand, surrounded by his one hundred brothers with uplifted weapons, looked like Indra in the days of yore when he stood surrounded by the celestials at the time of the battle with the Davavas.

Thus ends the hundred and thirty seventh chapter, the trial of arms, in the Sambhava, of the Adi Parva.

CHAPTER CXXXVIII.

(SAMBHAVA PARVA)—*Continued.*

Vaishampayana said :—

1. When the spectators, with eyes expanded with wonder, made way for that subjugator of hostile cities, Karna, he entered the spacious arena.

2. He was armed in his natural coat of armour, his face was brightened with his ear-rings, his bow was in his hand, and his sword in his loins. He entered like a walking cliff.

3. The illustrious destroyer of enemies, the large eyed Karna was born of Pritha (Kunti) in her maidenhood. He was a portion of the hot beamed sun.

4. His power and energy were like those of lions, the bulls or the best of elephants. He was like the sun in splendour, moon in loveliness and fire in effulgence.

5. Being born of the sun, he was tall like a golden palm; he was a youth who could slay lions. He was handsome and possessed countless accomplishments.

6. The mighty armed (hero) looked all around the arena and bowed rather with indifference to Drona and Kripa.

7. The entire assembly of people remained motionless and stared in steadfast gaze. They were filled with great curiosity and asked one another, "Who is he?"

8. That foremost of eloquent men, the son of the Sun, (Karna) in a voice deep as the roars of clouds, addressed his unknown brother thus,

9. "O Partha, I shall perform feats before this assembly excelling all that you have done. Behold them, and you will be amazed."

10. O best of all eloquent men, when he had hardly finished his words, the spectators stood up all at once as if uplifted by some instrument.

11. O best of men, Duryodhana was delighted, while Vivatsa (Aryuna) was filled with abashment and anger.

12. The greatly powerful Karna, ever fond of battle, displayed with the permission of Drona all that Partha had displayed before.

13. O descendant of Bharata, Duryodhana with his brothers thereupon embraced Karna with delight and spoke to him thus,

Duryodhana said :—

14. "O mighty-armed hero, welcome to you! O man deserving of politeness, I have got you by good fortune. Command me and the Kuru kingdom at your pleasure.

Karna said :—

15. When you have said this, I consider it as already accomplished. I only desire your friendship. O lord, I long for a single combat with Aryuna.

Duryodhana said :—

16. Enjoy with me the good things of life. Be the benefactor of your friends. O oppressor of enemies, place your feet on the heads of all foes.

Vaishampayana said :—

17. Thereupon Partha considered himself disgraced and spoke to Karna who stood amidst the (Kuru) brothers like a hill.

Aryuna said :—

18. O Karna, the path which the unwelcome intruder and the uninvited talker comes to shall be yours.

Karna said :—

19. This arena is meant for all; it is not for you alone. O Falguni, they are kings who are superior in power; Kshatrya Dharma depends on prowess alone.

20. O descendant of Bharata, what need is there of altercation which is the habit of the weak! Speak in arrows, until I cut off your head to-day in the presence of the preceptor.

Vaishampayana said :—

21. The subduer of hostile cities, Partha, was embraced by his brothers, and with the permission of Drona he advanced for the combat.

22. Thereupon, Karna was embraced by Duryodhana with his brothers. Taking up his bow and arrows he stood ready for fight.

23. The sky was covered in clouds emitting flashes of lightning, and the coloured bow of Indra appeared shedding its effulgent rays. The clouds seemed to be laughing on account of the presence of white cranes that were then flying.

24. Seeing that Indra was thus showing his affection (towards Aryuna), the sun dispersed the clouds over his son.

25. Falguni (Aryuna) was invisible under cover of the clouds, but Karna was visible on account of the clouds being dispersed from him by the sun.

26. The sons of Dhritarastra stood by Karna, and the son of Bharadwaja (Drona) Kripa and Bhisma stood by Partha.

27. The assembly was also divided into two parties, so were the ladies also. And on learning the affair the daughter of Bhoja, Kunti fainted away.

28. The learned in all the precepts of virtue, Vidura, revived the insensible Kunti by sprinkling over (her face) water mixed with sandal-paste.

29. On being revived she was seized with fear on seeing her two sons clad in armour, but she could do nothing.

30. When the two (heroes) were ready with their great bows raised up, the son of Saradwatta, Kripa, well versed in all the precepts of virtue and expert in the rules of duels, said,

Kripa said :—

31. "This son of Pandu is the youngest child of Kunti. He is a Kuru and he will fight a duel with you.

32. O mighty armed hero, you should also tell us the lineage of your father and mother, and the royal line in which you are an ornament.

33. Knowing this, Partha will fight with you, or he will not fight (as he will think proper.) The sons of kings never fight a duel with men of inferior lineage.

Vaishampayana said :—

34. Thus addressed, Karna's face was flushed with the blushes of shame, and it looked like the pale lotus torn and disfigured by the showers of rains.

Duryodhana said :—

35. O preceptor, it is said in the *Sastras* that three classes of men can claim royalty, namely persons of noble birth, heroes, and those that lead soldiers.

36. But if Falguni is unwilling to fight with one who is not a king, I install him (Karna) as the king of Anga.

Vaishampayana said :—

37—38. When the cheers cease at that very moment the greatly powerful car-warrior Karna, seated on a golden seat, the (royal) umbrella over his head, and yak tails waved by his side, was installed king of Anga by the Brahmanas, learned in the Mantras, in the proper form, with paddy, flowers, *Ghata* (water-pots) and much gold,

39. O King, (Karna) said to the Kaurava (Duryodhana), "What shall I give you compared with your gift of a kingdom!

40. O king, O best of men, I shall do all you will command." Sujodhana (Duryodhana) replied, "I long for your friendship."

41. Having been thus addressed, Karna replied. "Be it so." They thereupon embraced each other in joy and felt great happiness.

Thus ends the hundred and thirty eighth chapter, the tournament, in the Sambhava of the Adi Parva.

CHAPTER CXXXIX.

(SAMBHAVA PARVA)—*Continued.*

Vaishampayana said :—

1. Thereupon Adhiratha (Karna's father), with his sheet loosely hanging down, trembling and perspiring, supporting himself on a stuff, entered the arena.

2. Seeing him, Karna left his bow, and impelled by filial regard bowed his head, wet with the water of his coronation.

3. The charioteer (Adiratha) hurriedly covered his feet with the end of his sheet and addressed the successful Karna as his son.

4. He (Adhiratha) embraced him (Karna) and wetted his head with tears,—his head which was still wet with the water sprinkled over it at his coronation as the king of Anga.

5. Seeing him (Adhiratha) the Pandavas considered him to be a son of a charioteer, and Bhima jeeringly said,

6. "O charioteer's son, you deserve not to be killed by Partha in the battle. You should better take up the whip (instead of the sword) which befits your race.

7. O worst of men, you are not worthy of enjoying the kingdom of Anga, as a dog deserves not the *Ghee* placed before the sacrificial fire."

8. Thus addressed Karna looked at the sun in the sky, and with slightly quivering lips he heaved a deep sigh.

9. Like a mad elephant the greatly strong Duryodhana rose in anger from among his brothers,—who were like an assemblage of lotuses.

10. He said to that doer of fearful deeds, Bhimasena there present, "Vrikodara, you should not speak such words.

11. The strength is the cardinal virtue of the Kshatryas; even a man of inferior birth deserves to be taught with. The sources of heroes and rivers are the same, both are always unknown.

12. The fire that covers the whole world rises from water. The Danava-destroying thunder was made of Dadhichi's bone.

13. It is heard that the birth of the illustrious god Guha (Kartikeya) is full of all mysteries. Some say he is the son of Agni, (some say) he is the son of Kirtika, (some again say) he is the son of Rudra, and (others say) he is the son of Ganga.

14. It is also heard that those that were born Kshatryas became Brahmanas. Vishwamitra and others attained to eternal Brahma.

15. The foremost of all wielders of arms, the preceptor (Drona), was born in a water vessel, and the son of Gotama (Kripa) sprang from a clump of heath.

16. I know also about your own birth. Can a deer give birth to this tiger, as effulgent as the sun, born with a natural armour and ear-rings, and possessing all auspicious marks?

17. This lord of men deserves the sovereignty of not only Anga but of the whole world, by the prowess of his arms and by my obedience to him.

18. If there is any one to whom all that I have done to him (Karna) has became intolerable, let him ascend his car and bend his bow with the help of his feet."

19. Thereupon there arose a loud cheer among all the spectators, approving of Duryodhana's speech. At this time the sun went down.

20. Then king Duryodhana took Karna's hand and led him out of the arena lighted with countless lamps.

21. The Pandavas also with Drona, Kripa and Bhisma returned to their own homes. All the people also went to their respective houses.

22. O descendant of the Bharata race, some of them named Aryuna, some Karna and some Duryodhana (as the victor of the day) as they went away.

23. Kunti also was much pleased out of her motherly love towards her son Karna, for he had various auspicious marks on his person and for he was installed as the king of Anga.

24. O king, Duryodhana, having obtained Karna, banished his fears arising out of Aryuna's proficiency in arms.

25. And that hero, (Karna), accomplished in arms also began to gratify Dhryodhana with sweet speeches; and Yudhisthira was impressed with the belief that there was no warrior like Karna on earth.

Thus ends the hundred and the thirty ninth chapter the tournament, in the, Sambhava of the Adi Parva.

CHAPTER CXL.

(SAMBHAVA PARVA)—*Continued.*

Vaishampayana said:—

1. Seeing the sons of Pandu and Dhritarasta accomplished in arms, Drona thought that the time had come when he could demand the preceptor's *Dakshina* (remuneration.)

2. O king, one day assembling his pupils together, the preceptor Drona asked his *Dakshina* from them all, saying,

3. "Seize the king of Panchala, Drupada, in battle and bring him to me. That will be the most acceptable *Dakshina* to me."

4. Saying "Be it so," they all ascended their chariots with their arms and marched

out with Drona in order to pay the remuneration to their preceptor.

5. Those best of men destroyed the Panchalas and went to the capital of the greatly powerful Drupada and attacked it.

6. Duryodhana, Karna, greatly strong Yuyutsu, Dushashana, Bikarna, Jalasandha, Sulachana,

7. These and many other princes of great prowess, all foremost of Kshatryas, vied with one another to become foremost in the attack.

8. The princes, riding on first class chariots and followed by cavalry, entered the hostile capital and proceeded along its streets.

9. At this time the king of the Panchalas, seeing the great army and hearing its roar, soon came out of his palace with all his brothers.

10. The king Jagmasena (Drupada) was well-armed, but he was assailed by them (Kurus) with a shower of arrows; all uttering their war cry.

11. The invincible warrior Jagmasena, riding on his white chariot, attacked the Kurus and began to rain his fearful arrows.

12. Seeing the pride of the princes, Partha (Aryuna) spoke thus to the preceptor, that excellent Brahmana Drona,

13. "We shall display our power when they would finish their's. They are not capable of killing the king of the Panchalas in the battle."

14. Having said this, that sinless son of Kunti (Aryuna) with his brothers waited outside the city at a distance of a mile.

15. Seeing the Kauravas, Drupada rushed forward and afflicted the Kuru army with a shower of arrows.

16. Such was his lightness of motion on the field of battle that though he was fighting alone on a single chariot, the Kurus thought in fear that there was more than one Drupada.

17—18. The fearful arrows of Drupada fell on all sides, and thousands of conches, trumpets and drums began to be sounded by the Panchalas in their houses. O great king, a terrible roar, like that of the lion, rose from the mighty Panchalas.

19. The great sound of the twang of their bow-strings seemed to rend the very sky. (Thereupon) Duryodhana, Vikarna, Subahu, Dirghalochana,

20. And Dushashana, becoming furious, began to shower arrows upon the enemy. The mighty bow-man, the son of Prishata (Drupada), invincible in battle, though pierced with arrows,

21—22. Instantly began to afflict the hostile army. O descendant of the Bharata race, careering over the field of battle like a fiery wheel, he smote with his arrows Duryodhana, Vikarna, even greatly powerful Karna and many other heroic princes and various other soldiers, and slaked their thirst for battle.

23. Then the citizens showered upon the Kurus clubs, maces and other missiles, like cloud's showering rains.

24. O descendant of the Bharata race, young and old, all the citizens, hearing of the battle, rushed out and assailed the Kurus.

25. They (Kurus) broke and fled, wailing towards the Pandavas; and the Pandavas, hearing their terrible wail,

26—27. Ascended their cars after duly worshipping Drona. Then Aryuna, hastily asking Yudhisthira not to engage in the fight by saying "Don't fight," and appointing the sons of Madri (Nakula and Sahadeva) as the protectors of his chariot wheels, rushed out. And Bhima, ever in the front, ran ahead with his club in his hand.

28. The sinless son of Kunti (Aryuna), thus accompanied by his brother, hearing the shouts of the enemy, advanced towards them, filling the whole region with the rattle of the wheels of his chariot.

29—30. As a *Makara* enters the sea, so the mighty-armed Yama-like Bhima with his club in his hand entered the Panchala ranks and roared as fiercely as the ocean in a tempest.

31. Ever-skillful in battle, Bhima, the son of Pritha, upraising his club, attacked the soldiers riding on elephants with the powers of his arms like the great destroyer himself.

32. Those huge animals like mountains, struck with Bhima's club, had their heads broken into pieces, and they fell covered with blood, like cliffs loosened by thunder.

33. The Pandava, the elder of Aryuna, (Bhima) felled to the ground elephants and horses and cars by thousands, and killed many foot-soldiers and car-warriors.

34. As a herdsman drives the cattle with his staff in the wood, so did Vrikodara drive before him the chariots and elephants (of the hostile force).

35. Falguni (Aryuna), eager to do the favourite work of the son of Bharadwaja, (Drona), felled the son of Prishata (Drupada) from his elephant, covering him with arrows.

36. O king, like the fire at the end of a Yuga, he felled in the battle thousands of horses, cars and elephants.

37. Thereupon all the Panchalas and the Srinyas, being thus attacked (by Aryuna), assailed Partha with a shower of weapons of various kinds.

38. They uttered from their mouths great shouts like the roars of lions, and they desperately attacked the Pandava (Aryuna). The battle became fearful and furious to behold. Hearing their great leonine shouts, he (Aryuna) became filled with wrath.

39. Kiriti (Aryuna) immediately assailed the Panchalas in the battle, and covering them with a shower of arrows, he greatly confused them.

40. They, that saw the son of Kunti (at that time), could not mark any interval between his fixing the arrows on the bow-string and letting them off.

41. The whole place was filled with leonine shouts mixed with cheers of approval. Thereupon the king of the Panchalas, accompanied with Satyajit (his commander-in-chief)

42. Rushed towards him with speed, as Indra did towards (the Danava) Samvara. Partha covered the Panchala king with a thick shower of arrows.

43. Thereupon arose a great uproar among the Panchala-host like the roar of a great lion when springing on the leader of a herd of elephants.

44. Seeing Aryuna rush towards the Panchala-king for slaying him, greatly powerful Satyajit attacked him.

45. The two heroes (Aryuna and the Panchala-king) rushed upon each other like Indra upon Virochana; and they broke each other's ranks.

46. Thereupon Partha pierced Satyajit with ten keen arrows: at which feat the spectators were all amazed.

47—48. Thereupon the Panchala (Satyajit) covered Partha with one hundred arrows. That great car-warrior Aryuna rubbed his bow-string in order to increase the force and velocity of his arrows. Then covering the enemy with a shower of arrows, he cut off the bow of Satyajit and rushed upon the king (Drupada).

49. But Satyajit immediately took up another bow, and he soon pierced with arrows Partha, with his chariot, charioteer and horses.

50—51. Thus being assailed, the hero Partha did not forgive the Panchala (Satyajit). In order to kill him soon, he (Aryuna) pierced with a number of arrows (his enemy's) horses, flags, bow, clenched fist, charioteer and the attendant at his back. Seeing his bow repeatedly cut down,

52. And his horses slain as often, he (Satyajit) desisted from the fight. Seeing Satyajit thus desisted from the fight,

53. The king (Drupada) attacked the Pandava (Aryuna) with great speed. Then that foremost of victorious heroes, Aryuna, faught a wonderful battle.

54. Cutting off his bow and felling his flag-staff on the ground, he pierced his enemy's horses and charioteer with five arrows.

55. Thereupon that son of Kunti (Aryuna), throwing aside his bow and taking off his quiver, took up a scimitar and sent forth a leonine shout.

56. He suddenly leaped from his chariot and fell on that of the Panchala-king. Dhananjaya (Aryuna) stood fearlessly on the chariot of the Panchala-king,

57. He siezed him (Drupada) as Garuda seizes a huge snake after agitating the waters of the deep sea. Thereupon all the Panchalas ran away in all directions.

58. Showing the prowess of arms to all the hosts, Dhananjaya (Aryuna), sending forth a leonine shout, came out (of the Panchala ranks).

59. Seeing him return (with his captive), the princes laid waste the capital of the illustrious Drupada.

Aryuna said :—

60. This best of kings Drupada is a relative of the Kuru heroes. Therefore, O Bhima, do not kill his soldiers. Let us only give our preceptor's remuneration.

Vaishampayana said :—

61. O king thus prevented by Aryuna, the greatly strong Bhima, though unsatiated with the battle, refrained from the act of slaughter.

62. O best of the Bharata race, thus seizing Jagmasena Drupada in the battle with his ministers, they offered him to Drona.

63. (Seeing the king) humiliated and deprived of wealth and brought under his complete control, Drona remembered his former hostility towards him, and he thus spoke to him,

64. "Your kingdom and your capital have been laid waste by me. Receiving your life at my hand, do you desire to revive our old friendship?"

65. Having said this, he smiled a little and again said, "O hero, do not fear for your life. We are Brahmanas that are ever-forgiving.

66. O best of Kshatryas, from that day when in your boyhood you played with me in the hermitage, my love and affection for you have grown up.

67. O king, I ask for your friendship again. O king, I grant you as a boon half of your kingdom.

68. O Jagmasena, how can one be a friend of a king who is not a king? And therefore I retain half of your kingdom.

69. You become the king of the territory lying on the southern side of the Bhagirathi, and I become that of the northern side. O Panchala, if it pleases you, know me henceforth as your friend."

Drupada said :—

70. O Brahmana, this is not (at all) wonderful to the men of noble soul and great prowess. I am pleased with you, and I desire to give you everlasting pleasure.

Vaishampayana said :—

71. O descendant of Bharata, having been thus addressed, Drona released him (Drupada); and cheerfully performing the usual offices of regard, he bestowed upon him the half of the kingdom.

72. (Receiving the territory named) Makandi with many towns and cities, situated on the banks of the Ganges, Drupada lived in the best of cities, called Kamilya.

73. After his defeat by Drona, he (Drupada) also ruled over the southern Panchala up to the banks of the Sarmanawati river.

74. He was well convinced that he could not defeat Drona by Kshatrya might alone, —he being very much inferior to him in Brahma (spiritual) power.

75. He therefore wandered over the world to find the means of obtaining a son (who could defeat Drona). (Meanwhile) Drona lived at Ahichatra,

76. Which was full of towns and cities, and which was bestowed upon him by Partha after defeating the hero (Drupada).

Thus ends the hundred and fortieth chapter, the chastisement of Drupada, in the Sambhava of the Adi Parva.

CHAPTER CXLI.

(SAMBHAVA PARVA)—*Continued.*

Vaishampayana said :—

1. O king, after the expiration of a year (from this), the son of Pandu, Yudhisthira, was installed as the heir-apparent,

2. For he was noted for his firmness, fortitude, patience, benevolence, frankness and unswerving honesty of heart.

3. Thereupon, within a very short time, the son of Kunti, Yudhisthira, overshadowed the deeds of his father by his good behaviour, manners, and close application to business.

4. The Pandava Vrikodara began to receive lessons from Sankarsana (Balarama) in sword-fight, club-fight and car-fight.

5. At the end of his education (in arms), he became in strength equal to Dumutsena. He remained in harmony with his brothers, becoming great in prowess.

6—7. Aryuna became famous for the firmness of his grasp (of weapons), for his lightness of motion, his pricision of aim and his proficiency in *Kshura*, *Naracha*, *Valla*, *Vipatha* and other straight, crooked and heavy weapons. And Drona said that there was none in the world who was equal to Vivatsa (Aryuna) in lightness of hand and in general proficiency.

8. Thereupon (one day) Drona thus spoke to Gudakesha (Aryuna) before the assembly of Kauravas. In the time of yore Agasta had a disciple in the science of arms,

9—10. Who was known as Agnivisha. He was my preceptor and I was his disciple. O descendant of Bharata, I obtained from him by asceticism a weapon, known by the name of Brahmasira, which can never be futile and which is like thunder itself and capable of consuming the whole earth. That weapon from what I have done may now descend from disciple to disciple.

11. Giving it to me, my preceptor said, "O son of Varadwaja, do not hurl this weapon against any human being and against one who possesses but little energy."

12. O hero, (Aryuna), you have obtained that celestial weapon (from me); none else deserves it. But O Vishampata, obey the command of that best of Rishis (Agnivisha).

13. Now give your preceptor's Dakshina before all your relatives and cousins. Falguni (Aryuna) promised to the preceptor "To give (the Dakshina)."

14. Drona said, "O sinless one, you must fight with me when I fight with you."

That best of Kurus promised this also to Drona.

15. Touching his feet, he went away northwards. There arose a great shout covering the whole earth, bounded by the belt of sea.

16—21. (It was) "There was no bowman in the whole world equal to Aryuna." Pandava Dhananjaya became proficient in club-fight, sword-fight, car-fight and bow-fight; Sahadeva, . obtaining the whole science of morality and duties from the lord of all science Drona, remained obedient to his brothers. Nakula, the favourite of his brothers, taught by Drona, became known as a skilful warrior and a car-warrior. Aryuna and the other Pandava princes became so powerful that they killed in battle the great Sauvira who had performed a sacrifice extending for three years, (remaining) undaunted by the attacks of the Gandharvas. The Yavana king, whom the powerful Pandu could not bring under subjection, was (also) brought by Aryuna under control. The greatly powerful and ever showing disregard for the Kurus,

22—23. The king, named Vipala of the Sauvaras was slain by the intelligent Partha. Aryuna also subjugated by means of his arrows king Sumitra of Sauvira, also known as Dattamitra, who always sought for an encounter with him. The third of the Pandava princes, assisted by Bhima, on only one single car, subjugated all the kings of the East backed by ten thousand cars.

24. In the same way Dhananjaya conquered on a single car the whole of the South;

25. And he sent immense booty to the kingdom of the Kurus. Thus did the foremost of men, the illustrious Pandavas,

26. Conquering the kingdoms of others, extended their own kingdom in the time of yore. Seeing the great prowess and strength of these mighty bow-men,

27. King Dhritarastra's mind became suddenly poisoned against the Pandavas. From that day that king became filled with so much anxiety that he could not sleep.

Thus ends the hundred and forty-first chapter, the pensiveness of Dhritarastra, in the Samvaba of the Adi Parva

CHAPTER CXLII.

(SAMBHAVA PARVA)—*Continued.*

Vaishampayana said:—

1. Hearing that the heroic sons of Pandu were endued with great energy and prowess, the king Dhritarastra became very miserable with anxiety.

2. Thereupon summoning that best of ministers, Kanika, learned in politics and expert in counsels, Dhritarastra said:—

Dhritarastra said:—

3. O best of Brahmanas, the Pandavas are daily over-shadowing the earth. I am very jealous of them. Should I have peace or war with them? O Kanika, advise me truly; I shall do your bidding.

Vaishampayana said:—

4. That best of Brahmanas freely answered him in these pointed words, well-agreeing with the import of politics.

Kanika said:—

5. O sinless king, listen to me as I answer. O best of the Kurus, you should not be angry with me on hearing what I say.

6. Kings should ever be ready with upraised sceptor (to rule), and they should ever extend their prowess. Carefully avoiding all faults of theirs, they should ceaselessly watch for the faults of others.

7. If the king is ever ready with his uplifted sceptor, every one fears him. Therefore he should ever have recourse to his sceptor (chastisement) in all he does.

8. He should so act as others (his enemies) may not find any fault in him. But he should see the faults (defects) of others. He should keep his resources concealed as does a tortoise his members of body.

9. Having begun a particular act, he should ever completely accomplish it. A thorn, if not wholly extracted, produces a fostering sore

10-11. The killing of a harmful foe is always praiseworthy. If he be powerful, if he be escaping, if he be a great warrior, one should watch for the hour of his disaster, and then kill him without any scruple. O son, if the enemy be weak, still he should not be scorned. A spark of fire can consume a forest if it can spread from object to object.

12. They (kings) should sometimes feign deafness and blindness; for if they are incapable of chastising, they should pretend not to notice the faults. They should then consider their bows as made of straw, but they should be as watchful as a herd of deer sleeping (in the woods).

13. When your enemy will be in your hands, destroy him by any means, open or

secret. Do not show him any mercy, though he seeks your protection.

14. An old enemy should be killed even by winning him over by wealth. Thus you must be free of anxiety, for there is no fear from a dead man.

15. Destroy all the three, five and seven resources of the enemy; you must destroy them (enemies) by completely uprooting them.

16. Then you should destroy their allies and partizans. If the root (principal) is destroyed, they (allies) can never exist.

17. If the root of the lord of the forest (tree) is uprooted, its branches and twigs can never exist as before. Carefully concealing your own weakness and watching those of your enimies,

18. O king, you should rule over your kingdom, ever being very watchful. By maintaining the perpetual fire, by sacrifices, by brown clothes, by matted locks and skin cloth,

19—20. You should first gain the confidence of men (your enemies); and then you should spring upon them like a wolf. It is said that in earning wealth, hypocrisy is a cheap means. As a hooked staff is used to bend down a bough of a tree to pluck the ripe fruits, so this method should be adopted in destroying one's own enemies.

21. Carry your enemy on your shoulder till the time comes when you can throw him down and break him into pieces as a earthen vessel is broken being thrown on stones.

22. An enemy should never be allowed to escape, even if he piteously addresses you. You ought not to show him any mercy; he must be slain at once.

23. Enemies should be destroyed by the arts of conciliation, or the expenditure of money, or by producing disunion amongst his allies, or by the employment of every means in your power.

Dhritarastra said:—

24. Tell me in detail how can a foe be destroyed by the arts of conciliation, or the expenditure of money or by producing disunion or by the employment of force.

Kanika said:—

25. O king, hear what happened in the days of yore. O great king, there dwelt in the forest a jackal well-acquainted with the science of politics.

26. The jackal was wise and mindful of his own interst. He lived in the company of four friends, namely a tiger, a wolf, a mouse and a mongoose.

27. They saw in the woods a strong deer, the leader of a herd, whom however they could not seize for his fleetness and strength. Thereupon they held a consultation.

The Jackal said:—

28. O tiger, you have made many attempts to seize this deer, but your efforts were in vain, for this deer is young, fleet and intelligent.

29. Let the mouse go and eat into its feet when it is asleep. When his feet will be thus eaten, let the tiger go and seize it.

30. Then we shall all eat it with a delightful heart.

Kanika said:—

Hearing these words of the jackal, they carefully did what he said.

31. The feet of the deer being eaten up by the mouse, he was killed by the tiger. The jackal said, "Blessed be you! Go and perform your ablutions. I shall look after it (the deer)"

32. Hearing what the jackal said, they all went to a river. The jackal waited there, deeply meditating what he should do (next).

33. The greatly strong tiger came first after his bath, and saw the jackal sitting in a pensive mind.

The tiger said:—

34. O greatly wise one, what are you pondering over? You are the foremost of all intelligent persons. Let us enjoy ourselves (now) by feasting on this carcass.

The jackal said:—

35. O mighty-armed one, hear what the mouse has said. (He said) "Fie on the strength of the king of beasts (tiger). The deer has been killed by me;

36. He will gratify his hunger to-day by the might of my arms." When he has thus boasted, I, for my part, do not wish to touch this food.

The Tiger said:—

37. If the mouse has really said this, my sense is awakened. I shall from this day kill with the might of my own arms the beasts of the forest and feast on their flesh.

Kanika said:—

Having said this he went away into the forest.

38. At this time the mouse came there. Seeing him come, the jackal thus spoke to him.

The Jackal said:—

39. Blessed be you, O mouse. Listen to what the mongoose has said. (He said) "The flesh of this deer is poisoned (by the touch of the tiger). I shall not eat it.

40. If you give me permission I shall eat the mouse."

Kanika said:—

Having heard this, the mouse became alarmed, and he quickly entered his hole.

41. O king, then after his bath came there the wolf. On his coming, the jackal spoke to him thus.

The Jackal said:—

42. The king of the beasts (tiger) has become angry with you. No good will come to you. He will be soon here with his wife. Do now as you please.

Kanika said:—

43. The wolf, ever fond of animal food, fled contracting his body into the smallest dimensions; and thus was he got rid of by the jackal.

44. At this time the mongoose came. O great king, the jackal thus spoke to the mongoose in the forest.

The Jackal said:—

45. I have defeated others with the might of my arms, and they have already fled away. Fight with me first, and then eat this flesh as you please.

The Mongoose said:—

46. When the king of the beasts (tiger) the wolf, and the intelligent mouse have all been defeated by you,—heroes as they are, you seem to be a greater hero than they. I do not desire (therefore) to fight with you.

Kanika said:—

Saying this he went away.

47. When thus they all went away, the jackal was much pleased in his heart for the success of his policy, and he alone ate the flesh(of that deer).

48—49. If kings act in this way, they can always be happy. Thus should the timid, by exciting their fears, the courageous by the arts of conciliation, the covetuous by gift of wealth and the inferiors and the equals by the exhibition of prowess, be brought into subjugation. O king, besides what I have said, listen to something else that I say.

50. If your son, friend, brother and father, or even your preceptor, become your enemy, if you desire prosperity, you should

51. Destroy him by curses, by incantations, by gift of wealth, by poison or by deception. He should never be neglected out of scorn.

52—53. If both the parties be equal and success uncertain, then he who acts with diligence grows in prosperity. If the preceptor himself be vain, ignorant of what should be done and what should be left undone and vicious in his ways, even he should be chastised. If you are angry, show yourself as if you are not so, speaking then with even smiles.

54. O descendant of Bharata, never reprove any one with indications of anger. Speak soft words before you hit (your enemy), (speak soft words) even when you are hitting (your enemy).

55. After hitting (your enemy), pity the victim, and grieve for him, and even shed tears. Securing confidence (of the enemy) by conciliation, by gift of wealth and by long kind behaviour,

56. You must destroy him if he does not walk aright. The gratly sinful men live as if they are very virtuous

57. He conceals his sins, as black clouds cover the mountains. You should burn the house of those that should be killed by you.

58—59. You should never permit beggars, atheists and thieves to live in your kingdom. By a sudden sally or pitched battle, by poison, by gift of wealth, or by any means, you must destroy your enemy. You can act with the greatest cruelty. You should make your teeth sharp (enough) to bite with fatal effect. You must destroy him so effectually that he may not again raise up his head. You should always fear even those from whom you have no fear.

60. If you do not fear a man, by him your root may be destroyed (your ruin may come). You should never trust the faithless, nor should you trust too much those that are faithful.

61. If fear (enmity) is engendered in a man whom you trust, your root may be destroyed (your total ruin may come). The spies should be first carefully tested of their fidelity, and then they should be appointed in your own (kingdom) or in (the kingdom of others).

62. The spies in the kingdoms of others should be scoundrels, and persons in the garbs of ascetics. They should be (placed)

in gardens, in places of amusements, in temples,

63. In drinking-halls, in streets and with all the *Thirthas* (state officials), in places of sacrifice, near wells, on mountains, in forests,

64. In all places where people congregate, and on rivers. They should move about in these places; they should be humble in speech, but their hearts must be as sharp as the razors.

65—67. When you are engaged in doing a very cruel and terrible act, you should talk with smiles on your lips. If you desire for prosperity, you must (adopt these acts, namely) fold your hands, be humble, take oath, use conciliation, worship the feet of others by lowering your head, and inspire hope. A man of policy should be like a tree decked with flowers but bearing no fruits. If there be any fruit, it must be inaccessible and at a great height. If ripe, they must look raw. Such a man never fades *Tribarga*, (Dharma, Artha and Kama) has three evils knit together (with three good),

68. Extracting the good from it, the evil should be avoided. He who practices virtue has also two diseases, (evils to cope with).

69—70. (Namely,) the want of wealth and the neglect of pleasure. Those in pursuit of pleasure are made unhappy for the neglect of the two others. And those who pursue pleasure suffer for the want of virtue and wealth. Therefore you should pursue virtue, wealth and pleasure in such a way that you may not have to suffer in any way. With humilition and attention, without jealousy and solicitations, you should in all sincerity consult with Brahmanas in accomplishing your purpose. When you are fallen, you should raise yourself by any means, either gentle or violent.

71. When you have raised yourself, you should practise virtue. The man who has never met with any calamity can never have prosperity.

72. This is seen in the life of one who has passed through calamities. He who is afflicted with sorrow should be consoled by the recitation of old history.

73. The ignorant (should be consoled) by the hope of future prosperity and the learned by pleasing offices. He who quietly reposes after concluding a treaty with an enemy, considering himself crowned with success,

74. Is like a person who awakes after having fallen down from the top of a tree where he slept. Counsel should be kept concealed without the fear of calumny.

75—77. And while seeing every thing with the eyes of his spies, he should conceat his own thoughts before the spies of others Like a fisherman who becomes rich by catching and killing fish, a king grows prosperous by tearing the vitals of his enemy and by doing some violent acts. The strength of your enemy as represented by his force should always be completely destroyed, by ploughing it up, by mowing it down or by afflicting it with disease, starvation and want of drink. A person in want never goes to a person in affluence. When your purpose has been fulfilled, you need not go to the man whom you have hitherto looked to for its accomplishment.

78—79. Therefore, when you do a thing, do it completely, leaving nothing to be done. He who desires prosperity, should diligently exert to seek for allies and means in order to conduct his war. He should act in such a way that both friends and foes may not know his intention before the commencement of the act.

80. Let them know it when the act has been commenced or ended. As long as danger does not come, so long only should you look as if you are afraid.

81—82. Seeing the danger already come, you should grapple it courageously. The man, who trusts his fenemy who is already under his control, invites his own death as a mule by her conception. You should consider the future acts as already arrived,

83. Else on account of the loss of reason, you may overlook an important point (in accomplishing the act). He who desires prosperity, should always exert himself with energy and prudence,

84. Adopting his measures (suited) to time and place, destiny and Dharma, Artha and Kama. It is well known that time and place produce the greatest good.

85. If an enemy is despised and overlooked, he may soon grow like a palm tree extending its roots, or like a spark of fire in the deep forest that may soon flame up to a great conflagration.

86. As a small fire, if fed with fagots, soon becomes capable of consuming all, so a man, who increases his power by making alliances, soon becomes capable of vanquishing even the strongest foe.

87. The hope, that you give to your enemy, should be long deferred to be fulfilled. When the time comes for fulfilling it, invent some pretext to defer it still. Let the pretext appear as founded on some reason, and let that reason (also) appear as founded on some other reason.

88. Unpitying and sharp, concealed in their leathern cases, striking when opportunity comes, sweeping of all hair, kings should resemble razors in the matter of destroying their enemy.

89. O supporter of the Kuru dignity, act with the Pandavas and others as polity dictates, and (act) in such a way that you may not have to repent in future.

90. I have not the least doubt that you are endued with every blessing and good fortune, O king, therefore, protect yourself from the sons of Pandu.

91. O king, the sons of Pandu are stronger than their cousins (your sons). O chastiser of foes, I tell you plainly what you ought to do.

92. O king, hear it with your sons, and hearing it exert yourself. O king, act in such a way that you may not have any fear from the sons of Pandu. Adopt such measures in acordance with statesmanship, that you may not have to repent in future.

Vaishampayana said :—

93. Having said this Kanika went away to his house and the descendant of Kuru Dhritarastra became pensive and sad.

Thus ends the hundred and forty-second chapter, the counsel of Kanika, in the Sambhava of the Adi Parva.

CHAPTER CXLIII.

(JATUGRIHA PARVA.)

Vaishampayana said :—

1. Thereupon after consulting with one another the son of Suvala (Sakuni) king Duryodhana, Dushashana and Karna formed an evil conspiracy.

2. They resolved with the sanction of the descendant of Kuru the king Dhritarasta to burn to death Kunti with her sons.

3. The wise and learned Vidura, capable of reading the heart (of men) by external signs, came to know from their demeanours the intention of those wicked-minded men.

4. Thereupon, the sinless Vidura, whose soul was enlightened with true knowledge and who was ever devoted to the good of the Pandavas, resolved that Kunti should escape with her sons.

5. Thereupon he procured a boat with machinery and flags, and which was strong enough to withstand wind and waves. He then spoke to Kunti thus.

Vidura said :—

6. This Dhritarastra is born to destroy the fame and offspring of our (Kuru) race. Being wicked-minded, he is going to cast off eternal virtue.

7. O amiable lady, I have kept ready in the river a boat, capable of withstanding both wind and waves. By it escape with your sons from the net of death.

Vaishampayana said :—

8. O best of the Bharata race, having heard this, Kunti became deeply grieved. She then with her sons got into the boat and went over the Ganges.

9. Then leaving the boat according to the advice of Vidura, the Pandavas entered a forest taking the wealth that was given to them.

10. For some reasons a Nishada woman came to the house of lac and though (she was) innocent, she was burnt to death with her five sons.

11. The worst of Mlechas, the sinful Purochana, was also burnt to death. Thus were deceived the sons of Dhritarastra with their counsellors.

12. Thus also were the illustrious sons of Kunti with their mother saved by the advice of Vidura; but the people did not know that they were alive.

13. Thereupon the citizens of Varanavata, seeing the house of lac burnt down, became exceedingly grieved.

14. They sent messenger to the king to tell him all that had happened, and they said, "Your great end has been acheived, you have burnt to death the Pandavas.

15. O descendant of Kuru, your desire is (now) fulfilled; enjoy the kingdom with your sons." Having heard this, Dhritarastra with his sons expressed their sorrow.

16. He performed the last rites of the Pandavas with his friends and relatives, with Khattwa (Vidura) and that foremost of the Kurus, Bhisma.

Janamejaya said :—

17. O best of the twice-born, I desire to hear in detail the account of the burning of the house of lac and the escape of the Pandavas.

18. That was a cruel act of theirs, acting under the counsel of the wicked. Recite the history to me,—all as it happened. I am full of great curiosity.

Vaishampayana said :—

19. O chastiser of foes, O king, listen to me. I shall describe to you the burning of

the lac-house and the escape of the Pandavas.

20. Seeing Bhimasena exceedingly strong and Dhananjaya (Aryuna) highly accomplished, Duryodhana became pensive and sad.

21. Thereupon the son of the sun, Karna, and the son of Suvala, Sakuni, tried by various means to cause the death of the Pandavas.

22. The Pandavas, however, counteracted them one after the other as they were made, and in obedience to the counsel of Vidura, they never talked it afterwards.

23. O descendant of Bharata, seeing the sons of Pandu, endued with all accomplishments, the citizens began to speak of their accomplishments in every place of resort.

24. Assembling in court-yards and in other places of meeting, they talked of the eldest son of Pandu as the person fit for governing the kingdom.

25. (They said), "The King Dhritarastra, though possessed of the eye of knowledge, did not obtain the kingdom, because he was blind. How can he be king (now)?

26. And the son of Santanu, Bhisma, is of rigid vows and devoted to truth; having relinquished the kingdom before, he will never accept it now.

27. We shall therefore with all proper ceremonies, install the eldest Pandava (Yudhisthira) endued with youth, accomplished in battle, versed in the Vedas, and is truthful and kind.

28. Worshipping the son of Santanu, Bhisma, and virtuous Dhritarastra, he (Yudhisthira) will certainly maintain Bhisma and Dhritarastra with all his sons."

29. The wicked-minded Duryodhana, hearing these words of the men attached towards Yudhisthira, was exceedingly grieved.

30. The wicked-minded man was much afflicted, and he could not bear their words. Being inflamed with jealousy, he went to Dhritarastra.

31. Finding him alone, he duly saluted him with reverence, and having been distressed by the partiality of the citizens (towards Yudhisthira), he spoke thus :—

Duryodhana said :—

32. O father, I have heard (the citizens) uttering words of ill-omen. Passing you and Bhisma by, they desire the son of Pandu to be their king.

33. Bhisma will give his consent to this, for he will not desire to rule the kingdom. It seems the citizens are desiring to inflict a great injury on us.

34. Pandu formerly obtained the ancestral kingdom by virtue of his own accomplishments. Because you were blind, you did not get the kingdom, though you have every accomplishment to obtain it.

35. If the son of Pandu now obtains the kingdom as his inheritance from Pandu, then his son will obtain it after him; that son's son also and so on,—it will thus for ever descend on Pandu's line.

36. We shall then with all our sons be excluded from the royal line. O lord of the world, we shall be disregarded and hated by all the people.

37. Becoming dependants on others for our food, we shall suffer perpetual distress, O king, therefore, adopt such counsel that is consonant with statesmanship.

38. O king, however the people might be unfavourable towards us if you had obtained the kingdom before, we would have certainly succeeded to it.

Thus ends the hundred and forty-third chapter, the jealousy of Duryodhana, in the Jatugriha of the Adi Parva.

CHAPTER CXLIV.

(JATUGRIHA)—

Vaishampayana said :—

1. Having heard these words of his son and also all that Kanika had said, the king possessed of the eye of knowledge,

2. Dhritarastra became afflicted with sorrow and his mind was full of misgivings. Then Duryodhana, Karna, the son of Suvala Sakuni,

3. Dushashana, these four held a consultation together. Then Duryodhana spoke thus to the king Dhritarastra,

4. "Send the Pandavas by some contrivance to the city of Baranavata. Then we will have no fear of them."

5. Dhritarastra having heard these words of his son, reflected for a moment and then spoke to Duryodhana thus,

6. "Pandu was ever devoted to virtue; he always behaved dutifully towards all his relatives but particularly towards me.

7. He cared not for food or dress or the enjoyments of the world, he was devoted to me and gave me every thing even the kingdom.

His son (Yudhisthira) is as much devoted to virtue as he was; he is possessed of every accomplishment; he is illustrious; he is the favourite of the people.

9. How can we exile him by force from the kingdom of his fore-fathers,—specially as he possesses allies?

10. The counsellors and the soldiers, and their sons, and grandsons, all were specially cherished and maintained by Pandu.

11. They being thus formerly benefitted by Pandu, O son, why should not the people of the city kill us all with our relatives and friends for the sake of Yudhisthira?

Duryodhana said:—

12—13. O father, what you say is perfectly true. (But) on account of the evil that is likely in store for us in the future, we think we must conciliate the people by bestowing wealth and honours. Thus they would surely side with us for this proof of our power. O king, the ministers and the treasury are now under our control,

14. Therefore, you should banish the Pandavas to the city of Varanavata by some gentle means.

15. O king, when I shall be installed as king, then, O descendant of Bharata, Kunti with her son may again come back.

Dhritarastra said:—

16. O Duryodhana, this is the very thought that exists in my mind, but from its sinfulness, I could not give it out.

17. Neither Bhisma, nor Drona, nor Kattwa (Vidura), nor Goutama, (Kripa) will ever sanction the banishment of the sons of Kunti.

18. O son, in their eyes we (Kurus) and the Pandavas are equal. Those wise and virtuous men will make no difference between us.

19. O son, (if we do this), why should we not deserve death at the hands of the Kurus and of those illustrious men (Bhisma and others),—nay of the whole world?

Duryodhana said:—

20. Bhisma is always neutral; the son of Drona (Ashwathama) is in my side. There is no doubt Drona will also be in that side in which his son will be.

21. The son of Saradwatta, Kripa, will surely be on the side in which these two will be. He will never abandon Drona and his nephew (sister's son, Ashwathama).

22. Kattwa (Vidura) is dependant on us for his livelihood, although he is covertly on the side of the enemy (the Pandavas). He alone can do us no harm, (even) if he sides the Pandavas.

23. (Therefore) without any fear, exile the sons of Pandu with their mother to Varanavata. Take such steps as they may go there this very day.

24. Extinguish by this act the grief that consumes me like a fire, that robs me of my sleep and that pierces my heart like a terrible dart.

Thus ends the hundred and forty-fourth chaptar, the consultation of Duryodhana, in the Jatugriha of the Adi Parva.

CHAPTER CXLV.

(JATUGRIHA).

Vaishampayana said:—

1. Thereupon King Duryodhana with his brothers began slowly to win over the people to his side by bestowing on them wealth and honours.

2. One day in the (royal) Court, some clever ministers, as instructed by Dhritarastra, described the city of Varanavata as a (most) charming place.

3. (They said), "The festival of Pashupati (Siva) has begun in the city of Varanavata, and the concourse of people there is now great.

4. The procession is the most grand in the world; and all gems and jewels (now) there delight the heart." Thus did they (counsellors) under instruction from Dhritarastra, speak (of the city).

5. O king, while they were speaking of the charming city of Varanavata, the Pandavas desired in their mind to go there.

6. When the king Dhritarastra knew that their (Pandavas') curiousity had been awakened, then the son of Ambika, (Dhritarastra) spoke thus to the Pandavas.

Dhritarastra said:—

7. My men tell me daily again and again that the city of Varanavata is the most charming in the world.

8. O sons, if you desire to see the festival of Varanavata, go (there) with your friends and followers, and enjoy yourselves like the celestials.

9. Bestow gems and jewels on all the Brahmanas and the musicians (there). Sport there as the effulgent celestials.

10. Enjoy there for sometime as much happiness as you like at pleasure, and then return to Hastinapur.

Vaishampayana said :—

11. Yudhisthira, understanding the motives of Dhritarastra and knowing himself weak and friendless, said, "Be it so."

12—14. Then addressing the son of Santanu, Bhisma, the wise Vidura, Drona, Valhika, the Kaurava Somadatta, Kripa, Ashwathama, Bhurisrava, and other respected counsellors, Brahmanas, ascetics, priests, citizens, and the illustrious Gandhari, Yudhisthira slowly and humbly spoke thus.

Yudhisthira said :—

15. We go with our friends and followers to the charming and populous city of Varanavata at the command of Dhritarastra.

16. Give us cheerfully your benedictions, so that, acquiring prosperity with it, we may not be touched by sin.

Vaishampayana said :—

17. Having been thus addressed by the son of Pandu, all the Kauravas cheerfully pronounced blessings on them, saying,

18. "O sons of Pandu, let all the elements bless you on your way and let not the slightest evil befall you."

19. Having performed propitiatory rites for obtaining the kingdom and making all other preparations, the princes (the Pandavas) started for Varanavata.

Thus ends the hundred and forty-fifth chapter, the departure for Varanavata, in the Jatugriha of the Adi Parva.

CHAPTER CXLVI.

(JATUGRIHA PARVA)—*Continued.*

Vaishampayana said :—

1. O descendant of Bharata, when the king thus addressed the sons of Pandu, the wicked-minded Duryodhana became exceedingly happy.

2. O best of the Bharata race, he summoned in private, Purochana and taking up his right hand, he thus spke to that counsellor.

Duryodhana said :—

3. O Purochana, this world, full of wealth, is mine. It is equally yours with me. (Therefore), you should protect it.

4. I have no other more trustworthy supporter and counsellor than you with whom I can consult.

5. O sire, keep my counsel (a secret), and destroy my enemy by some clever device. Accomplish, what I ask you to do.

6. The Pandavas have been sent by Dhritarastra to Varanavata. They will sport there in the festival at the command of Dhritarastra.

7. Do that by which you can reach Varanavata this very day on a car drawn by swift asses.

8. Going there, erect a quandrangle palace at the outskrits of the city, (which should be) rich in materials and furniture. Guard it (also) well.

9. Use in it (in erecting that house,) hemp, resin, and all other inflammable materials that are procurable.

10. Mixing a little earth with *Ghee*, oil, fat and a large quantity of lac, plaster the wall with it.

11. Place carefully all over that house hemp, oil, *Ghee* lac and wood

12. In such a way that the Pandavas and other men may not even with scrutiny see them, or conclude that it is made of inflammable materials.

13. Erecting such a house and worshipping the Pandavas with great reverence, make them live in it with Kunti and all their friends.

14. Place there for the Pandavas seats, conveyances and beds of best workmanship, as ordered by my father.

15. Manage all this in a way so that none in the city of Varanavata may know it, till the end we have in view is accomplished.

16. Knowing that they are sleeping in that house in confidence and without fear, set fire to it, beginning from the gate.

17. The people will think that they have been burnt to death in that burning house; and therefore none will be able to blame us for the death of the Pandavas.

Vaishampayana said :—

18. Purochana promised to that Kaurava (Duryodhana) to carry out all by saying, "Be it so;" and he then went (away) on a swift car drawn by asses.

19. O king, ever obedient to Duryodhana, he went without loss of time. Purochana did all that the prince said, (asked him to do.)

Thus ends the hundred and forty-sixth chapter, the instructions to Purochana, in the Jatugriha of the Adi Parva.

CHAPTER CXLVII.

(JATUGRIHA PARVA)—*Continued.*

Vaishampayana said :—

1—2. The Pandavas got on their cars yoked with fine horses having the speed like that of the wind. When ascending (the car), they touched in grief the feet of Bhisma, of the king Dhritarastra, of the high souled Drona, Kripa and Vidura and of all the other old men.

3. Thus duly saluting all the elders of the Kuru race, embracing the equals, being saluted by even the boys,

4. Taking leave of all the mothers (elderly ladies), walking round them respectfully, and bidding farewell to all the citizens, they (the Pandavas)started for Varanavata.

5. The greatly intelligent Vidura and other best of the Kurus, and also the citizens followed these best of men (for some distance) in sorrow.

6. Seeing the sons of Pandu afflicted with sorrow and in grief, some of the men of the city spoke thus,

7. "The king (Dhritarastra) sees not things with an equal eye. He is always wicked-minded. The Kuru Dhritarastra does not cast his eye on virtue.

8. The Pandava (Yudhisthira), the best of all strong men Bhima, or Dhananjaya (Aryuna) will never commit the sin of rebellion.

9. What these illustrious (princes) would do, the two sons of Madri will also do. They have inherited the kingdom from their father, but Dhritarastra can not bear them.

10. How could Bhisma sanction such an act of great sin? How could he sanction their exile to that wretched city?

11. The son of Santanu, Vichitravirja, and the descendant of Kuru, the royal sage Pandu, were to us like our fathers.

12. Now that best of men (Pandu), having gone to heaven, Dhritarastra can not bear these princes, his sons.

13. We can not sanction this. Therefore leaving this excellent city and our houses, we shall go to the place where Yudhisthira is going."

14. The king of virtue, Yudhisthira, reflected for some time, and then addressed in sorrow the citizens who were talking thus in grief,

15. "The king of the world (Dhritarastra) is our father, (he is) worthy of our regard, (he is) our preceptor and our superior. It is our duty to accomplish with auspicious mind whatever he commands.

16. You are our friends; walking round us and making us happy with your blessings, return to your homes.

17. When the time comes for anything to be done for us by you, then accomplish all that is agreeable and beneficial to us."

18. Having been thus addressed, the citizens walked round the Pandavas and offered them their blessings. They then returned to the city.

19. When the citizens had left (the Pandavas), Vidura, learned in all the precepts of virtue, thus spoke to the eldest Pandava in order to warn him (of his danger.)

20. The learned man (Vidura) conversant with the (Mlecha) Jargon, spoke thus to the learned man (Yudhisthira), also conversant with the (Mlecha) jargon (in that Mlecha jargon),—"He who knows the schemes of others (enemies) according to the dictates of political science, knowing it, should act in such a way as to avoid all dangers.

21. He, who knows that there are sharp weapons capable of cutting the body though not made of iron, and understands also the means of warding them off, can never be injured by the enemy.

22. He lives who protects himself by the knowledge that neither the consumer of straw and wood nor the drier of dews burns the inmates of a hole in the deep forest.

23. The blind man sees not his way, (for) the blind man has no knowledge of direction. He who has no firmness never acquires prosperity. Knowing this, keep yourself always alert.

24. The man, who takes a weapon (which is) not made of iron (and which is) given him by his enemy, can escape from fire by making his house like the hole of a jackal.

25. By travelling a man may know the ways, and by the star he can ascertain the direction. He that keeps his five (senses) under control can never be oppressed by his enemy."

26. Having been thus addressed, the king of virtue, the son of Pandu, Yudhisthira, thus replied to that foremost of learned men, the illustrious Vidura,

27. "I have understood you." Vidura, thus having instructed the Pandavas, walked round them, and bidding them farewell, returned to his house.

28. Vidura, Bhisma and citizens having gone back, Kunti came to [illegible] (Yudhisthira) and spoke thus,

29. "What Khattwa (Vidura) said to you in the midst of many people, so indistinctly as if he said nothing, and what you said similarly (in reply) is not understood by us.

30. If it is not improper for us to know it, I desire to hear all that passed between you and him."

Yudhisthira said :—

31. The virtuous Vidura said to me that I must know that the house (at Varanavata) is made of inflammable materials. (He further said) the way of escape will also be known to you."

32. He told me, "The man who is self-controlled wins (the sovereignty) of the whole world." I replied to Vidura, "I have understood you."

Vaishampayana said :—

33. The Pandavas started for Varanavata on the eighth day of the month of Falguna when the star *Rohini* was ascendant; and arriving there they saw the town and its people.

Thus ends the hundred and forty seventh chapter, the arrival at Varanavata, in the Jatugriha of the Adi Parva.

CHAPTER CXLVIII.

(JATUGRIHA)—*Continued.*

Vaishampayana said :—

1—2. Hearing that the sons of Pandu were coming, all the citizens came speedily by thousands, out of the town of Varanavata with joy, on various conveyances, taking with them all the auspicious things as directed by the *Sastras* in order to receive those best of men.

3. Coming to the sons of Kunti, the citizens of Varanavata surrounded them and blessed them by uttering the word *Joya* (victory).

4. Being thus surrounded by them, that best of men, the king of virtue, Yudhisthira, looked as effulgent as the thunderer (Indra) in the midst of the celestials.

5. Being welcomed by the citizens, and welcoming them in return, those sinless ones (the Pandavas) entered the populous and ornamented Varanavata.

6. Entering the town, O king, those heroes first went to the houses of the Brahmanas engaged in their proper duties.

7. Then those best of men went to the houses of the officials in charge of the town; then they went to the houses of the car-warriors, then to those of the Vaisyas, and then even to those of the Sudras.

8. O best of the Bharata race, thus adored by the citizens, the Pandavas went to their house with Purochana walking at the head (of the procession.)

9. Purochana gave them first class food and drink, beds and carpets and seats.

10. Being served by Purochana and adored by the citizens, they (the Pandavas,) attired in costly robes, lived there.

11. When they had lived there for ten nights, Purochana spoke to them about the house, called "Blessed," though really (it was) unblessed.

12. Thereupon those best of men, attired in (costly) garments, entered that house at the request of Purochana, as *Guhyakas* enter (those) in the Kailasha (mountain).

13. Inspecting that house, that foremost of all virtuous men, Yudhisthira, said to Bhimasena that the house was made of inflammable materials.

Yudhisthira said :—

14. O chastiser of foes, from the smell of fat, and *Ghee* mixed with lac, it is evident, this house is made of inflammable materials.

15—16. By the help of trusted and well-skilled artizans, the enemies have nicely built this house with hemp, heath, straw, and bamboo, all soaked in *Ghee*. The sinful Purochana desires to burn me after inspiring me with confidence.

17. The wicked man, therefore, lives here, obedient to (the instruction of) Duryodhana. The greatly intelligent Vidura knew this danger. Therefore, O son of Pritha, he told me of it beforehand. Knowing this, that well-wisher of ours,

18. The younger brother of our father, out of affection for us, has told us about this house, so full of danger and constructed by the wretches under Duryodhana (who is) acting secretly (from behind.)

Bhima said :—

19. If this house is known to you as inflammable, then let us go to the place where we lived first.

Yudhisthira said :—

20. I think we should rather live here, seeming unsuspicious, but we must remain very cautious and keep our senses wide awake, and at the same time we must seek for some means of escape.

21. If Purochana finds from our demeanour that we have learnt his design, he may suddenly burn us to death by taking immediate steps.

22. Purochana cares very little for obloquy and sin. The wretch lives here in obedience to (the instructions) of Duryodhana.

23. If we are burnt, will grandfather Bhisma be angry? Why would he make the Kurus angry with him by showing his anger.

24. It may be that if we are burnt, our grandfather Bhisma and other best men of the Kuru race may be indignant for the sake of virtue.

25. If we fly from this place from the fear of being burnt, Duryodhana, covetuous for kingdom, will surely bring about our death by means of spies.

26—27. The wicked Duryodhana has rank, power, friends, allies and wealth, but we have none. He can certainly destroy us by adopting many means. Deceiving this wretch and that wretch also, let us live in disguise for some time.

28. Let us lead a life of hunting, wandering over the earth. We shall then be aware of all the paths that exist for escape.

29. We shall dig in all secrecy, this very day a subterranean passage in our room. If we can keep it secret from others, fire will not able to consume us.

30. Therefore we shall live here (and act in such a way) as Purochana and the citizens of Varanavata may not know what we are doing.

Thus ends the hundred and forty eighth chapter, the coloquy of Bhima and Yudhisthira, in the Jatugriha of the Adi Parva.

CHAPTER CXLIX.

(JATUGRIHA) *Continued.*

Vaishampayana said :—

1. O king, a friend of Vidura, a person well-skilled in mining, came and spoke thus to the Pandavas in private.

2. "I have been sent by Vidura; I am well-skilled in mining. Tell me what favourite works of the Pandavas I shall perform.

3. He trusts me and has said to me in private, "Go to the Pandavas and accomplish their good. What can I do for you?

4. Purochana will set fire to the door of your house on the night of the fourteenth day of the black fortnight.

5. The desire of the wicked-minded Dhritarastra's son (Duryodhana) is to burn the best of men, the Pandavas, with their mother.

6. O Pandava, something was told to you by Vidura in the Mlecha language, and you too replied in that language. I tell you this as a credential." Yudhisthira, the truthful son of Kunti, thus spoke to him.

Yudhisthira said :—

7—8. O amiable one, I now know you as a dear and trusted friend of Vidura, true and ever devoted to him. There is no necessity (of ours) which that learned man (Vidura) does not know.

9. As you are his, so you are ours. Do not make any difference between him and us. We are as much yours as his. Protect us as that learned man (Vidura) protects us.

10. I know this inflammable house was built for me by Purochana at the command of the son of Dhritarastra (Duryodhana).

11. That sinful, vicious and wicked-minded man, commanding wealth and allies, pursues us always (with his persecutions).

12. Save us with exertion from the impending conflagration. If we are burnt to death, the desire of Duryodhana will be fulfilled.

13. Here is that wicked man's well-stocked arsenal. This large house has been built abutting the high walls of the arsenal, without having any out-let.

14. This most cursed device which was made (for our destruction) was known to Vidura, and I was told of it by him.

15. The danger that Khattwa (Vidura) saw beforehand is now at our door. Save us from this without the knowledge of Purochana.

Vaishampayana said :—

16. The miner promised to do it by saying "Be it so"; and he began with care the work of excavation, and he (soon) made a subterranean passage.

17. He made that subterranean passage in the centre of the house. O descendant of Bharata, it was in a level with the floor and closed up by doors (planks).

18. For the fear of Purochana, its mouth was thus covered. He (Purochana) kept a constant watch at the gate of the house.

19. O king, they the (Pandavas) lived in the night in it with arms ready for use; and in the day they hunted from forests to forests.

20. Thus lived they very guardedly, deceiving Purochana with a show of trustfulness and contentment while in reality they were trustless and discontented.

21. The people of the city also did not know anything of these plans (of the Pandavas). Except the friend of Vidura, that good miner, none else knew any thing.

Thus ends the hundred and forty-ninth chapter, living in the lac-house, in the Jatugriha of the Adi Parva.

CHAPTER CL.

(JATUGRIHA) *Continued.*

Vaishampayana said :—

1. Having seen them living cheerfully and without suspicion for a full year, Purochana became exceedingly glad.

2. Seeing Purochana in that state of mind, the virtuous son of Kunti, Yudhisthira, thus spoke to Bhima, Aryuna and the twins (Nakula and Sahadeva).

Yudhisthira said :—

3. The cruel-hearted and sinful Purochana thinks us very trustful, and he has thus been well-deceived. I think (therefore) that the time for our escape has come.

4. Setting fire to the arsenal, burning to death and leaving six bodies here, let us escape from this place, unobserved by any.

Vaishampayana said :—

5. On the occasion of an alms-giving, Kunti fed on a certain night a large number of Brahmanas. There came also a number of ladies.

6. O descendant of Bharata, they ate and drank and enjoyed themselves as much as they pleased. And they all returned home with the permission of Madhavi (Kunti.)

7. Impelled by fate, a Nishada woman with her five sons came there with the desire of obtaining food, and she enjoyed herself there at pleasure.

8—9. She drank wine and became drunk and incapable with her sons. O king, she with her sons slept in that house more dead than alive. O king, when all the people fell asleep, a violent storm began to blow on that night.

10. Bhima then set fire to the house where Purochana was asleep; then the Pandava set fire to the door of that lac-house.

11. Then he set fire to that house in all places. When the sons of Pandu satisfied that the house had caught fire in all parts,

12. Those chastisers of foes, then speedily entered the subterranean passage with their mother. Thereupon the intense heat and the great roar of the fire

13. Awakened the people of the city; and seeing the house ablaze, they said in sorrowful face.

The citizens said :—

14. The wicked-minded (Purochana) built this house to destroy the relatives of his employer under the instructions of the Duryodhana, and he has (now) set fire to it.

15. Fie on Dhritarastra, whose understanding is so partial! He has burnt to death the heirs of Pandu, as if they were his enemies?

16. The wicked-minded, and sinful (Purochana), who has burnt those best of men (the Pandavas) innocent and unsuspicious, has himself been (also) burnt to death as fate would have it.

Vaishampayana said :—

17. Thus bewailed the citizens of Varnavata. Surrounding the house, they remained for the whole night there.

18. The Pandavas however with their sorrowful mother came out of the subterranean passage and fled unobserved in haste.

19. Those chastisers of foes, the Pandavas, on account of sleeplessness and fear, could not proceed with speed with their mother.

20. O king of kings, Bhimasena, endued with great speed and power, took upon his body his mother and all his brothers.

21—22. The greatly strong and energetic Vrikodara took his mother on his shoulder, the twins on his sides, and the two sons of Pritha, his brothers (Aryuna and Yudhisthira) on both his arms. He broke the trees by his breast and pressed the earth with his feet. He thus marched on.

Thus ends the hundred and fifty chapter, the burning of the lac-house, in the Jatugriha of the Adi Parva.

CHAPTER CLI.

(JATUGRIHA)—*Continued.*

Vaishampayana said :—

1. In the meanwhile, the learned Vidura sent to that forest a man of pure character whom he much trusted.

2. He went to the place where he was directed to go; and he saw the descendants of Kuru, the sons of Pandu, with their

mother, measuring the depth of the water of a river in the forest.

3. The design of the wicked-minded (Duryodhana) was made known by this spy to the high-souled and greatly learned Vidura.

4. Therefore that learned man was sent by Vidura, and that person showed to the sons of Pritha a boat, as swift as mind or wind,

5. With mechanism and flags, made by trusted artificers and capable of withstanding wind and waves. It was on the banks of the holy Bhagirathi.

6. He said these word to show that he was really sent (by Vidura). (He said), "O Yudhisthira, listen to what the learned (Vidura) said to you.

7. 'Neither the consumer of straw and wood, nor the drier of the dews burns the inmates of a hole in the forest. He escapes from death who protects himself.'

8. By these credentials know me to have been sent by Vidura and also to be his trusted agent. Khattwa (Vidura,) learned in the precepts of all religions, told me also,

9. O son of Kunti, that you shall surely defeat in battle Karna, Duryodhana with his brothers and Sakuni.

10. This boat is ready on the waters. It will glide pleasently on. It will surely carry you away from these regions."

11. Seeing those best of men with their mother pensive and sad, he made them get on the boat that was on the Ganges. Going with them himself, he again said :—

12. "Vidura, having smelled your heads and embracing you, has said it again and again that in commencing your auspicious journey, and going alone, you should never be careless."

13. O king, having said this, the man sent by Vidura took those heroes, those best of men, to the other side of the Ganges on his boat.

14. Having taken them over the waters and seen them all safe on the opposite bank, he uttered the word *Jaya* (Victory), and blessing them he went back to the place whence he came.

15. The illustrious Pandavas also, sending some message to the learned (Vidura,), and having crossed the Ganges, proceeded in haste and in great secrecy, being unobserved by all.

Thus ends the hundred and fifty first chapter, the crossing the Ganges, in the Jatugriha of the Adi Parva.

CHAPTER CLII.

(JATUGRIHA)—*Continued.*

Vaishampayana said :—

1. When the night had passed away a large number of the people of the city came there to see the sons of Pandu.

2. Those men extinguished the fire and saw that the house was made of lac, and that the counsellor Purochana had been burnt to death.

The citizens said :—

3. Indeed this sinful act was contrived by the wicked Duryodhana to destroy the sons of Pandu.

4. There is no doubt that the son of Dhritarastra (Duryodhana) has burnt to death the heirs of Pandu, with the full knowledge of Dhritarastra, else he would have been prevented (by his father).

5. Indeed, the son of Santanu (Bhisma,) Drona, Vidura, Kripa and other Kurus have not followed the dictates of duty.

6. Let us (now) send words to the wicked-minded Dhritarastra,—(saying), "Your great desire is fulfilled; you have burnt to death the Pandavas."

Vaishampayana said :—

7. They then began to extinguish the fire to find out the Pandavas. They saw the Nishada woman burnt to death with her five sons.

8. The miner, while removing the ashes, covered with it the hole he had dug in such a way that it remained unnoticed by all who had gone there.

9. The citizens then sent words to Dhritarastra to inform that the Pandavas along with counsellor Purochana had been burnt to death.

10. Hearing the great evil news of the death of the sons of Pandu, the king Dhritarastra bewailed in great sorrow.

Dhritarastra said :—

11. King Pandu, my illustrious brother, has (indeed) died to-day, when those heroes (the Pandavas) with their mother have been burnt to death.

12. O men, go quickly to the city of Varanavata and perform the funeral rites of those heroes and of the daughter of the king of Kunti (Bhoja).

13. Let also the bones of the deceased be sanctified by the usual rites, and let all the beneficial and great acts be performed. Let the friends and relatives of those that have been burnt to death also go here.

14. Let also all other beneficial acts that ought to be performed by us for the Pandavas and Kunti be accomplished by spending wealth.

Vaishampayana said :—

15. Having said this, the son of Ambika, Dhritarastra, surrounded by his relatives, offered oblations of water to the manes of the sons of Pandu,

16. Being greatly afflicted with sorrow, he wept with all others! (saying,) "O Yudhisthira!" "O descendant of Kuru!" others cried, "O Bhima!"

17. Others again, "O Falguni!" some again, "O the twins!" "O mother Kunti!" They thus bewailed and gave oblations of water.

18. The other citizens also bewailed for the Pandavas. But Vidura did not bewail much, for he knew the truth.

19. Leaving the city of Varanavata, the greatly strong Pandavas, altogether six in number with their mother, reached the river Ganges.

20. Aided by the strength of arms of the boatmen and by the rapidity of the current and favourable wind, they then speedily reached the opposite bank.

21. They then left the boat and proceeded towards the south, finding their way in the dark by the light of the stars.

22. O king, after much suffering, they at last reached a dense forest. The sons of Pandu became tired, thirsty and sleepy.

23. Yudhisthira thus spoke to the greatly energetic Bhimasena, "What could be more painful than our being in a dense forest! We do not know the directions; we are incapable of proceeding further.

24. We do not know whether the sinful Purochana has or has not been burnt to death. How shall we escape from these dangers unobserved by others!

25. O descendant of Bharata, take us on you again and proceed as before. You alone amongst us are strong, and (you are) as swift as wind."

26. Having been thus addressed by the king of virtue (Yudhisthira), the greatly strong Bhimasena took his brothers and Kunti (on his body) and walked on.

Thus ends the hundred and fifty second chapter, the escape of the Pandavas, in the Jatugriha of the Adi Parva.

CHAPTER CLIII.

(JATUGRIHA)—*Continued.*

Vaishampayna said :—

1. By the force of that mighty (heroe's) breast, the forest with its trees and their branches appeared to tremble.

2. The motion of his thighs raised a wind like that of the month of Jaista and Ashara. The greatly strong (Bhima) made a road for himself by treading down the trees and creepers.

3. He proceeded on, breaking the kings of the forest (big trees) and the plants with their flowers and fruits that stood on his way.

4. Thus breaking large trees angrily goes through the forest the leader of a herd of elephants of sixty years of age, the liquid juice (at the season of rut) trickling down the three parts of his body.

5. So great was the force with which Bhima, endued with the speed of Garuda or Maruta, proceeded that the Pandavas seemed to be fainted.

6. By the strength of his arms, he swam across many streams difficult to be crossed; and they (the Pandavas) disguised themselves from the fear of the sons of Dhritarastra.

7. He carried his delicate and illustrious mother on his back over even and uneven grounds on the banks of rivers.

8. O best of the Bharata race, in the evening he reached a fearful forest where fruits and roots and water were scarce, and (which was) full of terrible roars of birds and beasts.

9. The twilight became fearfully dark and (the roars of) birds and beasts (grew) fiercer. All sides became invisible, (being covered with darkness). A strong wind began to blow.

10. It broke and laid low many large and small trees and many creepers with fruits and dry leaves.

11. Those descendants of Kuru (the Pandavas), afflicted with fatigue and thirst and heavy with sleep, were unable to proceed further.

12. They then sat down in that great forest without food or water, and Kunti, afflicted with thirst, then spoke thus to her sons,

13. "I am the mother of the five Pandavas though I am now in their midst, yet I am burning in thirst!" She repeatedly said this to her sons.

14. Having heard this, Bhimasena's heart was warmed with compassion from the affection (he bore) for his mother, and he began to proceed again.

15. Then Bhima, entering a large fearful and terrible forest, saw a beautiful banian tree with wide-spreading branches.

16. Placing them all there (under the tree), that best of the Bharata race, (Bhima) said, "O lord, rest here; I shall go to bring water.

17. I hear the sweet notes of the water fowl *Sarashas*. I think there must be a big lake (somewhere here.")

18. O descendant of Bharata, commanded by his eldest brother who said, "Go," he went there where the aquatic *Sarashas* were.

19—20. O best of the Bharata race, ever affectionate to his brothers he went for the sake of his brothers. He drank water and bathed there in that lake; he brought water for them by soaking his upper garment. O descendant of Bharata, retracing his way with all speed, over four miles he came to his mother and began to sigh like a snake in sorrow and grief.

21. Seeing his mother and brothers asleep on the ground, Vrikodara was greatly afflicted with grief and lamented thus,

22. "Alas! what more painful sight can I see than what I see now, my brothers sleeping on the ground! O unfortunate am I!

23. They who could not formerly sleep at Varanavata on the softest and costliest bed are now asleep on the bare ground!

24. The sister of that chastiser of foes, Vasudeva, the daughter of the king of Kunti (Bhoja), Kunti, endued with all auspicious marks,

25. The daughter-in-law of Vichitravirja and the wife of the illustrious Pandu and the mother of us (the Pandavas), resplendent as the filament of lotus,

26. Delicate and tender, fit to sleep on the costliest beds, is now asleep as she could never do on the bare ground!

27. She, who has given birth to these sons by Dharma, Indra, Maruta; and who has ever slept in palaces, is now asleep on the ground from fatigue!

28. What more painful sight shall I ever see than what I see (now), the best of men (the Pandavas) sleeping on the (bare) ground!

29. The ever virtuous (Yudhisthira) who deserves to be the king of the three worlds, now sleeps on the ground, fatigued and tired like an ordinary being.

30. Ayruna of the colour of the ocean who is matchless among men sleeps on the ground like ordinary mortals. What could be more painful than this!

31. The twins, who are handsome as the Ashwinis among the celestials, are asleep on the ground like ordinary men!

32. He who has no jealous and wicked-minded relatives lives like a single tree in a village.

33. Where there is only one tree full of leaves and fruits in a village, it becomes sacred and is worshipped and venerated by all.

34. They, who have many relatives, who are heroic and virtuous, live happily in this world without any sorrow of any kind.

35. Being powerful, growing in prosperity and making their friends and relatives happy, they live depending on one another like the trees of the forest.

36. We are banished by the wicked-minded Dhritarastra and his sons, and we escaped for our good fortune from a fiery death.

37. Having escaped from that fire, we are now resting under this tree. Having sufferred great afflictions, where are we now to go?

38—40. O foresightless sons of Dhritarastra, O wicked men, enjoy your success. The gods are certainly favourable to you. Because Yudhisthira does not order me, (to kill you) therefore, O wretched men, live till then. Else angry as I am, I would have even this very day sent you (Duryodhana) with your sons and ministers and with Karna and the son of Suvala (Sakuni) to the land of the dead. What can I do, so long the king (Yudhisthira) is not angry.

41. O vicious men, the eldest of the Pandavas, Yudhisthira, is a virtuous-minded man." Having said this, the mighty-armed (Bhima), his mind inflammed with wrath,

42. Squeezed his palms and sighed with a sorrowful mind. Like an extinguished fire blazed up, again in sorrowful mind,

43. Vrikodara saw his brothers sleeping like ordinary men in trustfulness on the ground. Then Bhima thought,

44. "I think there are some towns not far off from this forest. We ought to remain awake here. But they are all asleep; therefore I myself will sit awake.

45. When they will rise after having been refreshed by sleep; then they will quench

thirst." Having resolved this, Bhima sat awake.

Thus ends the hundred and fifty third chapter, the fetching of water by Bhima, in the Jatugriha of the Adi Parva.

CHAPTER CLIV.

(HIDIMBA-BADHA PARVA.)

Vaishampayana said:—

1. Not far from the place where they (the Pandavas) slept, there was a Rakshasha, named Hidimba, living on a *Sala* tree.

2—4. (He was) greatly energetic and powerful, black as the clouds of the rainy season, hungry and eager for human flesh, of cruel and terrible vissage, of long shanks and large belly, of locks and beard, red in colour, of shoulder broad as the neck of a large tree, of ears like arrows, and of features frightful and hideous. When casting his glance at pleasure all around (the place), he saw the great car-warriors, the sons of Pandu.

5. Ugly-featured, red-eyed, fearful and terrible, looking, hungry and thirsty he looked around at pleasure, and he saw them in that state.

6—7. Yawnning westfully, shaking his dry and grizzly locks pointed upwards, and scratching them with his fingers, the large mouthedconnibal repeatedly looked at the sleeping sons of Pandu. Of huge body and great strength, of complexion like a mass of clouds, of teeth long and sharp-pointed, of face emitting a sort of lustre, he was ever pleased with the human food.

8. Smelling the scent of man, he spoke thus to his sister, "It is after a long time that my most favourite food has come to me.

9. My tongue is moist with saliva in anticiparting the relish of such food. My eight teeth are sharp-pointed and incapable of being resisted by any thing.

10. I shall dip them into the most delicious meat. Attacking the human throat and (human) arteries also,

11. I shall drink a plentiful quantity of hot, fresh and frothy blood. Go and ascertain who these (men) are, lying asleep in this forest.

12. The strong scent of man pleases my nostrils. Killing all these men, bring them to me.

13. They are asleep in my dominion. here is no fear for you. Tearing a plentiful flesh from these men,

14. We shall then both eat (the meat). Do my bidding soon. Eating to our fill the flesh of these men,

15. We shall dance together to various tunes." Having been thus addressed by Hidimba in the forest, Hidimba,

16. The female Rakshasha, went at the command of her brother, O best of the Bharata race, to the place where the Pandavas were.

17. Going there she saw the Pandavas with Prtha asleep and the invincible Bhimasena sitting awake.

18. Seeing Bhimasena who resembled a *Sala* tree and who was matchless in beauty, the *Rakshashi* was filled with desire.

19. She thought,—"His colour is like the heated gold; he is mighty-armed, he is leonine shouldered, he is greatly effulgent, he is conch-necked, and he is lotus-eyed, he is fit to be my husband.

20. I shall not obey the cruel commands of my brother. A woman's love for her husband is greater than that of her brother.

21. If I kill him, my brother's and my pleasure will be momentary, but if I do not kill him, I shall for ever enjoy with him."

22. She was capable of assuming any form at will. She assumed an excellent human form and came slowly to the mighty-armed Bhimasena.

23. Being decked with celestial ornaments, she came to Bhimasena in bashful demeanour and with smiles on her lips. She said,

24. "O best of men, whence have you come here and who are you? Who are these celestial-like men that are asleep here?

25. O sinless one, who is this delicate lady of transcendent beauty sleeping so trustfully here in this forest, as if she is in her own house?

26. Do you not know that this dense forest is the abode of Rakshasha. Here dwells the wicked-minded Rakshasha, named Hidimba.

27. O celestial-like man, I have been sent here by my brother, that Rakshasha, with the cruel intention of eating your flesh.

28. I tell you truly that seeing you as effulgent as a celestial, I do not desire any body else to be my husband except you.

29. O learned man in all the precepts of virtue, do to me what is proper. My heart and body are both pierced by Kama (god of love). I am desirous of making you mine; make me yours.

30. O mighty-armed hero, I shall rescue you from the Rakshasha who eats human

flesh. O sinless one, become my husband. We shall live on the breasts of mountains.

31. I can travel in the sky, and I do so at pleasure. You may enjoy with me incomparable pleasure in those places."

Bhima said :—

32. O Rakshashi, like a self-controlled Rishi, who can leave his mother, elder and younger brothers, sleeping happily (here ?)

33. What man like me would leave his sleeping mother and brothers as food for a Rakshasha in order to gratify his lust?

The Rakshashi said :—

34. Awake them all. I shall do what is agreeable to you. I shall rescue you all from my cannibal brother.

Bhima said :—

35. O Rakshashi, for the fear of your wicked-minded brother, I shall not awaken my mother and brothers, sleeping comfortably in the forest.

36. O timid girl, the Rakshashas are never able to withstand my prowess. O beautiful-eyed one, no man, no Gandharva and no Yaksha (can also withstand it.)

37. O amiable girl, go or stay or do what you like, or O delicate shaped lady, send your cannibal brother (to me.)

Thus ends the hundred and fifty fourth chapter, the Soliloquy of Hidimba and Bhima, in the Hidimba-badha of the Adi Parva.

CHAPTER CLV.

(HIDIMBA-BADHA PARVA)—*Contd.*

Vaishampayana said :—

1. Seeing her delay (in returning), the king of the Rakshashas, Hidimba, got down from the tree and came where the Pandavas were.

2. (He was) of red eyes and strong arms, of standing hair and large mouth, of colour like clouds, of sharp teeth and fearful appearance.

3. Seeing this frightful creature alight from the tree, Hidimba became alarmed and thus spoke to Bhimasena,

4. "The wicked-minded cannibal is coming in anger. Do with your brothers what I ask you.

5. O hero, endued as I am with the prowess of Rakshashas, I am capable of going any where at will. Get upon my hips; I shall carry you through the sky.

6. O chastiser of foes, awake your mother and others, sleeping in comfort. Taking them all, I shall go through the sky."

Bhima said :—

7. O lady of fair hips, fear nothing. I am certain that so long I am here, there is no Rakshasha who can harm any of these (men). O lady of slender waist, I shall kill this (cannibal) before your very sight.

8. O timid girl, this worst of Rakshashas is not a worthy antagonist of mine,—nay all the Rakshashas can never withstand my great prowess in battle.

9. Behold my arms each like a trunk of an elephant. (Behold) my thighs like iron clubs. (Behold) my chest, broad adamantine.

10. O beautiful girl, you shall see to-day my Indra-like prowess. O lady of fair hips, do not consider me weak, thinking that I am a human being.

Hidimba said :—

11. O best of men, you are like a celestial. I do not consider you weak. But I have seen the prowess that Rakshashas exert on men.

Vaishampayana said :—

12. O descendant of Bharata, the angry cannibal the Rakshasha heard these words of Bhima thus talking there.

13. He saw Hidimba in human form, her head decked with garlands of flowers and her face like the full moon;

14. Her eyebrows, nose, eyes and ringlets were all of the handsomest description, and her nails and complexion were of the most delicate colour. She was decked with all kinds of ornaments and attired in fine transparent robes.

15. Seeing her in that charming human form the cannibal thought that she was lustful, and became (very) angry.

16. O best of the Kurus, becoming angry with his sister, the Rakshasha expanded his large eyes and thus spoke to her,

17. "What foolish creature throws obstacle on my way when I am hungry; O Hidimba, have you become so senseless as not to fear my anger ?

18. O unchaste woman, fie on you ! You do me an injury out of lust ! You are ready to sacrifice the honours of all the chief Rakshashas, your ancestors !

19. I shall kill you with all those for whose sake you are trying to do me a great injury."

20. Having addressed Hidimba thus, Hidimba with red eyes, his teeth pressing against teeth, ran at her with the intention of killing her

21. The best of all wielders of weapons Bhima, seeing him rush at her, reproached him by saying "stop, stop."

22. Seeing the Rakshasha angry with his sister, Bhimasena smiled (in scorn), and spoke thus,

23. "O Hidimba, why do you awaken these (men) sleeping in comfort? O wicked-minded (Rakshasha), come to me first without loss of time.

24. Smite me first; you should not kill a woman, specially when she has been sinned against instead of sinning.

25. This girl is not in her own control in becoming lustful towards me. She has been moved by the god of love who pervades every living form.

26—27. O wicked creature, O you the most infamous of your class, your sister came here at your command. Seeing my person, she desires me. The timid girl has done you no harm. It is the fault of the god of love, and therefore you should not injure her.

28. O wicked wretch, you should not kill a woman when I am here. O cannibal, come with me (to a distance) and fight singly with me.

29. I shall singly (fight with you) and send you to-day to the land of the dead. O Rakshasha, your head will be pounded to pieces, being pressed by my strength,

30—31. As if pressed by the tread of a mighty elephant. When you will be killed by me in battle your body will be to-day torn by hawks, herons and jackals, in glee. I shall in a moment make this forest free of all Rakshashas, so long polluted by you by eating men.

32. O Rakshasha, your sister will see to-day that I shall drag you, huge though you are like a mountain, as a lion drags an elephant

33. O worst of Rakshashas, when you will be killed by me, men frequenting this forest will live safely and without fear.

Hidimba said:—

34. O man, what is the need of your this vaunting and boasting? Accomplish all this first, and then you may vaunt, Therefore do not make any delay.

35. You know yourself to be strong and endued with prowess. In your encounter with me to-day, you shall now rightly know what is your (real) strength.

36. I shall not kill these (your brothers) till then. Let them sleep at their pleasure. O foolish man, I shall first kill you who speaks such evil words.

37. After drinking your blood, I shall then kill these (your brothers), and then kill this (my sister) who has done me an injury.

Vaishampayana said:—

38. Having said this, the cannibal, outstretching his arms, ran in great wrath towards that chastiser of foes, Bhimasena.

39. The greatly powerful Bhima soon seized the extended arms (of the rushing Rakshasha) with great force, as if in sport.

40. Then seizing the struggling Rakshasha with violence, Bhima dragged him away from that place full thirty two cubits, as a lion drags a small deer.

41. Thereupon the Rakshasha, becoming angry, clasped the Pandava Bhima with great force, and he sent forth a terrible yell.

42. The greatly strong Bhima then dragged him again (further away) with (great) force, so that his comfortably sleeping brothers might not awake by his yell.

43. Clasping and dragging each other with great force, both Bhimasena and Hidimba displayed their great prowess.

44. Fighting like two large elephants mad with rage, they broke down the trees and tore off the creepers that grew around.

45. By the great noise (of the fight) those best of men (the Pandavas) woke up with their mother, and they saw Hidimba sitting before them.

Thus ends the hundred and fifty fifth chapter, the fight between Hidimba and Bhima, in the Hidimba-badha of the Adi Parva.

CHAPTER CLVI.

(HIDIMBA-BADHA PARVA)—

Vaishampayana said:—

1. Rising from sleep, those best of men (the Pandavas) with their mother were filled with astonishment on seeing the extraordinary beauty of Hidimba.

2. Thereupon being astonished with her beauty, Kunti slowly addressed in sweet orders and gave her all assurance.

3. "O celestial-like beautiful maid, O beautiful one, who and whose are you? For what business have you come here and from what place have you come?

4. Are you the deity of this forest or (are you) an Apsara? Tell me all why you are sitting here."

Hidimba said :—

5. The blue cloud like great forest that you see is the abode of mine and that of my brother, Rakshasha Hidimba.

6. O amiable lady, know me as being the sister of the Rakshasha chief. O respected madam, I was sent by my brother to kill you with your sons.

7. Coming here at the command of that cruel-minded (Rakshasha), I saw your greatly powerful son of the colour of pure gold.

8. O blessed lady, I was brought under the control of your son by the god of love who pervades the nature of every thing.

9. I then chose your greatly powerful son as my husband. Though I tried to suppress this passion, I could not.

10. Finding my delay, the cannibal, came in person here to kill all these your sons.

11. But he has been dragged away by your illustrious and intelligent son and my (chosen) husband.

12. Behold the man and the Rakshasha, both endued with great strength and prowess, (now) engaged in combat, pressing each other with great force and filling the whole region with their roars.

Vaishampayana said :—

13. Hearing her these words, Yudhisthira, Aryuna, Nakula and the powerful Sahadeva hastily rose up.

14. They saw those two (Bhima and Hidimba) already engaged in fight; they were dragging each other, (both) eager to overcome each other like two greatly strong lions.

15. They clasped and pressed each other again and again. The dust of the earth rose like the smoke of the forest-fire.

16. Covered with the dust of the earth, they, who were like mountains looked like two cliffs enveloped in mists.

17. Seeing Bhima oppressed by the Rakshasha, Partha, Aryuna, slowly said with smiles on his lips,

18. "O Bhima, O mighty-armed (hero), fear nothing. We did not know that in the fight with the terrible Rakshasha you are tired.

19. O son of Pritha, I stand here to help you. I shall kill the Rakshasha. Nukula and Sahadeva will protect our mother.

Bhima said :—

20. Look on this combat with unconcern. You need not take part in it. When he has come to my clutches, he will not escape with life.

Aryuna said :—

21. O Bhima, what need is there to keep this wicked Rakshasha alive any longer? O chastiser of foes, we are to go from this place as soon as possible; and therefore we can stay here no longer.

22. The east is reddening; the morning twilight is about to set in. At *Raudra Muharta* (just at the break of day), the Rakshashas become most powerful.

23. O Bhima, be quick. Do not play (with him); kill the fierce Rakshasha. He can display Maya delusions, hereafter. Therefore, show the strength of your arms.

Vaishampanya said :—

24. Having been thus addressed by Aryuna, Bhima blazed up in anger. He summoned the strength that Vahu puts forth at the time of the universal dissolution.

25. He quickly raised up the cloud-like Rakshasha in anger and he then whirled him one hundred times.

Bhima said :—

26. (O Rakshasha), your body has in vain grown and thriven on unsanctified meat. Your intelligence is in vain, your sense is in vain. You deserve, therefore, an unholy death. I shall reduce you to-day to nothing.

28. I shall make this forest blessed to-day, O Rakshasha, completely shorn of prickly plant (which you were in it); so that you shall no longer kill men in order to eat them.

Aryuna said :—

28. If you think it a heavy task to kill the Rakshasha in battle, let me assist you. Kill him without (any further) loss of time.

29. O Vrikodara, let me kill him alone. You are tired and you have almost finished the work, and you well deserve rest (now).

Vaishampanya said :—

30. Having heard these words (of Aryuna) Bhimasena was inflamed with rage; and dashing him on the ground with all his might, he killed him like a beast.

31. When he was thus killed by Bhima, he sent forth a terrible roar like the sound of a wet drum which filled the whole forest.

32. Then the strong son of Pandu (Bhima), holding the body with his hands, broke it in the middle, and the mighty-armed hero greatly pleased the Pandavas (by his this great deed).

33. Seeing Hidimba slain, they were filled with joy and lost no time to congratulate that best of men, that chastiser of foes, Bhimasena.

34. Thus congratulating the illustrious and greatly powerful Bhima, Aryuna thus again addressed Vrikodora,

35. "O lord, I believe there is a town not far off from this forest. O blesssd one, let us soon go from this place, so that Duryodhana may not trace us.

36. Those best of men (the Pandavas), those great car-warriors, saying, "Be it so," proceeded with their mother. And Rakshashi Hidimba also (followed them.)

Thus ends the hundred and fifty-sixth chapter, the killing of Hidimba, in the Hidimba-badha of the Adi Parva.

CHAPTER CLVII.

(HIDIMBA-BADHA PARVA)—*Contd.*

Bhima said :—

1. The Rakshashas revenge themselves on their enemy by alluring deceptions. Therefore, O Hidimba, go to the way that your brother has gone.

Yudhisthira said :—

2. O best of men, O Bhima, do not kill a woman even in anger. O Pandava, the attainment of virtue is a higher duty than the protection of body.

3. You have killed the greatly powerful (Rakshasha) who came with the purpose of killing us. She is (but) his sister,—what can she do to us, even if she is angry?

4. Thereupon, Hidimba respectfully saluting Kunti and Yudhisthira with joined hands, spoke to Kunti thus,

5. "O respected lady, you know the pangs that women suffer from the god of love. O blessed lady, I have received those (pangs) by Bhima.

6. I have suffered these great pangs and I wait for the time (when it will be assuaged). That time has now come, when I expect that my happiness would come.

7. O blessed lady, leaving my friends, relatives and religion, I have chosen this best , this son of yours, as my husband.

8. O illustrious lady, if forsaken by this hero and yourself, I shall not live any longer, I tell you this truly.

9. O greatly beautiful lady, you should show compassion towards me, considering me foolish or very obedient to you.

10. O greatly fortunate lady, unite me with my husband, your son. Let me go away at pleasure (wherever I like), taking this celestial-like (hero). Trust me, O blessed lady, I shall bring him back to you all.

11. Whenever you will think of me, I will immediately come to you and carry you wherever you will command. I shall rescue you from danger over even and uneven grounds.

12. I shall carry you on my back whenever you will desire to proceed with speed. Be gracious to me and make Bhimasena accept me.

13. It is consonant with the precepts of religion that one should protect his life by any means. He, who seeks to do it, should not scruple about the means.

14. He who keeps his virtue (even) in distress is the foremost of all virtuous men. Distress is the greatest danger to virtue and virtuous men.

15. It is virtue that protects life, and therefore virtue is called the giver of life. The means by which virtue is secured can never be censurable."

Yudhisthira said :—

16. O Hidimba, there is no doubt of that what you say is true. O lady of slender waist, you must act as you have said (you want to do.)

17. O blessed lady, when Bhimasena will finish his ablutions, twilight prayer and the usual propitiatory rites you will then be adored by him till the sun sets.

18. O lady of mind-like speed, sport with him at pleasure during the day. You must always bring Bhimasena back every night.

Vaishampayana said :—

19. Having promised to do it by saying, "Be it so", Bhima said (to Hidimba), "O Rakshashi, listen to the agreement that I make with you.

20. O blessed lady, O lady of slender waist, I shall go (and stay) with you, so long you do not obtain a son."

21. Having promised this by saying, "Be it so," the Rakshashi Hidimba took Bhima upon her body and went up to the sky.

22—23. Assuming the handsomest form, decked with all ornaments and pouring forth at times sweet music, she sported with the Pandava (Bhima) on the mountain peaks of picturesque scenery and in regions sacred to the celestials, abounding with beasts and birds,

24. Also in forests, and mountain fastnesses, overgrown with blossoming trees, in beautiful lakes resplendent with lotuses and lilies,

25. On islands of rivers, on the pebbled banks of streamlets, in sylvan streamlets with beautiful banks, and also in mountain streams,

26. In beautiful woods with blossoming trees, in the Himalayan bowers, and in various mountain caves,

27. In the crystal water of the lakes, smiling with lotuses, on the shores of the sea shinning with gold and pearls,

28. In beautiful towns and fine gardens, in woods sacred to the gods, and on the breasts of hills,

29. In the land of the Guhakas and the hermitages of the ascetics, on the banks of the Manasha lake, abounding with fruits and flowers of every season.

30. Assuming the handsomest form, she sported with the Pandava (Bhima). The lady with the mind-like speed sported with Bhima in these places.

31. She then gave birth by Bhima a greatly strong son, of terrible eyes and large mouth, of ears like arrows and of appearance fearful,

32. Of roaring voice, of lips brown as copper, of teeth sharp and keen. He was mighty-armed, greatly energetic, exceedingly powerful and a great car-warrior.

33—34. Having long-nose, broad chest, frightfully swelling calves, celerity of motion and excessive strength, he had nothing human in him, though born of a man. He excelled all the Pichashas and other such creatures and also the Rakshasas.

35. He grew up to be a youth when he was a boy, and that mighty hero soon acquired high proficiency in all arms and weapons known amongst mankind.

36. The Rakshasha women give birth on the very day they conceive; they are capable of assuming any form at will, and they change their forms (at will).

37. That bad featured child, that mighty bowman, soon after his birth, bowed down to his mother and also to his father and touched their feet. They then named him.

38. His mother said, "This child's head is like a *Ghata* (water-pot)." They then gave him the name of Gatatkacha.

39. Gatatkacha was (very much) attached to the Pandavas. He became a great favourite with them,—almost one of them.

40. Knowing that the period of her stay with the (Pandava) had come to an end, Hidimba making another agreement with them went away wherever she liked.

41. That best of Rakshashas, Gatatkacha, promising to come when required for business, went away towards the north.

42. That great car-warrior (Gatatkacha) was created by the illustrious Indra as a proper antagonist of Karna of matchless power in consequence of the weapon (he gave him).

Thus ends the hundred and fifty-seventh chapter, the birth of Gatatkacha, in Hidimba-badha of the Adi Parva.

CHAPTER CLVIII.

(HIDIMBA-BADHA PARVA)—*contd.*

Vaishampayana said:—

1. O king, those mighty car-warriors the heroes (the Pandavas), went from forest to forest, killing many beasts. In course of their travel and they crossed many forests (came to)

2. The countries of the Matsyas, Trigartas, and Panchalas, then to that of the Kichakas, where they saw many beautiful woods and lakes.

3. They all made matted locks and wore the barks of trees. Those illustrious (heroes) assumed the form of ascetics with their mother.

4. Those car-warriors some times proceeded in haste, carrying their mother, (on their back) sometimes they proceeded slowly; they then went in great haste.

5. They studied the Brahma (Rik) and the Vedas and the Vedangas and all other sciences of morals. (When they were thus engaged), they saw their grandfather (Vyasa).

6. Having respectfully saluted the illustrious Krishna Dwaipayana those chastisers of foes with their mother stood before him with joined hands.

Vyasa said:—

7. O best of the Bharata race, I knew beforehand of your this affliction,—your this unjust banishment by the sons of Dhritarastra.

8. Knowing this, I have come to do you some great good. You ought not to grieve. Know all this is for your (future) happiness.

9. There is no doubt that you and they all are equal in my eyes; but men love more those that are in misfortune or in tender years.

10. Therefore my love for you is now greater (than before), and in consequence of that love, I wish to do you some good. Listen to me.

11. Not far from this place there is a beautiful town which is a safe place for you. There live you all in disguise, waiting for my return.

Vaishampayana said :—

12. Having thus comforted them, the son of a Satyavati, Vyasa, led them to (the town of) Ekachakra. The lord (Vyasa) comforted Kunti also.

Vyasa said :—

13. O daughter, live. Your this son, the illustrious and the best of men, Yudhishthira, ever devoted to virtue, conquering the world by his virtue will virtuously rule over all the kings of the world.

14. Conquering the whole earth bounded by the belt of the sea by the prowess of Bhima and Aryuna, there is no doubt (he will rule the whole world.)

15. Your sons and those of Madri, all great car-warriors, will sport in their own kingdom at pleasure.

16. Conquering the whole world, these best of men will perform Rajshuya and Ashwameda and other sacrifices in which Dakshina (presents to the Brahmanas) will be very large.

17. Maintaining their friends and relatives in luxury and affluence, these your sons will rule over the kingdom of their forefathers.

Vaishampayana said :—

18. Having said this, he took them to the house of a Brahmana, and then Rishi Dwaipayana spoke thus to the eldest Pandava,

19. "Wait here for me. I shall come back to you. You will be able to obtain great happiness by adopting yourself to the place and time (in which you are now.)"

20. O king, they all said with joined hands, "Be it so." (Thereupon) the illustrious lord, the Rishi Vyasa, went away from whence he came.

Thus ends the hundred and fifty-eighth chapter, the meeting with Vyasa, in the Hidimba-badha of the Adi Parva.

CHAPTER CLIX.

(VAKA-BADHA PARVA.)

Janamejaya said :—

1. O best of the twice-born, what did the Pandavas, those great car-warriors, the sons of Kunti, do when they went to Ekachakra ?

Vaishampayana said :—

2. These great car-warriors, the sons of Pandu, going to Ekachakra, lived for a short time in a Brahmana's house.

3—4. O king, they saw many beautiful woods and countries, rivers and lakes, as they roamed about begging their bread. On account of their many accomplishments they became (great) favourites of all men.

5. They offered to Kunti every night all the food (that they got during the day), and it (the food) was divided (by Kunti) and they each ate separately the share of each.

6. Those heroes, those chastisers of foes, with their mother, ate half (of the food collected, the greatly strong Bhima alone ate the other half.

7. O best of the Bharata race, the illustrious men thus passed some days in that country.

8. One day, when those best of men went out for food, Bhima (alone) was (at home) with Pritha (his mother).

9. O descendant of Bharata, Kunti heard loud and heart-rending lamentations in the house of the Brahmana.

10. O king, seeing them weeping and piteously lamenting, she could not bear it from her compassion and from her goodness of heart.

11. Being sorry in mind, the amiable Pritha spoke to Bhima these words full of compassion.

12. "O son, our grief being gone we were happily living in this Brahmana's house, unknown to Dhritarasra's son, and much respected by him.

13. O son, I always think what might be good for the Brahmana, and what good I can do to him, as men who live in others, house (ought to) try to do."

14. O child, he is truly a man who pays back the benefit received. Such an act is never destroyed. One should do more (good) than others do him.

15. This Brahmana has certainly fallen into a great distress. If we can be of any help to him (in his present distress), we should by (some-what) repay his services.

Bhima said :—

16. Learn what distress and from what cause that distress has befallen him. Having learnt it, I shall try to remove it (his distress), however difficult its achievment may be.

Vaishampayana said :—

17. O king when those two (Kunti and Bhima) were thus talking, they heard a cry of sorrow proceeding from the Brahmana and his wife.

18. As the *Kamadhenu* (the all-boon-giving cow) runs at her tethered calf, so Kunti ran in all hurry to the inner appartment of the high-souled Brahmana.

19. She saw there the Brahmana, his wife, his son and his daughter, all sitting with cast-down faces.

The Brahmana said :—

20. Fie on the life in this world which is hollow as the reed. It is full of misery ; it is a slave to others ; it is based on great sorrow.

21. To live is to suffer great misery ; to live is to suffer great diseases. Life is certainly a record of sorrows.

22. The soul is one, but it has to serve Dharma, Artha and Kama. By simultaneous pursuit of these three, great misery is occasioned.

23. Some say salvation is our highest object of attainment, but it can never be attained. The acquisition of wealth is hell ; it is attended with misery.

24. Great misery is for those that desire wealth, greater for him who has (already) acquired it. Great affection is engendered on the acquired wealth ; and when it goes away, the misery is great.

25. I do not see by what means I can escape from this danger and how can I fly away (from this place) with my son and wife ?

26. O Brahmani, (wife), remember, I tried to go to some other place where we could be happy, but you did not listen to my words.

27. When I repeatedly asked you to go, you, O foolish woman, said, "I am born here ; I have grown old here ; this is my ancestral homestead."

28. Your father is dead, your old mother died long ago. Your friends and relatives are also dead,—why do you (then) desire to live here ?

29. From your affection towards your relatives and friends, you did not then listen to my words. The great misery for the loss of a relative and friend has now come to us.

30. Oh, how can I bear it ? The has come for my own death. I shall not be able to live like a cruel wretch by abandoning my own relatives and friends.

31. You are always my help-mate in all virtuous acts, you are like a mother to me. The gods have given you to me as my friend ; you are my chief stay.

32—34. You were made by my parents as a partner of my domestic life ; you are nobly-born, and of good disposition ; you are a mother of children ; you are ever devoted to me ; you are innocent, ever constant to your vows ; you have chosen and wed me in due rites,—how can I abandon you for the sake of saving my own life ? How shall I be able to abandon my own son ?

35—36. (He is) a child of tender years, having no beard (yet on his chin). How shall I sacrifice my daughter whom I have begotten myself, who has been given to me by the illustrious creator for bestowing her on a husband, and through whom I am to enjoy, along with my ancestors, those regions attainable by those only who possess daughter's

37. Some men think that father's affection for his son is greater ; others (think that father's affection) for his daughter (is greater) ; but mine is equal.

38. How can I abandon the innocent girl upon whom rests the region of eternal bliss and my own lineage and perpetual happiness ?

39. If I sacrifice myself and go to the other world, I shall still be repentent, for being abandoned by me, they would not be able to live.

40. To abandon any of these (my wife sor or daughter) will be a cruel and most wicked act. If I sacrifice myself, they will (also) die without me.

41. The distress into which I have fallen is great ; I do not know the means of escape (from it). Alas ! What means shall I adopt with my friends and relatives ! It

is better that I should die with them ; I am unable to live (any longer).

Thus ends the hundred and forty-ninth chapter, the lamentations of the Brahmana, in the Vaka-badha of the Adi Parva.

CHAPTER CLX.

(VAKA-BADHA PARVA)—*contd.*

The Brahmani

1. You should not grieve like ordinary men. This is not the time for lamentation. You are learned.

2. All men must die. None should grieve for that which is inevitable.

3. Man desires son, daughter and wife for himself. Therefore abandon grief, for you are greatly intelligent ; I shall myself go there.

4. It is the highest and eternal duty of women,—namely to sacrifice their lives and to seek the good of their husbands.

5. Such an act done by me will give you pleasure ; it will (also) bring me fame in this world and eternal bliss hereafter.

6. What I speak to you is the highest virtue. You can acquire by it (by my sacrificing myself) both virtue and profit.

7. The object for which one desires a wife has already been achieved by you from me. I have borne you a daughter and a son, by which I have been freed from the debt I owe you.

8. You are able to support and protect your children. I can not support and protect the children as you can (do it).

9. You are my life, wealth and lord ; having been abandoned by you, how these children of tender years, and how myself, can live ?

10. Being a helpless widow with two children of tender years depending on me how shall I be able to live leading my life in the path of virtue.

11. How shall I be able to protect the girl, if your this daughter is solicited by dishonourable and vain persons, unworthy of contracting an alliance with you ?

12. As birds eagerly seek with avidity for (the piece of) meat thrown on the ground, so men solicit women who have lost their husbands.

13. O best of the twice-born, being solicited by wicked men, I might waver, and I might not be able to keep myself on the path of virtue.

14. How shall I be able to place this only daughter of your house,—this innocent girl—in the (virtuous) way in which her ancestors have always walked ?

15. How shall I be able to teach this child (your son) every desirable accomplishment to make him as virtuous as yourself in that time of want when I shall be helpless (without you) ?

16. When I shall be in such helpless state, the unworthy persons will demand this orphan girl, like Sudras desiring to hear the Vedas.

17. If I do not bestow this girl, endued with all qualities and possessing your blood, they may take her away by force as cows take the sacrificial *Ghee*.

18. Seeing your son (thoroughly) unlike yourself, and your daughter under the control of unworthy person,

19. I shall be despised in the world. I do not know what will happen to me. O Brahmana, there is no doubt I shall certainly die.

20. There is no doubt these children of tender years, being bereft of me and you, will die as fish (in a tank) when the water is dried up.

21. There is no doubt the three (myself, our son and daughter) will all die without you. Therefore you ought to abandon me.

22. O Brahmana, persons learned in the precepts of virtue have said that to predecease their husbands is an act of the highest merit for women who have borne children.

23. I am ready to abandon this son and this daughter, these my relations, my this life itself.

24. To be ever engaged in serving her husband is a higher duty to a woman than sacrifices, asceticism, vows and various charities.

25. Therefore the act I desire to perform is consonant with the highest virtue. It is for your good and for the good of your race.

26. The virtuous (men) say, that children, relatives, wives and all things dear (in this world) are cherished for rescuing oneself from distress.

27. Man cherishes wealth for (rescuing himself) from distress and danger. By wealth he cherishes his wife. He must always cherish himself both by his wealth and wife.

28. The wise men have said that wife, son, wealth or house is acquired to provide for foreseen or unforeseen accidents.

29. The wise men have said that one's all relations, weighed against one's own self, would not be equal to one's own self.

30. Therefore, O respected Sir, accomplish your object by me. Protect your self by abandoning me. Give me your permission. Cherish our children.

31. In fixing moralities the men, learned in the precepts of virtue, have said that women should never be killed; and (they have also said) that the Rakshashas are learned in the rules of morality. Therefore, he (the Rakshasha) may not kill me.

32. It is certain that he will kill a man, but it is doubtful whether he will kill a woman. O virtuously learned man, you ought to send me.

33. I have enjoyed much happiness; I have obtained many things agreeable; I have earned much of religious merits; I have obtained from you beloved sons; I do not grieve to die.

34. I have borne children and I have grown old; I am ever desirous of doing good to you. Having considered all this, I have come to this resolution.

35. O respected Sir, you can take another wife by abandoning me. You may be then again placed on the path of virtue.

36. To marry more than one wife is not sin among men. It is very sinful for a woman to take a second husband after the first.

37. Having considered all this, and knowing that your self-sacrifice is censurable, save to-day yourself, your race and your these two children without loss of time.

Thus ends the hundred and sixtieth chapter, the words of Brahmani, in the Vaka-badha of the Adi Parva.

CHAPTER CLXI.

(VAKA-BADHA PARVA)—*Continued.*

Vaishampayana said:—

1. Having heard these words of her afflicted parents, the daughter was filled with grief, and she thus spoke (to them.)

The daughter said:—

2. Why are you so sorrowful? Why are you weeping, as if you have none. Listen to my words, and hearing them, do what is proper.

3. There is no doubt that you will one time abandon me by the dictates of virtue. Abandon me who am to be abandoned, and thus save all by (sacrificing) me alone.

4. Men desire for children hoping, they will save them. Cross this stream of your difficulty by me.

5. A child saves his parents in this world and in the next. Therefore, a child is called by the learned *Putra*.

6. My forefathers always desire to have daughter's son by me, (to save them from hell). I shall myself save them by saving the life of my father.

7. My brother is but of tender years; there is no doubt he will die soon after your death.

8. If you, my father, ascend to heaven, if my brother dies, the *Pinda* (funeral cake) for the Pitris (ancestors) will be stopped, and it will be most unfavourite act of theirs.

9. Having been abandoned by my father brother and also my mother, I shall fall from misery to greater misery, and I shall finally perish in great distress.

10. There is no doubt that if you can save yourself, my mother and my child-brother, also the *Pinda* will be perpetuated.

11. The son is one's own self; the wife is one's friend; the daughter is (however) a source of trouble. Save yourself by sacrificing that cause of trouble; and set me on the path of virtue.

12. O father, I am but a girl. Being abandoned by you, I shall be helpless and miserable, and I shall have to go anywhere and everywhere.

13. I shall, therefore, save my race, and I shall acquire the merit that such difficult work brings in.

14. O best of the twice-born, leaving me behind, if you go there (to the Rakshasha) I shall be very much pained; therefore be kind to me.

15. O excellent man, abandoning me who am to be (one day) abandoned, save yourself for our sake, for the sake of virtue, and your race.

16. There should not be any delay in doing that which is inevitable. What could be more painful to us than your ascending heaven.

17. (Then) we shall have to beg our food from others like dogs. If you are saved with your friends (dear ones), I shall pass my time in heaven and in bliss.

18. We have heard that if after bestowing your daughter, you offer oblations to the celestials and forefathers, they will be propitious to you.

Vaishampayana said:—

19. Having heard her these piteous lamentations, the father, the brother and the daughter began to weep (together).

20. Thereupon seeing them all weep, their son of tender years, spoke thus in childish words, his eyes expanded with joy.

21. He said, "O father, O you mother, O sister also, do not weep." Thus saying and smiling, he came to each of them.

22. Then taking up a blade of grass, he said again in joy, "I shall kill the cannibal Rakshasha by it."

23. Though they were all in grief, yet hearing the lisping words of the child, they felt exceeding delight.

24. Thinking that to be the (proper) time (to appear before them), Kunti came to them and reviving them as nectar revives a dead man, she thus spoke (to them).

Thus ends the hundred and sixty first chapter, the words of the Brahmana's son in the Vaka-badha of the Adi Parva.

CHAPTER CXLII.

(VAKA-BADHA PARVA)—*Continued.*

Kunti said:—

1. I desire to learn from you what is the cause of this grief. Learning it, I shall remove it, if it is capable of being removed.

The Brahmana said:—

2. O ascetic lady, what you say is no doubt worthy of virtuous men. But this grief can not be removed by any human being.

3. A Rakshasha, named Vaka, lives not far off from this town. That greatly powerful (cannibal) is the lord of this town and of this country.

4. That wicked-minded and powerful cannibal, that chief of the Asuras, being fattened by (eating) human flesh, rules over this country.

5. This country and town are protected by the strength of that Rakshasha; thus being protected, we have no fear of any enemy,—nay of any living soul.

6. His remuneration however is fixed to supply his food, which consists of one cart load of rice, two buffaloes and the man who takes them to him.

7. One after another all (men of this town) send him his food. Though it is very difficult to be kept, yet the turn comes to a particular family at intervals of many years.

8. If people try to avoid it, the Rakshasha then eats them up with their wives and children.

9. There is a king in a place called *Vetrakeyagriha*, but that foolish man does not know how to govern (his kingdom) and he does not take any step by which this country may be rendered safe.

10. We certainly deserve it all, for we live in everlasting anxiety in the kingdom of a wretched and weak king.

11. The Brahmanas can never be made to live (permanently) in the house of any one, (for) they are free men. They depend upon their own accomplishments and roam (over the world) like a bird,—free to fly at pleasure.

12. It is said that a (good) king should be saved first, then a wife and then wealth, by the acquisition of the three, one can rescue his relatives and sons.

13. In the matter of the aquisition of these three, my course has been (quite) the reverse. Therefore falling into this danger, I am suffering great afflictions.

14. The race-destroying turn of (supplying food to the Rakshasha) has come round to me. I shall have to give the food and a man as the remuneration of the (Rakshasha).

15. I have no wealth to buy a man. I shall not be able to give one who is dear to me.

16. I do not see any means to save myself from the Rakshasha; therefore, I am plunged into a great ocean of grief, from which there is no escape.

17. I shall to-day with all my family, go to that Rakshasha so that, that wretch may devour us all at once.

Thus ends the hundred and sixty second chapter, the question of Kunti, in the Vaka-badha of the Adi Parva.

CHAPTER CLXIII.

(VAKA-BADHA PARVA)—*Continued.*

Kunti said:—

1. Do not grieve for this fear, I see a means by which you may be saved from the Rakshasha.

2. You have only one son who is of tender years; you have only one daughter, who is engaged in vows. I do not like that any of these or yourself or your wife should go.

3. I have five sons; one of them will go carrying on your behalf your tribute to that sinful Rakshasha.

The Brahmana said :—

4. I can never do this in order to live. I can not cause the death of a Brahmana and a guest for saving my own life.

5. Even those that are lowly born and sinful refuse to do this; one should sacrifice himself and children for the sake of a Brah-

6. I consider this precept best for me, and I like to follow it. Between the death of a Brahmana and of my own, I would prefer the latter.

7. To kill a Brahmana is a great sin, of which there is no expiation. It is best for me to sacrifice myself reluctantly instead of sacrificing a Brahmana reluctantly.

8. O blessed lady, in sacrificing myself, I do not commit the sin of self-destruction. I shall commit no sin by being killed by another.

9. But if I deliberately kill a Brahmana, I shall commit a cruel and sinful act, from which I shall never escape.

10. The learned men have said that the abandonment of one who has come to your house, or who has sought your protection, and the killing of one who seeks death at your hands are both cruel and sinful.

11. The high-souled men, learned in the precepts that should be adopted in distress and danger, formerly said that one should never perform a cruel and censurable act.

12. It is best for me that I should myself perish to-day with my wife. I shall never cause the death of a Brahmana.

Kunti said :—

13. O Brahmana, my firm opinion is that Brahmanas must be protected always. If I have one hundred sons, none of them would be less dear to me.

14. But this Rakshasha will not be able to kill my son. My son is powerful, energetic and learned in *Mantras*.

15. He will reach the food to the Rakshasha, but he will be able to save himself; this is my firm belief.

16. I had seen before that many powerful and huge Rakshashas came to my son and were killed at his hands.

17. O Brahmana, do not by any means disclose this to any body; for then people, being curious and desirous of learning (their power), will trouble my sons.

18. The opinion of the learned men is that if my son gives this knowledge (to others) without the assent of his preceptor, he will no longer be able to profit by it.

Vaishampàyana said :—

19. Having been thus addressed by Pritha (Kunti), the Brahmana and his wife became exceedingly glad and assented to those nectar-like words (of Kunti).

20. Thereupon Kunti and the Brahmana went to the son of Anila (Bhima) and told him "Do this"; and he replied by saying, "Be it so."

Thus ends the hundred and sixty-third chapter, the promise of Bhima to kill Vaka, in the Vaka-badha of the Adi Parva.

CHAPTER CLXIV.

(VAKA-BADHA PARVA)—*Continued.*

Vaishampayana said :—

1. O descendant of Bharata, when Bhima promised by saying, "I shall do it," the Pandavas all came there after collecting food.

2. The son of Pandu Yudhisthira learnt the affair by the appearance of Bhima, and sitting by his mother, he spoke thus to her in private.

Yudhisthira said :—

3. What is the work that the greatly powerful Bhima wants to perform? Does he wish to do it by your command or of his own will?

Kunti said :—

4. By my request the chastiser of foes (Bhima) will do this great deed for the sake of the Brahmana and in order to save the town (from the

Yudhisthira said :—

5. What rash act has been done by you! It is a very difficult work. The learned men never praise one's abandonment of his own son.

6. Why do you wish to abandon your son for the sake of another's son? You have done this act of abandonment of your son which is not approved by both men and by the Vedas.

7. By the strength of whose arms we all sleep in comfort and hope to recover the kingdom of which we have been deprived by the wretches (Duryodhana and others),

8. Remembering whose great prowess, Duryodhana with Sakuni and all others do not sleep (for a moment) in the night in anxiety;

9. By whose heroic prowess we were rescued from the burning house of lac and

other dangers; by whom Purochana was killed;

10. Relying on whose prowess we believe ourselves that we have already acquired this earth full of wealth and have killed the sons of Dhritarastra.

11. On what consideration have you resolved upon abandoning him? Have you been deprived of your reason? Have you lost your senses on account of the calamities?

Kunti said:—

12. O Yudhisthira, you need not be anxious for Vrikodara. I have not resolved (to do it) out of any weakness of my understanding.

13. O son, our grief being assuaged, we live happily in the house of this Brahmana, unknown to the sons of Dhritarastra and much respected by him.

14. O Partha, I have resolved upon doing this in order to requite him, for he is a (true) man upon whom good service is never lost.

15. It is (always) proper that the requital should be greater than the service received. Seeing the great prowess of Bhima in the house of lac,

16. And in killing Hidimba, my confidence on Vrikodara is great. The strength of Bhima's arms is as great as that of ten thousand elephants.

17. It was therefore that he was able to carry you,—all as heavy as elephants,—from Varanavata. There is none so strong as Vrikodara; he may even vanquish in battle the thunderer (indra) himself.

18. As soon as he was born, he fell from my lap on the stone. The mass of stone on which he fell was broken into pieces by the weight of his body.

19. O Pandava, from that day I have come to know the (great) strength of Bhima. Therefore, I am desirous of requiting (the services) of the Brahmana.

20. I have not done this from foolishness, from ignorance, or from any motive of gain. I have deliberately resolved to do this virtuous act.

21. O Yudhisthira, two objects will be gained by this act,—one is the requital of the Brahmana's services (to us) and the other is the acquisition of great religious merit.

22. It is my opinion that the Kshatrya who helps a Brahmana obtains the regions of bliss in after life.

23. A Kshatrya, who saves the life of a Kshatrya, acquires great fame in this and in the next world.

24. A Kshatrya, who helps a on earth, certainly becomes popular men.

25. The king should even protect a Sudra who seeks protection. If he does so, he is born in his next birth in a royal family, possessing property and being adored by other kings.

26. O descendant of Kuru, the illustrious and wise Vyasa formerly told me this. Therefore I am resolved upon doing it.

Thus ends the hundred and sixty fourth chapter, the colloquy of Kunti and Yudhisthira, in the Vaka-badha of the Adi Parva.

CHAPTER CLXV.

(VAKA-BADHA PARVA)—*Continued.*

Yudhisthira said:—

1. O mother, what you have deliberately done, moved by the compassion for the afflicted Brahmana, is indeed excellent.

2. Because you are compassionate for the Brahmana, Bhima will certainly come back after killing the cannibal.

3. But tell the Brahmana that he must not do any thing by which the people of this town may know all about it. You must carefully make him promise it.

Vaishampayana said:—

4. When the night passed away, the Pandava, Bhimasena, taking with him the food (for the Rakshasha) set out for the place where the cannibal dwelt.

5. Reaching the forest in which the Rakshasha lived, the greatly strong Pandava (Bhima) began to eat himself the food and called loudly the Rakshasha by name.

6. Thereupon the Rakshasha was inflammed with anger by Bhima's words. He came in wrath to the place where Bhima was.

7. Of huge body, of great strength, of fierce appearance, with red eyes, red beard, red hair, he pressed the earth (as he walked).

8. The opening of his mouth was from ear to ear, his ears were like arrows, his visage was grim, and his forehead farrowed into three lines.

9. Seeing Bhima engaged in eating his food the Rakshasha, thus spoke in anger and with eyes expanded and lips bitten.

The Rakshasha said:—

10. Who is the fool that desires to go to the land of the dead by eating in my very sight the food intended for me!

Vaishampayana said :—

11. O descendant of Bharata, hearing this Bhimasena smiled (in derision), and disregarding the Rakshasha and turning his head continued to eat.

12. Uttering a fearful yell, the cannibal rushed on Bhima with two arms raised high and with the intention of killing Bhimasena.

13. That slayer of hostile heroes, the son of Pandu (Bhima), even then disregarding him and casting on him only a single glance, continued to eat the food of the Rakshasha.

14. Being filled with great displeasure, he (the Rakshasha) struck a heavy blow with

of

15. Though Bhima was struck in great force with the arms (of the Rakshasha), yet he did not even look at him, but he continued to eat.

16. Thereupon he (the Rakshasha) became very angry, tore up a tree and ran at the strong Bhima to strike him again.

17. That best of men, the greatly strong Bhima, leisurely ate up all the food, and then washing himself he stood up cheerfully to fight.

18. O descendant of Bharata, the greatly powerful Bhima smilingly caught in his left hand the tree hurled in anger (by the Rakshasha.)

19. Then that mighty Rakshasha, tearing up various trees, hurled them at Bhima, and that Pandava also (hurled) many on the Rakshasha.

20. O great king, the fight between the man and the Rakshasha with trees became so fearful that the place soon became devoid of all trees.

21. Saying that 'He is no other than Vaka,' he sprang upon the Pandava and clasped the greatly powerful Bhima by both his arms.

22. Bhimasena also clasped the Rakshasha by his strong arms. The mighty hero began to drag him violently.

23. Being dragged by Bhima and dragging Bhima also, the cannibal was gradually overcome with great fatigue.

24. The earth trembled in consequence of their great strength, and large trees that stood there were all broken to pieces.

25. Seeing that the cannibal was overcome with fatigue, Vrikodara pressed him down on the earth with his knees, and he then began to strike him with great force.

26—27. Then placing one knee on the middle of his back, Bhima seized his neck with his right hand and his waist-cloth with his left; he then broke him into two with great force. He (the cannibal) then uttered a fearful yell.

28. O Vishampata, then the Rakshasha, when he was thus fearfully broken by Bhima, vomitted blood.

Thus ends the hundred and sixty-fifth chapter, the fight between Vaka and Bhima, in the Vaka-badha of the Adi Parva.

CHAPTER CLXVI

(VAKA-BADHA

Vaishampayana said :—

1. Vaka, huge as a mountain, being thus broken by Bhima, died uttering fearful yells.

2. O king, terrified by that noise, the relatives of that Rakshasha with their attendants came out of their houses.

3. Seeing them terrified and deprived of reason, that best of all wielders of arms, the strong Bhima, comforted them and made them promise (to give up cannibalism.)

Bhima said :—

4. Do not again kill men. If you do it, you will be killed like this (Vaka).

Vaishampayana said :—

5. O descendant of Bharata, hearing his these words, those Rakshashas gave the desired promise by saying " Be it so."

6. O descendant of Bharata, from that day the people inhabiting that town saw the Rakshashas very peaceful towards mankind.

7. Then Bhima took the dead cannibal and placed him at one of the gates (of the city) unobserved by any. He then went away.

Seeing Vaka killed by Bhima and extraordinary strength, the kinsmen (of the Rakshasha) became frightened and fled in different directions.

9. Then Bhima, thus killing him (Vaka), returned to the house of the Brahmana and described to the prince (Yudhisthira) in detail all that had happened.

10. The next morning the inhabitants of the town, in coming out, saw the Rakshasha lying dead on the ground, his body covered with blood.

11. The citizens' hair stood on end when they saw the fearful cannibal, as huge as a mountain cliff.

12. Going to Ekachakra, they soon gave the intelligence; thereupon, O king, thousands of the citizens,

13. Accompanied by their wives both young and old,—(all) went there to see Vaka. They were all astonished at seeing the superhuman feat. O king they began to worship the gods.

14. They then began to calculate whose turn was to supply food (to the Rakshasha) on the previous day. Ascertaining this, they all came to that Brahmana and asked him (if he knew any thing about the matter.)

15. Having been thus repeatedly asked by them that best of Brahmanas thus spoke to all the citizens in order to conceal the Pandavas.

16. "Seeing me weeping with my friends when I was ordered to supply the food (for the Rakshasha), a high-minded Brahmana, learned in *Mantras*, saw me.

17. Asking me the cause and knowing the calamity that hangs over the town, that best of Bramhanas gave me every assurance and spoke to me with smiles,

18. "I shall to-day carry the food to that wicked-minded wretch. "Do not fear for me." He said this

19. And taking the food, set out for the forest where Vaka lived. This deed, so beneficial to us, must have been done by him.

20. Thereupon all the Brahmanas and Kshatryas became exceedingly astonished, and the Vaisyas and Sudras became exceedingly glad.

21. Thereupon all the citizens returned to the city after seeing that extraordinary feat. The Pandavas also lived there.

Thus ends the hundred and sixty sixth chapter, the killing of Vaka, in the Vakabadha of the Adi Parva.

CHAPTER CLXVII.

(CHAITRARATHA PARVA).

Janamejaya said :—

1. O Brahmana, what did those best of men, the Pandavas, do after they had killed the Rakshasha Vaka.

2. O king, after killing the Rakshasha Vaka, they lived in the house of that Brahmana engaged in the study of the Vedas.

3. A few days after, a Brahmana of rigid vows came to the house of the Brahmana in order to live there.

4. That best of Brahmanas, ever hospitable to hosts, after duly worshipping him, in his house, gave him quarters to live.

5. Then all those, O best of men, the Pandavas, with Kunti requested the Brahmanas to narrate his intersting expeciences.

6. He spoke to them of various countries, pilgrimages, rivers, kingdoms, many wonderful provinces and cities.

7. O Janamejaya, when the narrations were over, that Brahmana spoke to them of the wonderful *Sayamvara* of the daughter of Jagmasena, the princess of Panchala,

8. And the births of Dhristadyumna and Shikhandi and that of Krishna, born of no woman, in the sacrifice of Drupada.

9. When he concluded, those best of men (the Pandavas) hearing of these extraordinary affairs asked him to narrate it in detail.

The Pandavas said :—

10—11. O Brahmana, how did the birth of Dhristadyumna, the son of Drupada, take place from the (sacrificial) fire? How did the wonderful birth of Krishna take place from the (sacrificial) altar? How did (the sons of Drupada) learn all weapons from the great bowman Drona? How and for whom and for what reason was the friendship between Drona and Drupada broken?

Vaishampayana said :—

12. O king, having been thus asked by those best of men, the Brahmana narrated in detail the account of the birth of Draupadi.

Thus ends the hundred and seventy seventh chapter, the narration by the Bramhana, in the Chaitraratha of the Adi Parva.

CHAPTER CLXVIII.

(CHAITRARATHA PARVA)—*Contd.*

The Brahmana said:—

1. There lived at the source of the Ganges a great Rishi of rigid vows and great wisdom and of severest austerities; his name was Bharadwaja.

2. One day when the Rishi came to the Ganges to perform his ablutions, he saw the Apsara Gritachi who came before him and who now stood there after her ablutions.

3. A wind rose on the banks of the river and made the cloth (of the Apsara) fall from her body. Seeing her nude, the Rishi was filled with desire.

4. He was a Brahmachari from his boyhood, and (therefore) as soon as his mind felt the influence of desire, his vital fluid dropped down. The Rishi held it in a *Drona* (water-pot).

5. From that pot was born a son, the learned Drona, and he studied all the Vedas and the Vedangas.

6. Bharadwaja had a friend, who was a king by the name of Prishata. He had a son, called Drupada.

7. That son of Prishata, that best of the Kshatryas, went daily to the hermitage and played and studied with Drona.

8. After Prishata's death, Drupada succeeded him as king. (About this time) Drona heard that (Parusha) Rama was going to distribute away all his wealth.

9. Going from the forest, the son of Bharadwaja (Drona) thus spoke to Rama, O excellent Brahmana, know me to be Drona. I have come for obtaining wealth.

Rama said:—

10. O Brahmana, after giving away all I have now left only my body. Ask from me either my body or weapons.

Drona said:—

11. You should give me all your weapons together with the knowledge of hurling and recalling them.

The Brahmana said:—

12. Saying "Be it so," the descendant of Vrigu gave him (the weapons), and having received them, Drona considered himself crowned with success.

13. Obtaining from Rama that great weapon called *Brahmasira*, Drona became exceedingly glad and acquired superiority over all men.

14. Thereupon that powerful son of Bharadwaja went to that best of men Drupada and said, "Know me to be your friend."

Drupada said:—

15. One of low birth can never be the friend of one whose lineage is pure. He who is not a car-warrior can never be the friend of one who is; he who is not a king can never be a friend one who is. Therefore why do you desire (to revive) our old friendship?

The Brahmana said:—

16. Being determined to humiliate the Panchala king, that intelligent man (Drona) went to the city of Hastinapur, the capital of the Kurus.

17. Thereupon Bhisma, taking with him his grandsons with much wealth, offered them to the intelligent Drona as his pupils.

18. With the intention of humiliating Drupada, Drona called together all his pupils, and he spoke thus to them and to the sons of Kunti.

19. O sinless ones, when you will be all experts in arms, you must give me as the preceptorial fee that which I cherish in my heart." Aryuna and others said to the preceptor, "Be it so."

20. When all the Pandavas became experts in arms and sure in aim, then Drona thus spoke demanding his preceptorial fee.

Drona said:—

21. The son of Prishata, Drupada is the king of Chatravati. Take from him that kingdom and bestow it soon on me.

The Brahmana said:—

22. Then the five sons of Pandu defeated Drupada in battle, and taking him prisoner along with his ministers, they offered him to Drona.

Drona said:—

23. O king, I again solicit your friendship. He who is not a king should not be a friend of a king.

24. Therefore, O Jagmasena, I shall divide this kingdom amongst ourselves. You will be the king of the country lying on the south banks of the Bhagirathi, and I shall be that on the north banks.

The Brahmana said:—

25. Being thus addressed by the intelligent son of Bharadwaja, the Panchala king spoke thus to that excellent Brahmana, that best of all wielders of arms Drona,

26. "O high-souled son of Bharadwaja, be blessed. Let it be. Let there be everlasting friendship between us as you desire."

27. Thus addressing each other and establishing excellent friendship between themselves, Drona and the Panchala king—those two chastisers of foes,—went away to the place whence they came.

28. The thought of that humiliation did not (however) leave the king's mind for a single moment. Being miserable in mind, the king wasted away.

Thus ends the hundred and sixty-eighth chapter, the birth of Draupadi, in the Chaitraratha of the Adi Parva.

CHAPTER CLXIX.

(CHAITRARATHA PARVA)—*Contd.*

The Brahmana said :—

1. Sorrowful in mind and afflicted with grief, the king Drupada wandered among the hermitages of many Brahmanas,—all experts in sacrificial rites.

2. Afflicted with grief and eagerly desirous of offspring, he daily thought, "Alas! I have no excellent son."

3. He always said in despondency, "Fie on those children and relatives that I have!" He always sighed thinking of revenging himself on Drona.

4—6. O descendant of Bharata, even after much deliberation, that best of kings, (Drupada) did not find any means to overcome the prowess, the discipline, the training and the accomplishments of Drona by his Kshatrya might. Wandering about, the king came (at last) to the hermitage of a Brahmana situate on the banks of the holy Ganges. There was no Brahmana who was not a *Snataka* and none who was not of rigid vows.

7. There saw that illustrious king two (Brahmanas) named Jaja and Upajaja, both were of rigid vows, both were self-controlled, and both belonged to the highest order.

8. They belonged to the race of Kashyapa, and they were engaged in studying the Institutes. Those two Brahmana Rishis were quite capable of helping the king.

9. Having brought his senses under control, he with all earnestness worshipped and served them. Knowing the superiority of the younger of the two,

10. He worshipped in private Upajaja of rigid vows, by offering him every desired object, by serving at his feet and by becoming sweet-speeched.

11. Worshipping him in due form, he (Drupada) said to Upajaja, "O Brahmana, if you perform that sacrifice which may give *me* a son who can kill Drona,

12. O Upajaja, on your doing this,—I shall give you ten thousand kine.

13. O best of Brahmanas, I am ready to bestow on you whatever else be in your mind and whatever which is agreeable to you. There is no doubt about it."

14. Having been thus addressed, the Rishi replied to him, "I can not." Thereupon Drupada again began to worship and serve him.

15. O king, after the expiration of a year, that best of the twice-born, Upajaja, spoke thus to Drupada in sweet words,

16. "My eldest brother while roving in a dense forest took up a fruit that had fallen on the ground, not knowing that it was unclean.

17. I was following him, and I saw this unworthy act of my brother. He never scruples to take impure things.

18. In taking that fruit he did not see any impropriety of a sinful nature. One who does not observe purity (in one thing) is expected not to observe it in other things.

19. When he lived in the preceptor's house reading the Institutes, he used often to eat without any scruples in his mind the remnants of other people's food.

20. He again and again speaks highly of food; and he has no hatred for any thing. Arguing from this I see that he desires for earthly acquisitions.

21—22. O king, go to him, he will perform sacrifices for you." Having heard those words of Upajaja, the king, though he entertained a low opinion of Jaja, went to his house. Worshipping him who was worthy of worship, he thus spoke to him, "O lord, I shall give you eighty thousand kine; perform my spiritual actions. I am burnt by my feelings of enmity towards Drona. You should cool my heart.

23. That foremost of men, learned in the Vedas, (Drona) is skilled in the Brahma weapon. Therefore, Drona has defeated me in a contest arising out of a quarrel on friendship.

24. The greatly intelligent son of Bharadwaja (Drona) is now the chief preceptor of the Kurus. There is no Kshatrya in the world who is superior to him.

25. His arrows are capable of killing every living being, his bow is full six cubits long and it looks exceedingly great.

26. That high-souled great bowman, that son of Bharadwaja (Drona,) attired in the Brahmanic garb, is destroying the Kshatrya might.

27. Like the son of Jamadagni, Parashurama, he is engaged in annihilating the Kshatryas. There is no man on earth who can overcome the terrible force of his arms.

28. Like blazing fire fed with *Ghee*, Drona, possessing both the Brahma might, and the Kshatrya might consumes every antagonist in battle.

29. Your Brahma might is superior to his Brahma might, though his is united with his Kshatrya might. As I am inferior (to

Drona) in consequence of my having only Kshatrya might, therefore, give me your Brahma might.

30—31. As I have got you who is superior to Drona in Brahma might, O Jaja, perform that sacrifice by which I can obtain a son, who is invincible and who can kill Drona in battle. I am ready to give you ten *Kotis* kine." Saying, "Be it so," Jaja recollected the various particulars of the sacrifice in question.

32. Knowing the gravity of the matter, he asked the assistance of Upajaja who coveted nothing. Then Jaja promised to perform the sacrifice for the destruction of Drona.

33. Thereupon the great ascetic Upajaja spoke to the king (Drupada) all that is required for the sacrifice from which the king was to obtain offspring.

Upajaja said:—

34. O king, a son will be born to you who will possess, as you desire, great prowess, great energy and great strength.

The Brahmana said:—

35. Then king Drupada, being desirous of obtaining a son who was to slay the son of Bharadwaja (Drona) began to make the necessary preparations for the success of his wish.

36. Jaja then poured libations of *Ghee* on the sacrificial fire and ordered the queen thus, "O queen, O daughter-in-law of Prishata, come here a son and a daughter have come for you.

The Queen said:—

37. O Brahmana, my mouth is filled with saffron and other perfumes; my body bears many sweet scents; I am not now fit for accepting the sacrificial *Ghee* which would give me offspring. O Jaja, wait for me a little, for that happy consummation.

Jaja said:—

38. Whether you come or wait, why should not the object of this sacrifice be accomplished when the oblation has already been prepared by me and sanctified by Upajaja's invocations!

The Brahmana said:—

39. Having said this, the sacrificial priest (Jaja) poured the sanctified libation on the fire, whereupon arose from those flames a celestial-like boy.

40. He was as effulgent as the fire; he was terrible to look at; he had a crown on his head; and his body was encased in an excellent armour; he had a sword in his hand, carried a bow and arrows, and he frequently sent forth loud roars.

41. As soon as he was born, he got on an excellent car and went about. Thereupon the Panchalas shouted in great joy "Blessed, blessed."

42—43. The very earth appeared to be unable to bear the weight of the madly joyous Panchalas. "The prince has been born for the destruction of Drona. He will dispell all the fears of the Panchalas and spread their fame. He will also remove the grief of the king." Thus said the greatly wonderful voice of the sky-ranging beings.

44. There rose from the (sacrificial altar) a daughter, called Panchali, who was blessed with good fortune; she was beautiful,—her eyes were smiling and large,

45. Her complexion was dark, her eyes were like lotus-leaves, her hair was blue and curly, her nails were beautifully carved and they were like bright copper,—her eyebrows were fair, her breasts were rising and her thighs tapering.

46. She was a veritable celestial maiden born among men. The sweet fragrance of the blue lotus emitted from her body, and it was perceptible from a distance of full two miles.

47. Her beauty was such that she had no equal on earth. The Devas, the Danavas and the Yakshas could desire that celestial-like beauty.

48. When this beauty of fair hips was born, an invisible voice said, "This beauty of dark complexion will be the best of all women, and she will be the cause of the destruction of the Kshatryas.

49. This lady of slender waist will in time accomplish the works of gods. From her will arise many fears (dangers) to the Kurus.

50. Hearing this, all the Panchalas uttered a loud leonine roar. The earth was unable to bear the weight of the madly joyous Panchalas.

51. The daughter-in-law of Prashita, seeing the two (the boy and the daughter) and being desirous of getting them, came to Jaja and said, "Let not these two know any one else except myself as their mother."

52. Desiring to do good to the king (Drupada) Jaja said, "Be it so." Thereupon the Brahmanas whose wishes were completely gratified (by presents) gave these two (children) names.

53. (They said,) "Because this son of Drupada possesses excessive audacity and because he has been born like Dyumna

with a natural armour of weapons, let him be called *Dhristadyumna*.

54. Because this daughter is dark in complexion, let her be called *Krishna*." Thus were born the son and daughter of Drupada in the great sacrifice.

55—56. Then Drona brought the Panchala prince Dhristadyumna to his own house and taught him all weapons as a requital of taking the half of the kingdom of Drupada. Regarding Destiny to be inevitable, the illustrious son of Bharadwaja did what would perpetuate his own deeds.

Thus ends the hundred and sixty-ninth chapter, the birth of Dhristadyumna and Draupadi, in the Chaitraratha of the Adi Parva.

CHAPTER CLXX.

(CHAITRARATHA PARVA)—*Contd.*

Vaishampayana said :—

1. Having heard this, the sons of Kunti appeared as if they were pierced with darts. Those mighty men lost their peace of mind.

2. Thereupon that truthful lady Kunti, seeing all his sons' minds are in great anxiety, thus spoke to Yudhisthira.

Kunti said :—

3. We have now lived for many nights in the abode of this Brahmana ; we have very pleasantly passed in this beautiful city, living on the alms of many high-souled men.

4. O chastiser of foes, we have seen again and again all the beautiful woods and forests in this part of the country.

5. To see them again would give us no pleasure. O heroic descendant of Kuru, alms are not so easily obtainable now as before.

6. O blessed one, if you wish to go to Panchala, let us go there. O hero, we have not seen it before—it must be beautiful.

7. O destroyer of foes, we have heard that alms are easily obtainable in Panchala, and the king Jagmasena is devoted to the Brahmanas.

8. It is not my opinion that one should live long in one place. Therefore, O son, if you like it is well for us to go there.

Yudhisthira said :—

9. That which is your opinion and command is (always) to our great good. (But) I do not know whether my younger brothers are willing to go.

Vaishampayana said :—

10. Thereupon Kunti spoke to Bhimasena, Aryuna and the twins (Nakula and Sahadeva) about the (proposed) journey, and they said, " Be it so."

11. O king, then Kunti saluting the Brahmana started for the beautiful city of the illustrious Drupada.

Thus ends the hundred and seventieth chapter, the departure for the Panchala country, in the Chaitraratha of the Adi Parva.

CHAPTER CLXXI.

(CHAITRARATHA PARVA)—*contd.*

Vaishampayana said :—

1. When the illustrious Pandavas were living in disguise, the son of Satyavati, Vyasa, once came to see them.

2. Seeing him coming, those chastisers of foes advanced and bowed down their heads and worshipped him. Then they stood (before him) with joined hands.

3. Then they all took seats at the command (of the Rishi) and the Rishi, being thus gratified by the sons of Pritha living in disguise, cheerfully spoke to them thus,

Vyasa said :—

4. " O chastisers of foes, are you following the path of virtue and scriptures? Do you worship the Brahmanas? You are not deficient in giving homage to those that deserve homage."

Vaishampayana said :—

5. That illustrious Rishi thus spoke many words of virtuous import. Speaking on various subjects, he again spoke thus.

Vyasa said :—

6. There lived in a wood a certain illustrious Rishi who had a daughter of slender waist, fair hips, fine eye-brows, and of all accomplishments.

7. As a result of her own actions (in her previous birth) she became very unfortunate. That beautiful chaste girl did not get a husband.

8. Thereupon, she began with sorrowful heart to perform austere penances with the object of getting a husband. And she gratified Sankara (Siva) by her severe asceticism

9. The high-souled (deity,) being thus gratified, spoke thus to the illustrious girl,

"Ask the boon you desire to have. Be blessed; I am Sankara who is willing to give you a boon."

10. Being desirous of benefitting herself, she again and again said to the supreme deity, "Give me an accomplished husband."

11. Then that foremost of all great speakers, Ishana (Siva,) replied to her saying, "O blessed lady, you will have five husbands from among the Bharata princes."

12. Having been thus addressed the maiden thus spoke to the deity who gave her the boon, "O deity, O lord, I desire to have only one husband through your grace."

13. The deity addressed her again and said these excellent words, "You have said five times, "Give me a husband"

14. Therefore, you will have in another life, what I have said now." That celestial like girl was born in the race of Drupada. That faultless Krishna, the descendant of Prishata, is destined to be the wife of all of you (the five Pandavas.)

15. O greatly powerful heroes, go to the city of the Panchalas, and live there. There is no doubt you will all be very happy on obtaining her as your wife.

Vaishampayana said :—

16. Having said this to the Pandavas, that greatly blessed grandfather, that great ascetic after having been saluted by the sons of Pritha (the Pandavas) and Kunti, went to the place whence he came.

Thus ends the hundred and seventy first chapter, the advice of Vyasa, in the Chaitraratha of the Adi Parva.

CHAPTER CLXXII.

(CHAITRARATHA PARVA)—*Contind.*

Vaishampayana said :—

1. When the illustrious Vyasa went away, those best of men, the Pandavas, proceeded with joyous heart, (towards Panchala) placing their mother at the head (of the procession.)

2. Those chastisers of foes proceeded in a northerly direction in order to reach their destination. They walked day and night and reached (the several) *Shomasrama.*

3. Those best of men, the sons of Pandu, came to (the banks of) the Ganges. The great car-warrior Dhananjaya (Aryuna) walked before, carrying torch in his hand for showing them the way and for protecting them.

4. There in the delightful waters of the Ganges was sporting in solitude the proud king of the Gandharvas (Chitraratha) with his wives.

5. He heard the noise (of the footsteps of the Pandavas) approaching the river. The greatly strong (Gandharva) was inflamed with wrath by (hearing) the noise.

6. Seeing there those chastisers of foes, the Pandavas, with their mother, and drawing his fearful bow, he spoke thus,

7—8. "It is known that excepting the first forty *labas* of the dark twilight that proceeds night, (the other portion of the night) is set apart for the *Yakshas*, the *Ghandharvas* and the *Rakshashas* who are capable of going every where at will. The rest of the time is set apart for men.

9. Therefore, if any man out of greed wander during those moments and come near us, both we, (the Gandharvas) and the Rakshashas kill those fools.

10. The men learned in the Vedas disapprove (the actions of) those men,—nay even of the kings at the head of their armies,—who come to any lake or river at such a time.

11. Stay at a distance. Do not come near me. Know you not that I am (now) bathing in the waters of the Bhagirathi.

12. Know me to be the Gandharva, named Angarparna who depends only on his own strength of arms. I am proud and haughty; I am the friend of Kuvera.

13. This my forest on the banks of the Ganges is known by the name of Angarparna in which I sport to gratify myself.

14. The *Kapalikas*, the *Sringis* or the Devas, dare not come here—it appears you are human beings. How dare you (then) to approach me who is the brightest jewel in Kuvera's crown?"

Aryuna said :—

15. O wretch, to whom can the ocean, the sides of the Himalayas, or this river Ganges be barred, whether at night or day or at twilight?

16. O sky-ranger, whether the stomach be empty or full, there is no special time to come to this foremost of all rivers, the Ganges, whether it is night or day.

17. We are endued with prowess,—we care not when we disturb you. O wicked being, those men that are incapable (of fighting) worship you.

18. This Ganges, issuing out of the golden peaks of the Himalayas, falls into the ocean by seven streams.

19. (They are) Ganga, Yamuna, Saraswati, Vitastha, Saraju, Gomati and Gandaki.

20. Those that drink the waters of these seven rivers are cleansed of their sins. O Gandharva, this sacred Ganga, flowing through the celestial regions, is called there Alakananda,

21—22. And in the regions of Pitris, it is called Vaitarani, which is not crossable by the sinners. Krishna Dwaipayana has said that this auspicious and celestial river is accessible at all times by all. Why do you wish to bar us from it? It is not consonant with the eternal virtue.

23. Why should we not, disregarding your words, touch at pleasure the sacred waters of the Bhagirathi which is ever accessible to all.

Vaishampayana said :—

24. Hearing this, Angarparna became very angry, and drawing his bow he shot at them his arrows which were like the poisonous snakes.

25. The Pandava Dhananjaya, who had an excellent shield, warded off all those arrows with it and with the torch in his hand.

Aryuna said :—

26. O Gandharva, seek not to terrify those who are skilled in weapons, for weapons hurled at them vanish like froth.

27. O Gandharva, I know Gandharvas are superior to men (in prowess). I shall, therefore, fight with you by using the celestial weapons. I shall not use delusions.

28. The fire-weapon that I hurl against you was formerly given by the preceptor of Indra, Vrihaspati, to Bharadwaja.

29. From Bharadwaja it was obtained by Agnivisha, and from Agnivisha by my preceptor; and that excellent Brahmana Drona gave it to me.

Vaishampayana said :—

30. Having said this, the Pandava (Aryuna) angrily hurled at the Gandharva that blazing fire-weapon which immediately burnt his chariot.

31. Having fainted away by the force of the weapon, the greatly powerful Gandharva was falling headlong downwards from his chariot,

32. (But) Dhananjaya seized him by the hair of his head which was adorned with garlands of flowers. He dragged towards his brother that (Gandharva),—insensible in consequence of (being wounded by) the weapon.

33. (Seeing this), his wife, named Khumbhinashi, being desirous of rescuing her husband, came to Yudhisthira and asked his protection.

The Gandharvi said :—

34. O exalted one, extend your protection to me. Set my husband free. O Lord, I am a Gandharvi, named Kumbhinashi,—I ask your protection.

Yudhisthira said :—

35. O chastiser of foes, who would kill an enemy who has been vanquished in the battle, who has been deprived of his fame, who is protected by a woman, and who is incapable (of defending himself), O child, set him free.

Aryuna said :—

36. O Gandharva, take your life. Go hence, and do not grieve. The king of the Kurus, Yudhisthira orders me to-day to show you mercy.

The Gandharva said :—

37. I have been defeated by you, therefore I shall give up my former name of Angarparna. In name only I shall not be boastful when really I am not strong in prowess like men.

38. It is a great fortune to me that I have obtained a man who wields celestial weapons. I am desirous to impart to Aryuna the power of illusions of the Gandharvas.

39. My excellent and beautiful chariot has been burnt by your fire-weapon. I was (formerly) called *Chitraratha* having a beautiful chariot, I shall now be called *Dagdharatha* (having the chariot) burnt.

40. The science (of illusion) of which I spoke to you and which I formerly obtained by asceticism will be to-day given by me to that illustrious man who has given me my life.

41. What good fortune does he not deserve to obtain who after defeating an enemy gives him his life when he asks it it from him?

42. This science is called *Chakshushi*. It was taught by Manu to Soma. Soma taught it to Vishwaparbha, Vishwaparbha taught it to me.

43. Having been given by the preceptor to one who is a *Kapurusha* (without energy) it went to die out. I have spoken to you about its coming (origin and transmission); listen now to its prowess.

44. Whatever you will desire to see by your eyes in this world and whatever its nature it will be seen by you (by the help of this science).

45. One can acquire this (science) by standing on one leg for six months. I shall impart to you this science without your observing any vows.

46. O king, (only) on account of this science, we have a superiority over men. Because we are capable of seeing everything (by our spiritual eyes), we are equal to the celestials.

47. O excellent man, I desire to give you and your brothers, each separately, one hundred horses born in the regions of the Gandharvas.

48. They are employed in carrying the Devas and the Gandharvas; they are of the celestial colour, and they possess speed as that of the mind. They may be lean and thin in body, but they never feel tired, and their speed never suffers for this reason.

49. The thunder was created by Indra in the days of yore in order to kill Vitra, (but) it broke into a thousand pieces when hurled on Vitra's head.

50. Thereupon the celestials worshipped those fragments of the thunder thus broken into pieces. That which is known in the world as the wealth of fame is a portion of the thunder.

51. The hands of Brahmanas are (the portions of) the thunder; the chariots of the Kshatryas are (also the portions of) the thunder. The charity of the Vaisyas are (also the portions of) the thunder, and the services of the Sudras are (also the portion of) the thunder.

52. The horses of the Kshatryas being the portions of the thunder, it is said they are never to be killed. The portions of the chariots (the horses) are the offspring of Vadaba. Those amongst them that are *Suras*

53. Are capable of assuming any colour at pleasure, of going any where at will, and of running at its owner's will. These horses of mine born in the Gandharva region will always fullfil your desire.

Aryuna said :—

54. O Gandharva, if you give me out of your satisfaction for obtaining life in a crisis, these horses and the wealth of science I shall not accept it.

The Gandharva said :—

55. A meeting with an illustrious person is always a matter of gratification. Besides you have given me my life. Thus being pleased with you, I give you the science.

56. O best of the Bharata race, O Vivatsa, so that the obligation may be not only on one side, I shall take from you your excellent and eternal fire-weapon.

Aryuna said :—

57. O Gandharva, I shall take your horses in exchange of my weapon. Let our friendship be ever-lasting. O friend, tell me that from which the danger of ours (human beings) arises from the Gandharvas.

58. O Gandharva, we are all chastisers of foes; we are all learned in the Vedas, and (we are all) virtuous. Tell us why we were censured by you when travelling at night.

The Gandharva said :—

59. O sons of Pandu, you do not keep fire; you have no wives; you have no Brahmanas walking before you; therefore you were censured by me.

60. The Yakshas, the Rakshashas, the Gandharvas, the Pishachas, the Uragas, and the Danavas are wise and intelligent. They speak much of the Kuru race.

61. O hero, I have heard from Narada and other Rishis the accomplishments of your intelligent ancestors.

62. While roaming over the earth attired in her ocean-cloth, I myself have seen the great prowess of your race.

63. O Aryuna, I personally know your preceptor, the illustrious son of Bharadwaja (Drona), who is celebrated in the three worlds for his learning in the Vedas and the science of archery.

64. O best of the Kuru race, O Partha, I know also Dharma, Vayu, Indra, Ashwinis, and Pandu,—these six spreaders of the Kuru race. These (six) excellent celestials and man are your fathers.

65—66. Knowing too that you are high-souled, you are illustrious, you are the foremost of all wielders of arms, you, all brothers, are great heroes, you are virtuous and observant of vows, your understandings and hearts are excellent, and your behaviour faultless, I still censured you.

67. O descendant of Kuru, no man, possessing strength of arms, ought to bear with patience any ill usage before his wife.

68. O son of Kunti, our strength specially increases at the time of night. As I was accompanied by my wife, I was filled with wrath.

69. O best of all vow-observing men, I was vanquished by you in battle; hear from me the reasons for which I was discomfitted.

70. Bramhacharja is a great virtue, you are in it (leading that mode of life). O Partha, it is for this that I was defeated by you in battle.

71. O chastiser of foes, if any Kshatrya, engaged in the exercise of his desire, fight with us at night, he can never escape from us with his life.

72. O Partha, a Kshatrya, engaged in the exercise of his desire, may defeat all the wanderers of night (as we are), if he is sanctified by Brahma, and if he assigns the cares of his state to his priest.

73—74. O descendant of Tapati, men should, therefore, always employ learned and self-controlled priests for the acquisition of every good fortune that he desires (to get). That man is fit to be the priest of kings who is engaged in the study of the Vedas and their six branches, who is pure and truthful, and who is virtuous-minded and self-controlled.

75. That king becomes ever victorious (in this world) and obtains heaven in the next, who has a priest, who is learned in the precepts of morals, who is a master of words and who is pure and well-behaved.

76. The king should always select an accomplished priest who can protect what he has and acquires what he has not.

77. He, who desires his own prosperity, should ever be guided by his priest; he may then acquire the whole earth attired in her ocean-cloth.

78. O descendant of Tapati, a king, who is without a Brahmana, can never acquire any land by his bravery or nobility of birth only.

79. O spreader of the Kuru race, therefore, know that the kingdoms with Brahmanas at their heads can be retained for long.

Thus ends the hundred and seventy second chapter, the words of the Gandharva, in the Chaitraratha of the Adi Parva.

CHAPTER CLXXIII.

(CHAITRARATHA PARVA)—*Contd.*

Aryuna said :—

1. You have addressed me as the descendant of Tapati. I wish to know what the precise signification of this word is.

2. O blessed being, we are the sons of Kunti, therefore, we are *Kaunteyas*, but who is Tapati that we should be called *Tapatyas*. I desire to hear about it.

Vaishampayana said :—

3. Having been thus addressed by the son of Kunti, Dhananjaya, that Gandharva narrated the story who is celebrated in the three worlds.

The Gandharva said :—

4. O Partha, O foremost of all intelligent men, I shall duly narrate to you in detail this interesting story.

5. Hear with attention what I say about the reason for which I addressed you as *Tapatya*.

6. He, who pervades the whole firmament by his light, had a daughter, named Tapati,—equal to himself (in effulgence).

7. That daughter of the Vivashwata (Tapati) was the younger sister of Savitri. She was celebrated in the three worlds and devoted to asceticism.

8. There was none equal to her in amongst the Deva, the Asura, the Yaksha the Raksha, the Apsara, and the Gandharva ladies.

9. She was perfectly semetrical in body and faultless in features; she had black and large eyes; she was attired in beautiful robes; she was chaste and exceedingly well-conducted.

10. O descendant of Bharata, seeing her, Vivashwata thought, there was none who had beauty, accomplishments, good behaviour and learning to be fit for her husband.

11. Seeing that his daughter had attained the age of puberty and that she was worthy of being bestowed on a husband, he had no peace of mind, for he always thought on whom he should bestow her.

12. O son of Kunti, that best of the Kurus, the son of Riksha, the mighty king Samvarana, worshipped Surya

13. With due offers of *Aryha*, garlands and scents, with being always pure and holy, and with vows, fasts and asceticism of various kinds.

14. The descendant of Puru (Samvarana) worshipped the deity, effulgent in all his glory, with devotion, humitily and piety.

15. Thereupon Surya, seeing Samvarana, learned in the precepts of religion and matchless in the world for his beauty, considered him to be the fittest husband for (his daughter) Tapati.

16. O descendant of Kuru, Surya then desired to bestow his daughter on that excellent king Samvarana of the Kuru race, who was celebrated all over the world.

17. As Surya in the heavens fills the firmament with his splendour, so did king Samvarana fill every region on the earth with the splendour of his good achievements.

18. O Partha, as men learned in the Vedas worship the sun mannifests in all his glory, so did all men except the Brahmanas worship Samvarana.

19. Blessed with good fortune, the king (Samvarana) excelled Soma (moon) in soothing the hearts of freinds and Surya (sun) in schorching the hearts of the enemies.

20. O descendant of Kuru, Tapana himself resolved upon bestowing Tapati on the king (Samvarana) endued with such virtue and accomplishments.

21. O Partha, once upon a time that king, blessed with good fortune and endued with great prowess, went out to hunt in the woods on the mountains.

22. When thus hunting, the horse of that king of the Kuru race was overcome with hunger and thirst, and he (horse) died on the mountains.

23. O Partha, abandoning the dead horse, the king walked on the mountain and saw a maiden of large eyes and matchless beauty.

24. That chastiser of foes, that best of kings, himself being alone and the maiden being also alone, stood motionless, and he steadfastly gazed at her.

25. The king regarded her for her beauty as the goddess Lakshmi. He regarded her beauty to be the embodiment of the rays emanating from the sun.

26. In splendour of body, she resembled a flame of fire, and in benignity and loveliness she resembled the spotless disc of the moon.

27. The black-eyed maiden, standing on the mountain breast, looked like a bright statue of gold.

28. In consequence of the beauty and splendour of that maiden the mountain itself with its creepers and plants appeared as if it has been converted into gold.

29. The sight of that maiden inspired the king with a contempt for all the women of the world that he had seen before. Seeing her, the king considered his eyes blessed.

30. Nothing that the king has seen from the day of his birth could equal, he argued, the beauty of that girl.

31. (He thought) "The creator has created the beauty of this beautiful-eyed maiden after churning the whole world of the Devas and the Asuras and the human beings." The king's heart and eyes were captivated by that maiden, as if they became bound in ropes, he remained rooted to the spot deprived of his senses.

32. Thus arguing, the king Samvarana considered that maiden as matchless in the wealth of her beauty in the three worlds.

33. The king of the noble birth, seeing that blessed beauty, was pierced by the arrows of the god of love.

34. Having been burnt in the very schorching fire of Kama (desire), he (the king) thus spoke to that charming maiden, still innocent though in her full youth.

The Samvarana said :—

35. O lady of tapering thighs,—who and whose are you? Why are you staying here? O lady of sweet smiles, why do you wander alone in these solitary woods?

36. You are perfectly faultless in your every feature; decked in every ornament, you seem to be the coveted ornament of those ornaments themselves.

37. You seem to be not a Devi or an Asuri, or a Yakshmi, or a Rakshashi; you are not a Nagini or a Gandharvi or a Manushi.

38. O excellent lady, the best of women that I have seen or heard of can not equal you in beauty.

39. O lady of beautiful feature, seeing your face which is lovlier than the moon, and your eyes like the lotus leaves, I am oppressed by the god of love.

The Gandharva said :—

40. The king, oppressed by desire, thus addressed her in the solitary woods, but she did not speak a word in reply.

41. When the king repeatedly asked her thus, the large-eyed maiden quickly disappeared in the very sight of the king like a flash of lightning.

42. The king then, like one who has los his reason, wandered through the whole forest in search of that lotus-eyed maiden.

43. Having failed to find her, that best of kings gave vent to much lamentations, and he remained motionless in grief for some time.

Thus ends the hundred and seventy third chapter, the history of Tapati, in the Chaitraratha of the Adi Parva.

CHAPTER CLXXIV.

(CHAITRARATHA PARVA)—*contd.*

The Gandharva said:—

1. On the disappearance of the maiden, that chastiser of foes the king, being deprived of his senses by desire, fell on the ground.

2. On his falling down on the ground, that maiden of sweet smiles and of swelling and round hips, appeared again before the king.

3. The blessed beauty (Tapati) then spoke to that king, the perpetuator of the Kuru race, these sweet words.

4—5. Sweetly smiling, Tapati spoke thus in sweet words, "Rise, rise, O chastiser of foes, be blessed. O best of kings, you are celebrated in the world, it does not befit you to lose your senses." Having been thus addressed by her in these sweet words,

6. The king (opening his eyes) saw before him that maiden of swelling hips. The king then addressed that black-eyed maiden thus,

7—9. In accents weak with emotion, and his heart burning with the fire of desire, "O black-eyed beauty, O excellent lady, be blessed. I am burning with desire; and I, therefore, solicit you. Accept me, my life is ebbing away. O lady of large eyes, O lotus-eyed beauty, it is all for (not having obtained) you. The god of love pierces me day and night with his arrows. O blessed lady, I have been bitten by Kama (the god of love) who is like a large snake.

10. O lady of faultless features, O lady of tapering thighs, O lady of sweet voice as that of the *Kinnaris*, have mercy on me; my life depends on you.

11. O lady of beautiful and faultless features, O lady with the face like the lotus or the moon, O timid lady, I shall certainly be unable to live without you.

12. O lotus-eyed lady, O lady of large eyes, the god of love is incessantly piercing me, be merciful towards me.

13. O black-eyed lady, you should not abandon me. O handsome lady, you should relieve me from such affliction by giving me your love.

14. O blessed beauty, at the very first sight, my heart has been captivated by you. My mind wanders. Seeing you, I do not like to cast my eyes on any other woman.

15. O beautiful maiden, be merciful,—I am your obedient (slave), (I am) your adorer; accept me. O beautiful lady, O large-eyed maiden, as soon as I saw you, the god of love,

16. Entered my heart, and he is piercing me with his arrows. O large-eyed lady, O lotus-eyed beauty, the great fire of desire is burning within me.

17—18. Extinguish that fire by throwing on it the water of your love. O beautiful lady, pacify, by becoming mine, the irrepressible god of love that has appeared here (in my heart) armed with bow and arrows; he pierces me incessantly with his sharp arrows.

19. O beautiful-featured maiden, O lady of tapering hips, marry me according to the Gandharva form, for of all kinds of marriage the Gandharva form has been said to be the best."

Tapati said:—

20. O king, I am not the mistress of my ownself. Know me to be a maiden living under the control of my father. If you really love me, ask me of my father.

21. O king, you say that your heart has been robbed by me; but you too have robbed my heart at the first sight.

22. O best of kings, I am not the mistress of my body, therefore I do not go near you. Women are never independent.

23. Is there any girl in the three worlds who would not desire for her husband such a king as you,—kind to all your dependents and born of a noble race.

24. Therefore, when the opportunity comes, ask me of my father Aditya with due salutation, ascetic penances and vows.

25. O king, O chastiser of foes, if my father bestows me on you when asked, I shall ever be your obedient (wife).

26. My name is Tapati, I am the younger sister of Savitri. O best of Kshatryas, I am the daughter of Surya, the illuminator of the Universe.

Thus ends the hundred and the seventy-fourth chapter, the history of Tapati, in the Chaitraratha of the Adi Parva.

CHAPTER CLXXV.

(CHAITRARATHA PARVA).—*Contd.*

The Gandharva said:—

1. Having said this, that faultless (maiden) soon ascended the skies; on this the king again fell down on the ground.

2. In searching that best of kings, that monarch's ministers and attendants saw him there in that state in the great forest.

3—4. Seeing that excellent king, that great bowman, lying forsaken on the ground like a rain-bow dropped from the sky, his chief minister became like one burnt by a flame of fire. Coming hastily to him with affection and respect,

5. As a father raises up the son fallen (on the ground) he raised up the king, lying senseless on the ground having been deprived of his senses by desire.

6. Old in wisdom as in age, and in achievements as in policy, the minister became easy of mind when he raised him up.

7. He spoke to him these words, both sweet and beneficial, "O best of men, do not fear. O sinless one, be blessed."

8. The minister thought the king, that destroyer of hostile forces, had been lying on the ground being overcome with hunger, thirst and fatigue.

9. He sprinkled on the crownless head of the king cold water fragrant with the perfume of lotus.

10. Thereupon, the mighty king regained his consciousness; he then sent away all his attendants except that one minister.

11. When that large number of attendants had gone away at the command of the king, the king again sat down on the mountain breast.

12. Then the king becoming pure and folding his hands, worshipped Surya with his face turned upwards on that best of mountains.

13. That chastiser of foes, the king Samvarana, also mentally thought of his priest, that excellent Rishi, Vashistha.

14. The king remained there for days and nights without intermission; and on the twelvth day the Brahmana Rishi (Vashistha) came to him.

15. That great self-controlled Rishi knew by his ascetic power that the king's heart was stolen by Tapati.

16. As soon as that virtuous-minded and the best of Rishis knew this, he became desirous of benefitting the king and gave him his assurances.

17. In the very sight of the king, the illustrious Rishi ascended the sky in order to see Surya,—he himself being as effulgent as that luminary.

18. Thereupon, the Brahmana (Vashistha) came with joined hands to the deity of one thousand rays, and he then introduced himself by saying, "I am Vashistha."

19. Then the greatly effulgent Vivas- spoke to that excellent Brahmana, "O great Rishi, welcome to you. Tell me what is your desire.

20. O greatly fortunate man, O foremost of all eloquent men, whatever you desire to have, I shall give you however difficult it may be to give."

21. Having been thus addressed after duly bowing down his head to him the Rishi Vashistha of great ascetic merit, thus replied to Vivaswata.

Vashistha said :—

22. O Vivaswata, I ask of you for Samvarana your daughter, named Tapati, the younger sister of Savitri.

23. He (Samvarana) is a mighty king with great achievements; he is learned in the mysteries of religion, and he is high-minded. O ranger of sky, Samvarana is the fittest husband for your daughter.

The Gandharva said :-

24. Having been thus addressed, Vivakara (Surya) resolved upon bestowing (his daughter on Samvarana), and saluting the Rishi thus replied,

25. "O Rishi, Samvarana' is the best of kings; you are (also) the best of all Rishis; Tapati is (surely) the best of all women; what else could be done but to bestow her (on Samvarana)!

26. Then Tapana himself gave to the illustrious Vashistha (his daughter) Tapati of perfectly faultless features, so that she might be bestowed on Samvarana.

27. The great Rishi Vashistha accepted that maiden Tapati, and taking leave of Surya he came back to the place,

28. Where that best of the Kurus, the king of celebrated acheivements, was. That king who had been possessed of desire and whose heart was completely fixed on her (Tapati)

29. Became exceedingly glad on seeing that celestial maiden Tapati of sweet smiles led towards him by Vashistha.

30. That maiden of fair eye-brows came down from the sky as lightning comes down from the clouds illuminating the ten points of heaven.

31. The illustrious Rishi of pure soul Vashistha came to that king when his vow of the twelvth night was over.

32. Thus Samvarana obtained (Tapati) as his wife by worshipping the propitious lord (Surya) by ascetic penances and by the help of the great effulgence of Vashistha.

33. That best of kings accepted the hands of Tapati in due form on the breast of that mountain frequented by the celestials and the Gandharvas.

34. The royal sage (Samvarana) with the permission of Vashistha desired to sport with his wife on that mountain.

35. He ordered the minister to rule over his capital, his kingdom, his woods and forests.

36. Then bidding farewell to the king, Vashistha left him and went away. Thereupon, the king sported on that mountain like a celestial.

37. The king sported with his wife in the woods and forests on that mountain for twelve (long) years.

38. O descendant of Bharata, for those twelve years the god of one thousand eyes (Indra) did not pour any rains on the capital and the kingdom of that king.

39. O chastiser of foes, when that season of draught commenced, all the people, together with plants, corns and animals began to die.

40. During that terrible season (of draught,) not even a drop of dew fell on the earth, and (consequently) no corn was grown.

41. Thereupon the people, afflicted with the fear of hunger, left their houses in despair and fled in all directions.

42. The famished people of the city and the country abandoned their wives and children and grew reckless of one another.

43. The people, being afflicted with hunger and starvation, became like dead skeletons; and the city looked like the land of the king of the dead full of ghostly beings.

44. Thereupon, seeing the kingdom in such a state, the illustrious Rishi, the best of ascetics, the virtuous-minded Vashistha, thought of remedying the evil.

45. O king, he brought back that best of kings (Samvarana) with his wife (Tapati) to that city, after he had passed many years with her.

46—47. When that best of kings again entered his capital, the state of things became as before, the god of one thousand eyes, the slayer of Asuras, poured rain in abundance; and he caused corn to grow. Thus being revived by that virtuous-minded and that best of kings (Samvarana), the capital and the country became exceedingly glad.

48. Thereupon the king with his wife Tapati performed sacrifices for twelve years, as Indra did with (his wife) Shachi.

49. O Partha, this is the history of the really blessed Tapati of old, the daughter of Vivaswata. It is for her you are *Tapatya*.

50. O Aryuna, the king Samvarana begat on Tapati a son, named Kuru. Born in the race of Tapati, you are called *Tapatya*.

Thus ends the hundred and seventy fifth chapter, the history of Tapati, in the Chaitraratha of the Adi Parva.

CHAPTER CLXXVI.

(CHAITRARATHA PARVA)—*Contd.*

Vaishampayana said:—

1. Hearing these words of the Gandharva, that best of the Bharata race, Aryuna, was filled with devotion (towards him), and he stood as manifest as the full moon.

2. His curiosity being excited by what he heard of Vashistha's ascetic power, that best of the Kurus, that great bowman, thus spoke to the Gandharva,

3. "I desire to hear the history of the Rishi whom you have mentioned by the name of Vashistha. Tell me all about him in detail.

4. O chief of the Gandharvas, tell me who this illustrious Rishi was,—he who was the priest of our forefathers."

The Gandharva said:—

5—6. Vashistha was the Brahma's son born of his mind; and he was the husband of Arundhati. Ever difficult of being conquered even by the celestials, Desire and Anger, having been conquered by his ascetic penances, shampooned his feet. He was so high-spuled that he did not exterminate the *Kaushikas*.

7. Though the excellent Rishi's anger was excited by Vishwamitra, though he was afflicted at the loss of his sons, though he was powerful, yet he appeared to be powerless.

8—9. He did not perform any dreadful deed for destroying Vishwamitra. Like the great ocean which does not cross its shore, he did not transgress the law of Yama by bringing back his sons from the land of the dead. It is by obtaining this self-controlled and illustrious (Rishi), the kings,

10. (Namely) Ikshaku and others, became the lords over the whole earth. Getting the excellent Rishi Vashistha as their priest,

11. O descendant of Kuru, O best of the Pandavas, these kings performed many great sacrifices. That Brahmarshi performed the priestly duty of all these excellent kings, as Vrihashpati did that of the celestials.

12. Therefore, seek to appoint as your priest an accomplished Brahmana in whose heart virtue predominates and who is learned in the Vedas,

13. O Partha, a Kshatrya of noble birth should first appoint a priest, if he is(at all) desirous of extending his dominions by conquering the earth. He, who is desirous of conquering the earth, should have a Brahmana before him.

14. Therefore let an accomplished and learned Brahmana, who has conquered his senses and who is learned in Dharma, Artha and Kama, be your priest.

Thus ends the hundred and seventy sixth chapter, whom to appoint a priest, in the Chaitraratha of the Adi Parva.

CHAPTER CLXXVII.

(CHAITRARATHA PARVA)—*Contd.*

Aryuna said :—

1. How arose the hostility between Vishwamitra and Vashistha, both of whom lived in celestial hermitages ? Tell us all this in detail.

The Gandharva said :—

2. O Partha, this history of Vashistha is considered as a Purana in all the worlds. Listen to me as I recite it in detail.

3. O best of the Bharata race, there was a great king in Kannyakubja ; known in the world by the name of Gadhi,— he was the son of Kushika.

4. His son was known by the name of Vishwamitra. That chastiser of foes, Vishwamitra, was virtuous-minded ; and he had a large army of troops and beasts of burdens.

5. He wandered with his ministers in the deep forest for the purpose of hunting. Killing deer and boars, he roamed through the charming marshes.

6. Being(one day) fatigued and thirsty by the exercise of the hunt that best of men, came to the hermitage of Vashistha.

7. Seeing him coming, the illustrious and blessed Rishi, Vashistha, advanced to salute that best of men, Vishwamitra.

8. O descendant of Bharata, he (Vashistha) worshipped him (Vishwamitra) by asking his welfare, by offering *Arghya* and water to wash his face and feet, and by collected forest fruits and *Ghee*.

9. The illustrious Rishi had a *Kamadhenu*, (a cow yielding every thing as desired.) When she was addressed by saying " Give" she always gave what was desired.

10—12. O Aryuna, the Rishi received from her various wild fruits, and grown corn of gardens and fields, milk, many excellent nutritious viands filled with six different kinds of juice which was like ambrosia itself, various other kinds of enjoyable things of ambrosial taste, things for drinking and eating, for lapping and sucking, and many precious gems and various costly robes. With these desirable objects in profusion, the king (Vishwamitra) was worshipped. And he with his ministers and troops was became exceedingly glad.

13—14. He (Vishwamitra) became very much astonished to see that cow which had six elevated limbs, beautiful flanks and hips, fine broad limbs, frog-like prominent eyes, beautiful size, high udders, faultless make, straight and up-lifted ears, handsome horns and well-developed head and neck.

15. O prince, that king, the son of Gadhi, was exceedingly gratified with all that he saw, and very much praising (the cow) Nandini he thus spoke to the Rishi (Vashistha),

16. " O Brahmana, O great Rishi, give me (your) Nandini (cow) in exchange of ten thousand kine, or of my kingdom. (Give her to me) and enjoy my kingdom.

Vashistha said :—

17. O sinless one, this milk-giving cow is kept by me for the purposes of the celestials, the Pitris and the guests,and for my sacrifices. Nandini cannot be given (to you) in exchange of even your kingdom.

Vishwamitra said :—

18. I am a Kshatrya, and your respected self is a Brahmana devoted to study and asceticism. Is there prowess in Brahmanas who are peaceful and have their souls under control ?

19. When you do not give me what I desire to have in exchange of ten thousand kine, I shall not abandon the duty of my race (that of the Kshatrya). I will take your cow by force.

Vashistha said :—

20. You are a powerful king, you are a Kshatrya possessing great strength of arms ; do what you desire without delay and without stopping to consider over it.

The Gandharva said :—

21. O Partha, having been thus addressed, Vishwamitra then siezed the cow Nandini as white as the swan or the moon.

22. He dragged her hither and thither and afflicted her by striking her with a stick. The blessed Nandini cried piteously and came near Vashistha.

23. O Partha, she stood near him with up-lifted face staring at the illustrious Rishi. Though very much ill-treated, she did not quit the Rishi's hermitage.

Vashistha said:—

24. O amiable Nandini, you are crying again and again, and I hear your cries. But Vishwamitra is taking you away by force; what can I do? I am a forgiving Brahmana.

The Gandharva said:—

25. O best of the Bharata race, being alarmed at the sight of Vishwamitra's troops and being terrified by Vishwamitra himself, Nandini came closer to Vashistha.

Nandini said:—

26. O illustrious Sir, I am afflicted by the stripes of the fearful troops of Vishwamitra. I am crying piteously like one who has none; why are you so indifferent to me?

The Gandharva said:—

27. The great Rishi did not lose his patience, nor did he depart from his vow of forgiveness on hearing the words of the crying and persecuted Nandini.

Vashistha said:—

28. The might of the Kshatryas lies in their physical strength,—that of the Brahmanas lies in their forgiveness. I cannot give up forgiveness. If you like, you can go.

Nandini said:—

29. O illustrious Sir, have you abandoned me that you say so? O Brahmana, if you do not abandon me, I cannot be taken away by force.

30. O blessed one, I do not abandon you. Stay if you can. Your calf, tied with a strong rope, is (even now) being carried away by force.

The Gandharva said:—

31. Having heard the word 'Stay,' that cow of Vashistha (Nandini) raised up her head and neck and became fearful to look at.

32. With eyes red in anger and with repeated roars, she then attacked Vishwamitra's troops on all sides.

33. Afflicted with their stripes and being dragged hither and thither, her anger (doubly) increased, and her eyes became red in wrath.

34. Blazing in anger, she soon became fearful to look at as the sun at mid-day. She began incessantly to shower burning coals from her tail.

35. A few moments after she brought forth from her tail an army of *Palhavas*, from her udders an army of *Dravidas* and *Sakas*, from her womb an army of *Yavanas*, from her dung an army of *Savaras*.

36—37. From her urine an army of *Kanchis* and from her sides an army of *Saravanas*; and from the froth of her mouth that cow created hosts of *Kiratas*, *Yavanas*, *Singhalas*, *Barbaras*, *Chivakas*, *Pulindas*, *Chinas*, *Hunas* and *Keralas* and many other *Mlechas*.

38—39. Those large armies of *Mlechas*, clad in various uniforms and armed with various weapons,—as soon as they sprang into life,—spreading all around attacked before his very sight the troops of Vishwamitra,—five or seven attacking one.

40. Assailed with a great shower of weapons, Vishwamitra's troops before his very sight broke and fled panick-stricken in all directions.

41. O best of the Bharata race, though greatly excited with anger, the troops of Vashistha did not take the life of any of Vishwamitra's troops.

42. That cow (Nandini) simply drove the troops (of Vishwamitra) to a distance, Being thus driven full seventy-seven miles, the troops of Vishwamitra,

43. Becoming panick-stricken, cried aloud and did see none who could protect them. Seeing this great and wonderful feat of the Brahma might,

44. Vishwamitra became disgusted with the Kshatrya might and spoke thus,—"Fie on the Kshatrya prowess? The Brahma might is the true might.

45. In judging of strength and weakness, I see asceticism is true strength." Thereupon that best of kings abandoning his kingdom and regal splendour,

46. And turning his back on all pleasures, set his mind on asceticism. (At last) crowned with ascetic success, he filled the world with his effulgence.

47. Afflicted all with his effulgence, he became a Brahmana. The son of Kushika, (Vishwamitra) at last drank the *Soma* (ambrosia) with Indra himself.

Thus ends the hundred and seventy seventh chapter, the defeat of Vishwamitra, by Vashistha, in the Chaitraratha of the Adi Parva.

CHAPTER CLXXVIII.

(CHAITRARATHA PARVA)—*Contd.*

The Gandharva said :—

1. O Partha, there was a king named Kalmashapada in this world. He belonged to the race of Ikshaku, and he was matchless in prowess.

2. One day the king came out of his capital for the purpose of hunting. That chastiser of foes pierced (with his arrows) many deer and boars.

3. He also killed in that greatly fearful forest many rhinoceroses. Thus killing (animals) for a long period, the king became tired and refrained from it.

4—6. (One day) when the king, whom the greatly powerful Vishwamitra desired to make his spiritual disciple, was proceeding through the forest afflicted with hunger and thirst he met with that best of Rishis, the high-souled son of Vashistha, the illustrious perpetuator of Vashistha's race, the eldest of the one hundred sons of the illustrious Rishi Vashistha, known by the name of Saktri, coming along the same path from an opposite direction.

7. The king said, "Stand out of our way." Thereupon the Rishi spoke thus in a conciliatory manner and in sweet words,

8. "O great king, this is my way. This is eternal religion. The king should yield the way to the Brahmanas according to all the precepts of religion."

9. Thus they addressed each other respecting their right of way. "Stand aside," "Stand aside," were the words they said to each other.

10. The Rishi, being in the right, did not yield; the king also did not yield out of anger and pride.

11. Being enraged on seeing the Rishi decline to yield the way to him, that best of kings, acted like a Rakshasha, and he struck him violently with his whips.

12. That best of Rishis, the son of Vashistha, being thus struck by the whip, was deprived of his (good) senses, and out of anger, cursed that best of kings.

The Rishi said :—

13. O worst of kings, as you injure an ascetic like a Rakshasha, you shall from this day be a cannibal.

14. O worst of kings, go hence. You shall wander over the world eating human flesh.

The Gandharva said :—

Thus said (the Rishi) Saktri, possessing great (ascetic) prowess.

15. At this time Vishwamitra, with whom Vashistha had a great quarrel on the matter of becoming the priest (of the king Kalmashapada), came to the place (where Vashistha's son and the king were.)

16. O Partha, the Rishi of severe ascetic penances, the powerful Vishwamitra, came there where they were both quarrelling.

17. Thereupon after the curse on the excellent king (had been uttered) he came to know that the Rishi was the son of Vashistha as powerful as Vashistha himself.

18. O descendant of Bharata, being desirous of benefitting himself, Vishwamitra remained there concealed from the sight of both by making himself invisible.

19. Then that best of kings, (Kalmashapada), having been thus cursed by Saktri, asked the protection of Saktri by humbly beseeching him.

20. O best of the Kuru race, knowing the disposition of the king, Vishwamitra ordered a Rakshasha to enter the king's body.

21. Obedient to Saktri's curse and Vishwamitra's order, a Rakshasha, named Kinkara, then entered the king's body.

22. O chastiser of foes, knowing that the Rakshasha had entered the body of the king, that best of Rishis, Vishwamitra, left the place and went away.

23. O Partha, then the king, being thus possessed by the Rakshasha and terribly afflicted by him, lost all his senses.

24. A certain Brahmana saw the king roaming in the forest. Being hungry, he begged of the king some food with meat.

25. The royal sage (Kalmashapada) with his friends said to the Brahmana, "O Brahmana, Stay here for a moment,

26. On my return I shall give you whatever food you desire to have." Having said this, the king went away, but that excellent Brahmana remained there.

27. O Partha, that high-minded king, after roaming at pleasure and at will (for sometime), returned (to his palace) and entered the inner-apartment.

28. Waking at midnight and remembering his promise to the Brahmana, the king soon summoned his cook and spoke to him thus.

The King said :—

29. Go at once to the forest where a Brahmana is waiting for me in the hope of

getting food. Go and entertain him with food and meat.

The Gandharva said :—

30. Having been thus addressed, the cook (went away in search of meat), but having failed to procure any meat, he sorrowfully informed the king (of his failure).

31. The king, possessed as he was by the Rakshasha, again and again said to the cook without any scruple, "Feed him with human flesh."

32. Saying "Be it so," the cook went to the place where the executioners were and he soon took from them human flesh.

33. He washed it and then properly cooked it, and then covering it with boiled rice, he gave it to the hungry ascetic Brahmana.

34. That excellent Brahmana, seeing by his ascetic eye that the food was unworthy of being eaten, thus spoke with his eyes red in anger.

The Brahmana said :—

35. Because that worst of kings offers me unworthy food, therefore that fool himself will be fond of such food.

36. Becoming fond of human flesh as cursed by Saktri before, he shall wander over the earth, persecuting all creatures.

The Gandharva said :—

37. The curse on the king, thus repeated for the second time, became very strong. And the king being possessed of the Rakshasha disposition, soon lost all his senses.

38. Thereupon, O descendant of Bharata, that best of kings, having been deprived of all his senses by the Rakshasha within him, and having seen before him Saktri who had cursed him, said,

39. "Because you have inflicted upon me this extraordinary curse, therefore, I shall commence my life of cannibalism by eating you.

40. Having said this, the king immediately killed Saktri and ate him up as a tiger eats up the animal it is fond of.

41. Having seen Saktri thus killed, Vishwamitra again urged that Rakshasha (within the king) to kill the other sons of Vashistha.

42. He (the Rakshasha) devoured in anger all the sons of the illustrious Vashistha,—the younger brothers of Saktri,—as a lion devours small animals.

43. Having learnt that his sons had been caused to be killed by Vishwamitra, Vashistha patiently bore his grief, as the great mountain bears the earth.

44. That best of Rishis, that foremost of all intelligent men (Vashistha), resolved rather to sacrifice his own life than to exterminate the race of the Kushikas.

45. The illustrious Rishi threw himself down from the summit of the Meru mountain, but he descended on the stony ground as if it was a heap of cotton.

46. O son of Pandu, when the illustrious (Rishi) found that he was not killed by that fall, he made a huge fire in that great forest and entered it.

47. The fire, though blazing fearfully, did not consume him. O chastiser of foes, that blazing fire seemed to him cool.

48. Then seeing the sea (before him), the great Rishi, afflicted with grief, tied a heavy stone to his neck and threw himself into its waters.

49. The great Rishi was with great force brought by the waves to the shore. He then returned to his hermitage with a sorrowful heart.

Thus ends the hundred and seventy eighth chapter, the grief of Vashistha, in the Chaitraratha of the Adi Parva.

CHAPTER CLXXIX.

(CHAITRARATHA PARVA)—*Contd.*

The Gandharva said :—

1. Seeing his hermitage bereft of his children, the Rishi, afflicted with grief, again came out of it.

2. O Partha, (in course of his wandering), he saw a river swollen with the waters of the rainy season, it was sweeping away many trees and plants that grew on its banks.

3. O descendant of Kuru, seeing this, the sorrowful Rishi began to ponder and thought that he would certainly be killed if he fell into its waters.

4. Thereupon the great Rishi tied himself with very strong cords and fell in grief into the waters of that great river.

5. O chastiser of hostile ranks, the river, having torn those cords and making him free of them, cast him on the land.

6. Having been freed from the cords, the great Rishi rose (from the shore) and he gave that river the name of *Bipasha*.

7. Seeing oppressed with grief, that Rishi could not from that time stay at one place. He went to the mountains, rivers, and lakes.

8. Seeing once more the river *Himavati* of terrible appearance and full of fierce animals, the Rishi threw himself into its waters.

9. That best of rivers, thinking the Brahmana to be fire, immediately fled away in a hundred different streams, and thence was she called the *Sadadru*.

10. Thereupon, seeing himself again in dry land (he said), "(Alas)! I am not able to die by my own hands." Saying this, (the Rishi) again went to (his own) hermitage.

11. When he was thus returning, crossing various mountains and countries, his daughter-in-law Adhrisanti was following him.

12. He heard from behind, as she neared him, the sound of the well-explained recitations of the Vedas with its six ornaments (of elocution).

13. He said, "Who is it that follows me?" His daughter-in-law replied, "I am Adhrisanti, the wife of Saktri. I am an ascetic woman, engaged in asceticism."

Vashistha said:—

14. O daughter, whose is this sound of the recitations of the Vedas with their Angas, that is heard by me and (which is exactly) like the recitations of the Vedas and the Angas by Saktri?

Adhrisanti said:—

15 In my womb is a child begotten by our son Saktri. He has been here (studying the Vedas) for twelve years. You have heard the recitations (of the Vedas) by that Rishi.

The Gandharva said:—

16. Having been thus addressed by her, that best of Rishis, Vashistha, became exceedingly glad. O Partha, saying, "There is a child (of my race)", he refrained from self-destruction.

17. The sinless (Rishi), accompanied by his daughter-in-law, returned (to his hermitage). He saw (one day) Kalmashapada sitting in a solitary forest.

18. O descendant of Bharata, on seeing him the king at once rose in anger and as he was possessed with the Rakshasha, he desired to devour the Rishi.

19. Seeing that king of cruel deeds, Adhrisanti spoke thus to Vashistha in anxiety and fear,

20. "O illustrious Sir, the fearful Rakshasha (looking) like Death himself armed with his staff is coming towards us with a wooden club in his hand.

21. O illustrious Sir, O best of all learned men in the Vedas, there is none else except you in the world who can restrain him to-day.

22. O illustrious Sir, save me from this cruel wretch of fearful appearance. The Rakshasha is cetainly coming towards us to devour us.

Vashistha said:—

23. O daughter, do not fear; there is nothing to be afraid of from any Rakshasha. There is no fear from this Rakshasha whom you see coming.

24. He is the king Kalmashapada, celebrated in the world as being a very powerful (monarch). That fearful man lives in this forest.

The Gandharva said:—

25. O descendant of Bharata, the illustrious and the effulgent Rishi Vashistha, seeing him advancing, stopped him by uttering a loud roar.

26. Sprinkling over him water sanctified by *Mantras* (incantations), he freed the king from the terrible curse.

27. He (the king) had been overwhelmed by the effulgence of Vashistha's son, as the sun by the planet (Rahu) at the time of an eclipse.

28. Having been thus freed from the Rakshasha by that Brahmana (Vashistha) the king illuminated the great forest by his splendour, as the sun illuminates the evening clouds.

29. Regaining his consciousness, the king saluted the Rishi with joined hands, and he thus spoke to that best of Rishis Vashistha.

30. "O illustrious Sir, I am the son of Sudasa; O excellent Rishi, I am your disciple. Tell me what is your desire now, and what I am to do."

Vashistha said:—

31. O king of men, my desire has been fulfilled at the proper time. Return to your kingdom and rule your subjects. Never (again) disregard the Brahmanas.

The King said:—

32. O illustrious Sir, I shall never again disregard the best Brahmanas. In obedience to your command, I shall properly worship the Brahmanas.

33. O best of the twice-born, O best of all men learned in the Vedas, I desire to obtain from you that by which I may be freed from the debt I owe to the race of Ikshaku.

34. O excellent man, you should grant me a son, I desire to have, who will possess beauty, accomplishments and good behaviour.

The Gandharva said :—

35. The best of the twice born, ever devoted to truth, Vashistha, replied to that great bowman, the king saying, "I will give."

36. O king of men, after sometime, Vashistha, accompanied by him (the king), went to his capital, known all over the world by the name of Ayodhya.

37. The people came out in joy to receive the sinless and the illustrious one, as the celestials do their chief (Indra).

38. The king accompanied by the great Rishi Vashistha entered without delay his auspicious capital.

39. The citizens of Ayodhya saw the king accompanied by his priest (Vashistha), as if he were the rising sun.

40. The king, most handsome of all handsome men, filled Ayodhya with his splendour, as the autumnal moon fills the whole sky with his splendour.

41. His (king's) mind was filled with joy on seeing that excellent city with its well-watered and well-swept streets, and with banners and pendants flying all around.

42. O descendant of Kuru, that city, full of well-fed and happy men, looked as gay as Amaravati with the presence of Indra.

43. After the royal sage (the king Kalmashapada) had entered that excellent city, the queen at his command, came to Vashistha.

44. The best of Rishis, Vashistha, made an agreement with her, and he united himself with her according to the highest ordinance.

45. Thereupon, when the queen conceived by him, that best of Rishis (Vashistha), receiving the salutation of the king, went away to his hermitage.

46. When she had borne the conception for a long time, the illustrious lady tore open her womb with a piece of stone.

47. Thus was born after a conception of twelve years that best of men, that royal sage, Asmaka, who founded Pandavya (a city).

Thus ends the hundred and seventy ninth chapter, the birth of the son of Saudashya in the Chaitraratha of the Adi Parva.

CHAPTER CLXXX.

(CHAITRARATHA PARVA)—*Contd.*

The Gandharva said :—

1. O king, residing in the hermitage, Adhrisanti gave birth to a son who was the perpetuator of Saktri's race and who was like a second Saktri.

2. O best of the Bharata race, that best of Rishis, that illustrious man (Vashistha), himself performed the usual birth ceremonies of his grandson.

3. Because the Rishi Vashistha had determined to kill himself, but had refrained from doing it as soon as he heard of the conception, the child (when born) was known in the world by the name of *Parasara*.

4. That virtuous-minded man (Parasara) knew from the day of his birth Vashistha as his father and behaved towards him as such.

5. O son of Kunti, O chastiser of the child called the Brahmana Rishi Vashistha as "father" before his mother Adhrisanti.

6. Hearing the well-explained word "father" uttered sweetly by her son, Adhrisanti with tearful eyes thus spoke to him,

7. "O child, do not address your father's father as your father. O son, your father was devoured by a Rakshasha in another forest.

8. O sinless one, he is not your father whom you consider to be (your father). The reverend man is the father of your illustrious father."

9. Having been thus addressed, that truthful and excellent Rishi became grieved, and that high-souled man resolved to destroy the whole creation.

10. Seeing him resolved in doing this, that high-souled and greatly ascetic Rishi, that best of all men learned in the Vedas, that son of Mitravaruna, that Rishi acquainted with the positive truth, Vashistha, prevented him (from accomplishing his desire by arguments). Hear them (now).

Vashistha said :—

11. There was a great king, known by the name of Kritavirja. That best of kings

in the world the disciples of the Veda-knowing Vrigus.

12. O child, after performing the Soma sacrifice, the king gratified the receivers of the first portions of Yagma (Brahmanas) with large presents of rice and wealth.

13. When that best of kings went to heaven, his descendants were in want of wealth.

14. Knowing that the Vrigus were rich, those kings all went in the garb of beggars to those best of Vrigus.

15. Some of the Vrigus to save their wealth buried it under the earth, and some from the fear of Kshatryas gave away their wealth to the Brahmanas.

16. O son, some of the Vrigus, finding no other alternative, gave their wealth to the Kshatryas as much as they desired.

17. (It happened, however) that some Kshatryas, in digging at pleasure a certain house of a Vrigu, came upon a large treasure.

18—19. All those best of Kshatryas assembled there saw that treasure. Enraged at the supposed deceitful conduct of the Vrigus, those great men killed them all with their arrows, though they asked for protection. Roaming over the world, they killed even the embryos (that were in the wombs of the Vrigu-women.)

20. When they were thus killed, many Vrigu women fled in fear and took shelter in the inaccessible mountains of the Himalayas.

21. One amongst them, a lady of tapering thighs, desiring to perpetuate her husbands's race, kept a greatly energetic embryo hidden in one of her thighs.

22. A Brahmana woman came to know of this fact, and she went to the Kshatryas and out of fear reported it to them.

23. Thereupon the Kshatryas went with the intention of destroying that embryo and saw the Brahmana lady blazing in her own splendour.

24. On this the child in her thigh came out tearing open the thigh, and dazling the eyes of the Kshatryas like a mid-day sun.

25. Thereupon they (the Kshatryas), having been deprived of their sight, began to wander over those inaccessible hills. Being very much distressed for the loss of sight, the kings went to ask the protection of the faultless Brahmana lady in order to get back their sight.

26. Afflicted with sorrow and looking like fire blown out on account of the loss of sight, those Kshatryas addressed that illustrious lady with anxious heart.

27. "When we shall be restored to sight by your grace, we shall go away together with our sinful acts.

28. O handsome lady, you with your son should show mercy on us. You should favour these kings by granting them their sight."

Thus ends the hundred and eightieth chapter, the history of Aurva, in the Chaitraratha of the Adi Parva.

CHAPTER CLXXXI.

CHAITRARATHA PARVA)—*Contd.*

The Brahmani said:—

1. O children, I have not taken your eye-sight, nor am I angry with you. This child of the Vrigu race is certainly angry with you.

2. O children, there is no doubt your eye-sight has been destroyed by this high-souled (Vargava) whose wrath has been kindled on remembering the massacre of his race.

3. O children, when you were destroying even the embryos of the Vrigu race, this child was held by me in my thigh for one hundred years.

4. So that he may do good to the Vrigu race, the entire Vedas with their six Angas came to him when he was in the womb.

5. Being enraged at the slaughter of his fathers; he desires to kill you, it is by his celestial effulgence that your eye-sight has been destroyed.

6. O children, therefore, pray to my this excellent son, born of my thigh. Propitiated by your homage, and by your bowing down your head to him, he may restore your eye-sight.

7. Having been thus addressed, all the kings addressed that thigh-born child, saying, "Be propitious"; and the child became propitious to them.

8. As he was born after tearing open his mother's thigh, that excellent Brahmana came to be known throughout the world by the name of *Aurva*.

9. Regaining their eye-sight, the kings returned (to their homes), and that descendant of Vrigu resolved in his mind to overcome the world.

Vashistha said:—

10—11. O child, the high-souled man set his heart on the destruction of all creatures. In order to pay homage to his massacred ancestors, that descendant of the

Vrigu race engaged himself in the severest penances with the object of destroying the whole creation.

12. He afflicted the worlds with the celestials, the Asuras and the men by his greatly severe penances; and he thus gratified his ancestors.

13. On learning what their son was doing in order to gratify their race, the Pitris all came to him from their region and said.

The Pitris said:—

14. O Aurva, O son, fierce you have become by your asceticism. Your power has been seen by us. Be propitious to the worlds; control your anger.

15. O child, it was not from incapacity that the self-controlled Vrigus were all indefferent to their own destruction caused by the murderous Kshatryas.

16. O child, when we grew tired with our long life, then it was that we desired our own death at the hands of the Kshatryas.

17. The wealth that the Vrigus have kept hidden under the earth had been placed there with the object of enraging the Kshatryas and creating a quarrel with them.

18. O best of the twice born, of what use could wealth be to us who were desirous of obtaining heaven? Our treasurer (in heaven) has kept large treasures for us.

19. When we found that death could by no means overtake us all, then, O child, we considered this to be the best means (of destroying us.)

20. O child, those that commit suicide never attain to the blessed regions. Considering this, we abstained from self-destruction.

21. O child, that which you desire to do is not pleasing to us. Therefore, control your mind and abstain from overcoming the whole world.

22. O child, O son, do not destroy the Kshatryas, nor the seven worlds. Destroy your this anger which stains your ascetic effulgence.

Thus ends the hundred and eighty-first chapter, stopping Aurva, in the Chaitraratha of the Adi Parva.

CHAPTER CLXXXII.

(CHAITRARATHA PARVA)—*contd.*

Aurva said:—

1. O Pitris, the vow I uttered in anger for the destruction of all the worlds must not be in vain.

2. I cannot consent to be one whose anger and vows are fruitless. This my anger will certainly consume me (if I do not accomplish my vow), as fire consumes the dry wood.

3. The man, who suppresses his anger, excited by a just cause, becomes incapable of duly compassing the *Threebarga* (Dharma, Artha and Kama.)

4. The wrath, that the kings, desirous of subjugating the whole world, display, has its use. It serves to restrain the wicked and protect the honest.

5. When I was lying unborn within my mother's thigh, I heard the petious cries of my mother and other women of the Vrigu race as they were being massacred by the Kshatryas.

6. O Pitris, when those wretches, the Kshatryas, were exterminating the Vrigus together with the unborn children of their race, anger filled my soul.

7. My mother and the other women of our race, each in a state of advanced pregnancy,—and my father also,—though exceedingly afflicted, did not get a protector in all the world.

8. When the Vrigu women did not find a single protector, my blessed mother held me (hidden) in one of her thighs.

9. If there be a punisher of crimes in the world, no one in all the worlds could dare commit a crime.

10. If sin does not find any punisher, then many men live in sinful acts.

11. The man who having power to punish sin, does not do so, knowing that a sin has been committed, is himself defiled by that sin.

12. The kings and others, who were capable of protecting my fathers, did not protect them, neglecting to perform their duty by giving themselves up to the pleasures of life. Therefore, I have just cause to be enraged. I am the lord of creation,—I am incapable of obeying your command.

14. Capable as I am of punishing this crime, if I abstain from doing it, men will once more have to undergo a similar persecution.

15. The fire of my wrath, which is ready to consume the worlds, if suppressed, will certainly consume me by its own energy.

16. O masters, I know you always seek the good of the worlds. Therefore, instruct me as to what may be good to myself or to the worlds.

said :—

17. Throw this fire of your wrath which desires to consume the worlds into the waters. That will do you good. The worlds rest on water.

18. Every juicy substance is full of water; indeed the whole universe is full of water. Therefore, O best of the twice born, throw this your anger into the waters.

19. O Brahmana, if you desire it, let this fire of your wrath remain in the great ocean, cansuming its water, for we have heard the worlds are made of water.

20. O sinless one, in this way your word will be made true, and the worlds with the celestials will not be destroyed.

Vashistha said :—

21. Thereupon Aurva threw the fire of his wrath into the abode of Varuna (sea) and that fire consumes the waters of the great ocean.

22. Assuming a greatly fearful head (that of a horse) and emitting fire from its mouth, it consumes the waters of the great ocean. The men learned in the Vedas call it *Vadabamukha*.

23. O Parasara, O foremost of all wise men, you are acquainted with the higher regions,—you should not destroy the world.

Thus ends the hundred and eighty second chapter, the history of Aurva, in the Chaitraratha of the Adi Parva.

CHAPTER CLXXXIII.

(CHAITRARATHA PARVA)—*Contd.*

The Gandharva said :—

1. Having been thus addressed by the illustrious Vashistha, the Brahmana Rishi (Parasara) controlled his world-destroying wrath.

2. But the greatly effulgent Parasara, the son of Saktri,—the foremost of all persons learned in the Vedas,—performed a great Rakshasha-sacrifice.

3. Remembering the slaughter of Saktri, the great Rishi began to consume the Rakshashas, young and old, in the sacrifice that he performed.

4. Vashistha from his desire of not obstructing this second vow (of his grandson) did not prevent him from destroying the Rakshashas.

5. The great Rishi (Parasara) sat in that sacrifice before three blazing fires, himself looking a fourth fire.

6. Like the sun emerged from the clouds, the firmament was illuminated by that stainless sacrifice in which large were the libations of *Ghee* poured.

7. Then Vashistha and the other Rishis regarded that Rishi, blazing with his own energy, as if he were a second sun.

8. Then the great and the liberal-minded Rishi Atri came to that place with the desire of ending that sacrifice, a highly difficult act for any others.

9. O chastiser of foes, there also came Pulastya, Pulaha, Kratu and Mahakratu with the desire of saving the Rakshashas.

10. O best of the Bharata race, O Partha, seeing that many Rakshashas had been already killed, Pulastya spoke thus to that chastiser of foes, Parasara,

11. "O child, I hope there is no obstruction to your this sacrifice. Do you take, pleasure, O child, in destroying the Rakshashas who know nothing of your father's death.

12. You should not thus destroy all creatures. O son, it is not a (proper) act for the Brahmanas devoted to asceticism.

13. O Parasara, peace is the highest virtue; therefore practise peace. O Parasara, being such a superior man, you (should not) consider sinful acts to be for your good.

14. You should not transgress against Saktri who was learned in all the precepts of religion. You should not exterminate my creatures.

15. O son of Vashistha, what befell your father all came upon him on account of his own curse. It was for his own fault that Saktri was taken to heaven.

16. O Rishi, no Rakshasha was capable of devouring him; he himself provided for his death.

17. O Parasara, Vishwamitra was mere an instrument in that matter. The king Kalmashapada, also ascending heaven, enjoy great happiness.

18. Saktri and other sons of the great Rishi Vashistha are all even now in great happiness enjoying themselves with the celestials.

19—20. O great Rishi, all this was known to Vashistha. O child, O grandson of Vashistha, you have been in this sacrifice only an

this sacrifice. Let it come to a

The Gandharva said :—

21. Having been thus addressed by Pulastya and the intelligent Vashistha, the

great Rishi, the son of Saktri (Parasara), brought that sacrifice to an end.

22. He (Parasara) threw away the fire that was kindled for the Rakshasha-sacrifice into the great forest on the north of the Himalayas.

23. There that fire may be seen to this day, always devouring in all seasons the Rakshashas, trees and stones,

Thus ends the hundred and eighty third chapter, the history of Aurva, in the Chaitraratha of the Adi Parva.

CHAPTER CLXXXIV.

(CHAITRARATHA PARVA)—*Contd.*

Aryuna said :—

1. Why did the king Kalmashapada command his queen to go to his preceptor, that foremost of all men learned in the Vedas ?

2. Why did that great and illustrious Rishi Vashistha,—knowing as he knew all the great precepts of relegion,—went to a woman to whom he should not go ?

3. O friend, was this an act of sin on the part of Vashistha ? I ask, you should remove my these doubts.

The Gandharva said :—

4. O Dhananjaya, O irrepressible hero, listen to me as I answer the question you have asked me in respect of Vashistha and that chastiser of foes the king (Kalmashapada).

5. O best of the Bharata race, I have told you how the king Kalmashapada was cursed by Saktri, the illustrious son of Vashistha.

6. Thus comming under the influence of that curse, that chastiser of foes, the king with his eyes whirling in anger came out of the city with his wife.

7—8. Going to a solitary forest, he roamed with his wife. He roamed under the influence of the curse in the terribly resounding forest, abounding in various beasts and other animals, overgrown with numerous plants and creepers, and full of many large trees.

9. One day becoming very much oppressed with exceeding hunger, he searched for some food. He saw in a certain solitary wood

10. A Brahmana and a Brahmani engaged in sexual intercourse. Seeing him, they fled away in fear, their desire being unfulfilled.

11. Pursuing them the king seized the Brahmana by force. Seeing her husband thus seized, the Brahmani said,

12. "O king of excellent vows, listen to what I say ; it is known all over the world that you are born in the solar dynasty.

13. You are always steadily engaged in performing virtuous acts,—you are ever engaged in serving your superiors ; O irresistible hero, though you are deprived of your senses by the curse, you should not commit sin.

14. On my season's coming, I was united with my husband in order to get offspring ; but I have not been successful.

15—16. O best of kings, be propitious to me, liberate my husband." While she was thus crying, the king like a cruel wretch devoured her husband as a lion devours a deer. The tears that fell from her eyes on the ground on account of her anger

17. Blayed up like a fire and consumed every thing in that place. Then afflicted with the death of her husband,

18—20. The Brahmani cursed the royal sage Kalmashapada in anger. "O wretch, because you have to-day cruelly devoured in my very sight my illustrious and beloved husband when I was not gratified, therefore you shall by my curse meet with an instant death when you will unite yourself with your wife in season. That Rishi Vashistha, whose son you have devoured,

21. Will unite himself with your wife to beget a son. O worst of kings, that son will be the perpetuator of your race."

22. Having thus cursed him, that blessed lady of the Angirasha race entered the blazing fire in his very presence.

23. O chastiser of foes, the illustrious Vashistha immediately knew all this by his great asceticism and spiritual sight.

24. After a long time the royal sage (Kalmashapada) became freed from the curse. And (then one day) he went to his wife Madayanti in her season, but she prevented him.

25. Maddened by desire, the king had no recollection of the curse. Hearing the words of the lady (his wife), that best of kings became very much alarmed.

26. O best of kings, recollecting the curse, he was very sorry for what he had done. It was for this reason and on account of the Brahmani's curse the king appointed Vashistha to beget a son on his wife.

Thus ends the hundred and eighty-fourth chapter, the history of Vashistha ; in the Chaitraratha of the Adi

CHAPTER CLXXXV.

(CHAITRARATHA PARVA)—*contd.*

Aryuna said :—

1. O Gandharva, you are acquainted with every thing. Tell us therefore what Veda-knowing Brahmana is fit to be appointed as our priest ?

The Gandharva said :—

2. There is a shrine in this forest, it is called Utkachaka. The younger brother of Devala, Dhaumya, is engaged there in ascetic penances. If you desire, you can appoint him as your priest.

Vaishampayana said :—

3. Then Aryuna, being highly pleased, gave the Gandharva his fire-weapon with due ceremonials ; and he thus spoke to him,

4. "O best of the Gandharvas, let the horses you give us remain with you for sometime. When the time will come, we shall take them from you. Then he said to him, "Be blessed" "Be blessed."

5. Then the Gandharva and the Pandavas, respectfully saluting one another, left the charming banks of the Bhagirathi and went away wherever they liked.

6. Thereupon, O descendant of Bharata, the Pandavas went to the shrine of Utkachaka and to the hermitage of Dhaumya. They then installed Dhaumya as their priest.

7. Dhaumya, the foremost of all men learned in the Vedas, received them with the offerings of wild fruits and roots and consented to be their priest.

8—9. Having obtained that Brahmana as their priest, the Pandavas with their mother, constituting the sixth of the party, thought their wealth and kingdom had been already regained and the daughter of the Panchala king already obtained in the *Saimvara*. Those best of the Bharata race, having obtained the preceptor Dhaumya as their priest, considered themselves as placed under a protector.

10. The preceptor (Dhaumya) was acquainted with the mystery of the Vedas ; he was liberal-minded,—he made the virtue and all-knowing sons of Pritha his spiritual disciples.

11. That Brahmana, seeing those heroes endued with intelligence, strength, and perseverence like the celestials, considered that they were already restored to their wealth and sovereignty by virtue of their own accomplishments.

12. Benedictions having been uttered on them by that Brahmana, those kings of men resolved to go with him to the *Saimvara* in the country of the Panchalas.

Thus ends the hundred and eighty fifth chapter, the appointment of Dhaumya as priest, in the Chaitraratha of the Adi Parva.

CHAPTER CLXXXVI.

(CHAITRARATHA PARVA)—*Contd.*

Vaishampayana said :—

1. Then those best men, the five Pandava brothers, set out to see Draupadi, the (Panchala) country and the festivities (of *Saimvara.*)

2. Those best of men, those chastisers of foes, saw with their mother many Brahmanas on their way going together (towards Panchala).

3. O king, those *Brahmacharis*, those Brahmanas, asked the Pandavas, "Where are you going ? Whence have you come ?"

Yudhisthira said :—

4. O best of the twice-born, know, Sirs, that we are five brothers travelling with our mother. We are now coming from Ekachakra.

The Brahmanas said :—

5. Go even this very day to the house of the Panchala Drupada. There will be held a great *Saimvara*, in which a large sum of money will be spent.

6. We are going there ; let us go together. Extraordinary festivities will take place there.

7. The daughter of the illustrious Jagmasena Drupada was born from the sacrificial altar, with eyes like lotus leaves,

8. With features faultless, and with beauty, youth and intelligence ; she is the sister of the powerful Dhristadyumna, the (would be) slayer of Drona,

9. Who rose as a mighty-armed hero with natural armour, sword, bow and arrows from the blazing fire,—himself looking like a second fire.

10. His sister is the slender waisted and faultless featured Draupadi, whose body emits the perfume of lotus over full two miles around.

11. That daughter of Jagmasena will select a husband in a *Saimvara*. We are going there to see her and witness the great celestial-like festivities.

12. The kings and princes who are performers of sacrifices in which *Dhakshina* is large, who are devoted to study, who are pure, who are high-souled and vow-observing,

13. Who are young and handsome, who are great car warriors and accomplished in arms, will all be present there from various countries.

14. Being desirous of victory (to be successful in obtaining Draupadi) those kings, will all give away much wealth, kine, food and other articles of enjoyments.

15. Taking all that they will give, seeing the *Saimvara* and enjoying the festivities, we shall then go wherever we like.

16. There will come (in that *Saimvara*) from many countries, the actors, the singers of king's penegeries, the dancers, the reciters of Puranas, the heralds and the powerful athelets.

17. O high-souled men, seeing all these wonderful sights and taking what will be given away, you will also return with us.

18. You are handsome, you look all like the celestials; it may be that seeing you, Krishna may chose some one amongst you, superior to the rest, (as her husband),

19. Your this brother is handsome and is endued with beauty; he is also mighty-armed; engaged in (athletic) encounters,) he may by chance earn great wealth.

Yudhisthira said :—

20. We shall all go with you to see that great festivity, that *Saimvara* of (the Panchala) maiden.

Thus ends the hundred and the eighty sixth chapter, the departure of the Pandava, in the Saimvara of the Adi Parva.

CHAPTER CLXXXVII.

(SAIMVARA PARVA)—*Continued.*

Vaishampayana said :—

1. O Janamejaya, having been thus addressed, the Pandavas proceeded towards the Southern Panchala country, ruled over by the king Drupada.

2. On their way the heroic Pandavas saw the illustrious, the pure-souled and the perfectly sinless Rishi Dwaipayana.

3. Duly worshipping the Rishi and being saluted by him,—when their conversation came to a close, they proceeded by his command to the palace of Drupada.

4. Those great car-warriors slowly walked on, stopping on forests and on (the banks of) lakes which they found to be charming.

5. The sons of Pandu, devoted in study, amiable, sweet-speeched and pure in acts, at last arrived in the country of the Panchalas.

6. After seeing the city and also the barracks, the Pandavas, took up there quarters in a potter's house.

7. Adopting the life of the Brahmanas, they begged their food there (in that city). No man recognised those heroes when they stopped there.

8. Jagmasena always cherished the wish of bestowing (his daughter) Krishna on Kiriti (Aryuna), the son of Pandu, but he never spoke it to any body.

9. O Janamejaya, O descendant of Bharata, thinking of the son of Kunti (Aryuna), the Panchala king caused a very stiff bow to be made incapable of being bent by any man except Aryuna.

10. Causing a machinery to be erected in the sky, the king set up a mark to be shot through that machinery.

Drupada said :—

11. He, who will string this bow, and he who will be able to shoot the mark above the machinary with these ornamented arrows, will obtain my daughter.

Vaishampayana said :—

12. With these words, the king Drupada proclaimed the *Saimvara*. O descendant of Bharata, having heard this, all the kings came there.

13. There came also many illustrious Rishis desirous of seeing the *Saimvara*. O king, Duryodhana and the Kurus, accompained by Karna, also came there.

14. There came also many illustrious Brahmanas from many countries. The kings and princes were duly worshipped by the illustrious Drupada.

15. All the citizens,—making a deep noise as that of the ocean,— took their seats on the platforms with the desire of seeing the *Saimvara*.

16. The kings and princes entered the palace (of *Saimvara*) through the north east gate. The arena was built on a plane and on an auspicious ground on the north east of the city. The *Samajbata* (arena) was surrounded by palaces, and it was enclosed on all sides by a wall and a moat,—it was ornamented with gates and arches, and covered all over with a beautiful canopy.

It resounded with the notes of thousands of trumpets,—it was scented with *Aguru* (black aloe), ornamented with garlands and sprinkled with the sandal water paste.

19. It was surrounded on all sides by high and white mansions looking like the cloud-kissing peaks of the *Kailasha* (mountain).

20. Their windows were covered with net-works of gold and their walls set with diamonds and precious stones. Their staircases were easy of ascent, and the floors were covered with rich carpets and robes.

21. They were scented with *Aguru*, and adorned with wreaths and garlands of flowers; they were all white and spotless like the necks of the swans. Their fragrance could be perceived from a *Yoyona*.

22. Each of them contained one hundred doors wide enough to admit a crowd all at once; they were adorned with costly beds ornamented with various metals; they looked like the peaks of the Himalayas.

23. In them lived all the kings, adorned with various kinds of ornaments, and each oasting to get possession of the maiden.

24—26. When those best of kings, who adorned with the fragrant paste of *Aguru*, who were greatly powerful, noble-minded, liberal, devoted to Brahmanas, beloved of the whole world for their good deeds and the protectors of their kingdoms, took their respective seats, the people of the city and the country who had come to see Krishna and who had already taken their seats on the excellent platforms all around saw them.

27. The Pandavas sat there in the arena with the Brahmanas, and saw the great affluence of the Panchala king.

28. O king, that assemblage daily increased (in bulk,) and it looked gay with (the performances of) actors and dancers. Large presents of wealth were also made.

29—30. When this grand assembly continued (for 15 days,) then on the sixteenth day, O best of the Bharata race, Draupadi, having bathed, attired in the best robes and adorned with all ornaments, entered the arena carrying in her hand a golden dish on which there were a garland of flowers and other offerings of the *Arghya*.

31. The priest of the lunar race,—that holy Brahmana learned in the Mantras,—kindling the sacrificial fire in all due forms poured libations of *Ghee*.

32. Gratifying Agni and making the Brahmanas utter the formula of benediction, he stopped all the musical instruments (that were then being played) all around.

33—34. O king, when the arena became perfectly still, Dhristadyumna, possessing a voice like that of kettle-drums or clouds, taking hold of his sister's arm, stood in the midst of the assembly and spoke these sweet words of excellent import with a voice as that of the clouds.

Dhristadyumna said:—

35. Hear, O ye assembled kings,—this is the bow, that is the mark, and these are the arrows. Shoot the mark through the orifice of the machine with these fine sharp arrows.

36. Truly do I say,—he who possessing noble birth, beauty and strength will achieve this great feat, shall obtain to-day for his wife this my sister Krishna.

Vaishampayana said:—

37. Having thus addressed the assembled kings, Drupada's son (Dhristadyumna) then spoke thus to his sister, reciting to her the names and the lineage and the achievements of those assembled potentates.

Thus ends the hundred and eighty seventh chapter, the words of Dhristadyumna, in the Saimvara of the Adi Parva.

CHAPTER CLXXXVIII.

(SAIMVARA PARVA)—*Contd.*

Dhristadyumna said:—

1. Duryodhana, Durvishaha, Durmukha, Dushpradharsana, Vivensati, Vikarna, Saha, Dushashena,

2. Yuyutsu, Vayuviga, Bhima, Vigarava, Ugrayudha, Valaki, Kanakayu, Virochona,

3. Sukundala, Chitrasena, Suvarcha, Kanakadhwaja, Nandaka, Vahusali, Tuhanda, Vikakala,—

4. These and others are the greatly powerful sons of Dhritarashtra. These heroes have all come with Karna for your hands.

5. Numerous other illustrious kings,—the best of Kshatryas, (have also come for you). Sakuni, Sauvala, Vrishaka, Vrihadvala,

6. These sons of the king of Gandhara have also come. The foremost of all wielders of arms, Ashwathama and Bhoja

7. Have come here adorned with every ornament. The kings, Vrihanta, Manimana, Dandadhara,

8. Sahadeva, Jayatsena, Meghasandhi, Virata with his two sons, Sankhya and Uttara,

9. Vardhakshemi, Susarma, Senavindu, Suketu with his two sons, Surama and Suvarcha,

10. Suchitra, Sukumara, Vrika, Satyadhriti, Suyadhiraja, Rochamana, Nila, Chitrayudha,

11. Angsumana, Chekitana, the mighty Srinimana, Chandrasena, the son of the mighty Suvadrasena both the father and the son,

12. Jalasandha, Vadanda, Danda, Pandraka, Vasudeva, the mighty Bhagadatta,

13. Kalinga, Tamralipta, the king of Pattana, the king of Madra, the great car-warrior Salya with his son,

14. The heroic Rukmangada, Rukmaratha, Somodatta of the Kuru race with his three sons,

15. All great heroes and car-warriors, all these have assembled here. Bhuri, Bhurisrava, Sala, Sudakshina, Kambhoja, the Paurava Dridawnhauwa,

16. Brihatvala, Sushena, Sivi, the son of Ushinara, Patacharnihanta, the king of Karusah,

17. Sankersana, (Valadeva) Vasudeva (Krishna), the mighty son of Rukmini, Samva, Charudeshna, the son of Pradyumna, Gada,

18. Akrura, Satyaki, the high-souled Uddhava, Kritavarma, the son of Hrideka, Pritha, Vipritha,

19. Viduratha, Kanka, Sanka, Gavashna, Ashavaha, Aniruddha, Samika, Saranyaya,

20. Heroic Vatapati, Jellaha, Pundaraka, the powerful Ushinara,—all these are known as Vrishnis,

21. Bhagiratha, Vrihatkshatra, the son of Sindhu, Jayadhrata, Vrihatratha, Valhika, the great car-warrior Srutaya,

22. Uluka, Kaitava, Chitrangada, Suvangada, the intelligent Vatsaruga, the king of Kosala,

23. Sishupala,—the powerful Jarasandha,—these and many other kings, of many countries,

24. And all the Kshatryas celebrated in the world, O amiable sister, have come for your hand. O blessed girl, these powerful men will (try to) shoot the mark. Among these (heroes) you shall choose him as your husband who will (be able to) shoot the mark,

Thus ends the hundred and eighty eighth chapter, the recitations of the kings' lineage, in the Saimvara of the Adi Parva.

CHAPTER CLXXXIX.

(SAIMVARA PARVA)—*Contd.*

Vaishampayana said :—

1. These youthful princes, adorned with ear-rings, boasted at one another; and each regarding himself as the most accomplished in arms and endued with prowess, they stood up brandishing their weapons.

2—3. Intoxicated with the pride of beauty, prowess, lineage, knowledge, wealth and youth, they were like the Himalayan elephants mad in the season of rut. Staring at one another with jealousy, and being influenced by the god of desire, they suddenly rose up from their royal seats, each exclaiming, "Krishna will be mine."

4. Those Kshatryas, assembled in that arena, each eagerly desiring to win the daughter of Drupada, appeared like the celestials standing round Uma, the daughter of the Mountain king.

5. Their bodies being afflicted with the arrows of the god of love, and their hearts completely lost in Krishna (Draupadi), the kings descended into the arena; and they felt jealousy against even their own friends for the sake of the daughter of Drupada.

6. There came also (in the sky) the celestials on their cars, with the Rudras, the Adityas, the Vasus, the twin Ashwinis, the Sadhyas, all the Marutas and the lord of wealth (Kuvera) with Yama at their head.

7. There came also the Daityas, the Suparnas, the great Nagas, the celestial Rishis, the Guhakas, the Charanas, Vishwavashu, Narada, Parvatya, and the chief Gandharvas with the Apsaras.

8. Halayuda, (Valarama) Janardana (Krishna), the chiefs of the Vrishni, Andhaka and Yadava tribes, all ever obedient to Krishna,—were also there viewing the scene.

9. Seeing these five (Pandavas) like mad elephants,—the best of their species,—which come attracted towards a lake overgrown with lotuses, like fire covered with ashes and, the foremost of the Yadus, Krishna, began to reflect.

10. He said to Rama (Balarama), "That is Yudhisthira, that is Bhima with Jishnu (Aryuna), and these are the two heroic twins (Nakula and Sahadeva). "Observing them slowly (one after the other) (Vala) Rama cast a pleased glance on Janardana (Krishna).

11. Biting their nether lips in wrath, the other heroes, those sons and grandsons of kings, with their eyes, hearts and thoughts

set on Krishna alone, looked at Drupad. only with their expanded eyes and did no notice the Pandavas.

12. On seeing Draupadi the mighty armed sons of Pritha and also the heroic and the illustrious twins were all struck with the arrows of the god of love.

13—14. Crowded with celestials, Rishis Gandharvas, Suparnas, Nagas, Asuras, and Sidhyas, filled with the celestial perfumes, scattered over with celestial flowers, resounding with the kettle-drums and the deep hum of infinite voices and echoing with the softer music of the flute, the Bina and the tabor, the cars of the celestials could scarcely find a way through the firmament.

15—16. Then those kings,—Karna, Duryodhana, Salwa, Salya, Ashwathama, Kratha, Sunitha, Vakra, the ruler of Kalinga and Banga, Paudya, Paundra, the ruler of Videha, the chief of the Yavanas. and many other sons and grandsons of kings,—the rulers of countries with eyes like lotus leaves,—one after the other exhibited their own prowess for (winning) that maiden of matchless beauty.

17. Adorned with crowns, garlands, bracelets and other ornaments, possessing mighty arms, prowess, and vigour, and full of strength and energy,

18—19. Those kings could not even in their imagination string that bow of extraordinary stiffness. And those kings, in exerting with swelling lips to string that bow—each according to his strength, education, skill and energy,—were all tossed on the ground and lay motionless for some time. Their strength gone, and their crowns and garlands loosened from their persons, they panted for breath. Their ambition for wining that maiden was soon cooled down. Tossed by that stiff bow, their garlands and bracelets and other ornaments, were disordered and they uttered exclamations of woe. Having their hope of obtaining Krishna gone that assemblage of kings looked sad and woeful.

21. Seeing the plight of all those kings, that foremost of all wielders of bow, Karna, went to the place where the bow was. He quickly raised it up, stringed it and placed the arrows on the string.

22. Seeing the son of Surya,—Karna of the Suta tribe,—who was like a fire or moon or the sun,—resolved to shoot the mark, those foremost of bowmen, the Pandavas, considered that the mark had already been shot and brought down to the ground.

23. Seeing him Draupadi said in a loud voice, "I shall not choose a Suta for my husband." Laughing in vexation and casting a glance towards the sun, Karna threw aside the bow already drawn to a circle.

24. When all those assembled Kshatryas gave up the task, the heroic king of the Chedis as powerful as Yama,

25. The high-souled and determined son of Damoghosha, Shishupala, attempted to string the bow, but he himself fell on his knees on the ground.

26. Thereupon the greatly strong and powerful king Jarasandha came to the bow and stood there for some time, fixed and motionless like a mountain.

27. Tossed by the bow he too fell upon his knees on the ground. Rising up, he (at once) left for his own kingdom.

28. Then in attempting to string the bow the great hero Salya, the greatly powerful king of Madra, also fell upon his knees on the ground.

29. At last when that assemblage of kings of noble births became the subjects of derisive talk, that foremost of heroes Jishnu (Aryuna), the son of Kunti, desired to string the bow and place the arrows on the string.

Thus ends the hundred and eighty ninth chapter, the discomfiture of the kings, in the Saimvara of the Adi Parva.

CHAPTER CXC.

(SAIMVARA PARVA).—*Contd.*

Vaishampayana said:—

1. When all the kings desisted from the attempt to string the bow, the high-souled Jishnu (Aryuna) rose from among the Brahmanas.

2. Seeing him (Aryuna) possess the complexion of Indra's banner and observing that he was advancing towards the bow, the chief Brahmanas made a loud uproar by shaking their deer-skins.

3. While some of them were pleased, others were displeased and some among them possessing intelligence and foresight talked to one another thus,

4—5. "How can a stripling of a Brahmana unpractised in arms and weak in strength, string that bow which such celebrated Kshatryas like Salya and others endued with great might and accomplished in the science and practice of arms could not string?

6. If he fails to achieve success in the act which he has undertaken by his boyish restlessness the Brahmanas will be ridiculone in the eyes of all the kings.

7. Therefore stop this Brahmana and prevent him from attempting to string the bow, which he (surely) desires to do out of vanity, childish daring, and mere restless-

The Brahmana said :—

8. We shall not be ridiculous, nor shall we incur the disrespect of any body, or the displeasure of the sovereigns.

Vaishampayana said :—

9. The others said,—This handsome youth, who is like a trunk of a mighty elephant, whose shoulders, arms and thighs are so well-built, who in patience looks like the Himalayas,

10. Whose gait is like that of the lion, whose prowess is like that of a mad elephant, and who is so resolute, will probably accomplish the feat.

11—12. He has (surely great) strength and great energy, else he would not have gone of his own accord. There is nothing in the three worlds that Brahmanas among all mortal men cannot accomplish. Abstaining from food, living on air, eating fruits, observing severe vows,

13. And becoming emaciated and weak, the Brahmanas are ever strong in their own energy. A Brahmana should never be disregarded whether his acts be right or wrong,

14. None should consider him incapable of achieving any task that is great or little, blissful or woeful. All the Kshatryas were defeated in battle by Rama, the son of Jamadagni.

15—16. Agasta drank up the unfathomable ocean by his Brahma might. Therefore say,—"Let this youth bend the bow and string it with ease." The best of the Brahmanas said, "Be it so". The Brahmanas continued to talk thus to one another and on various matters.

17. Aryuna came to the bow and stood there like a mountain. Walking round that bow in due form,

18. Bowing his head to the giver of boons,—lord Ishana,—and remembering Krishna in his mind, he took up the bow.

19. The bow which Rukma, Sunita, Vakra, Radha's son (Karna), Duryodhana, Salya, and many other kings, accomplished in the science and practice of arms, could not string, even with great exertion, was stringed within the twinkling of an eye,

20. By Aryuna, the son of Indra, that foremost of all powerful men, that hero as powerful as the younger brother of Indra. He took up the five arrows,

21. Shot the mark, and caused it to come down on the ground through the orifice in the machinery above over which it had been placed.

22. Thereupon rose a great uproar in the sky and also a great clamour in the arena.

23. The celestials showered celestial flowers on the head of that slayer of foes Aryuna,. Thousands of Brahmanas waved their upper garments in joy.

24. The assembled kings uttered exclamations of grief and despair. Flowers were rained from the sky all over the arena.

25. The musicians struck up in concert hundreds of drums and trumpets. The bard and the heralds began to chaunt the praise of the hero in sweet strain.

26. Seeing him (Aryuna), that chastiser of foes, Drupada, became exceedingly glad, and he desired to assist Partha with his army if occasion arose.

27. When the uproar was at its highest, that foremost of all virtuous men, Yudhisthira accompanied by those foremost of men, the twins, soon left the arena to return to his lodging.

28. Seeing the mark shot and seeing also Partha who had shot the mark like Indra himself, Krishna (Draupadi) was filled with joy; and she came to the son of Kunti with a white robe and a garland of flowers.

29. That accomplisher, of inconceivable feats, having won her in the arena, was saluted with reverence by all the Brahmanas. He soon after left the arena : nd was followed by her who thus became his wife.

Thus ends the hundred and nintieth chapter the hitting the mark, in the Saimvara of the Adi Parva.

CHAPTER C XCI.

(SAIMVARA PARVA)—

Vaishampayana said :—

1. When the king expressed his desire to bestow his daughter on that Brahmana, all the assembled kings looked at one another and were filled with wrath.

The Kings said :—

2. Passing us by and regarding the assembled potentates as straw, this Drupada desires to bestow his daughter, the best of women, on a Brahmana.

3. Having planted the tree, he cuts it down when it is about to bear fruits. The

wretch does not respect us,—therefore let us kill him.

4. He does not deserve our respect or the veneration due to his age. On account of such conduct, we shall kill this wretch who insults kings with their sons.

5. After inviting all the kings and entertaining them with excellent food, he at last insults them all.

6. In this assemblage of monarchs which is like a conclave of the celestials, does he not find a single king who is equal to himself?

7. The Sruti says that the *Saimvara* is for the Kshatryas; the Brhamanas have no claim in a selection of husband (by a Kshatrya lady).

8. O kings, if this maiden does not desire to select one of us as her husband, let us throw her into fire and return to our kingdoms.

9. Though this Brahmana has done this injury to the kings out of his officiousness or avarice, he should not be still killed.

10. For our kingdoms, lives, wealth, sons and grandsons and whatever other wealth we have (in this world) all exist for the Brahmanas.

11. Something must be done (however) so that from the fear of disgrace and from the desire of maintaining that which properly belongs to the respective orders, (the impertinent interference of Brahmanas) may not cause other *Saimvaras* to end thus.

12. Having said this, those best of kings, having arms like the spiked iron maces, took up their weapons and rushed upon Drupada to kill him.

13. Seeing those kings all rushing upon him in anger with bows and arrows, Drupada sought the protection of the Brahmanas from fear.

14. But those great bowmen, those two sons of Pandu (Bhima and Aryuna), those chastisers of foes, (at once) advanced to oppose those kings rushing towards Drupada like mad elephants.

15. Thereupon all those kings and princes with their fingures cased in leather and their weapons upraised, rushed in anger towards the Karu princes, Bhima and Aryuna.

16. Then the powerful Bhima of extraordinary deeds, possessing the strength of thunder, tore up a large tree like an elephant and then devisted it of its all leaves.

17. Taking that tree, the mighty-armed Bhima, the son of Pritha, the chastiser of all foes, stood, like Yama with his fearful staff, near that best of men Partha (Aryuna.)

18. Seeing that feat of his brother, the greatly intelligent Jishnu (Aryuna), himself being of inconceivable feats, became very much astonished. Being equal to Indra in achievements, he cast off all his fears; and he stood ready with his bow to receive those assailants.

19. Seeing the feats of both Jishnu (Aryuna) and his brother, Damodara (Krishna) of super-human intelligence and inconcievable feats, spoke thus to his brother Halayuda (Valarama) of fearful energy.

20. O Sankarsana, that hero who has the gait like that of a great lion, who draws the large bow in his hand, which is full four cubits in length, is undoubtedly Aryuna. If I am the son of Vasudeva there is no doubt about it.

21. That hero, who has suddenly torn up the tree and who has within a moment become ready to drive away the monarchs, is undoubtedly Vrikodara (Bhima). None else in the world could have performed to-day such a feat in the field of battle.

22. O Achyuta, the other youth, having eyes like lotus leaves, who is full four cubits tall, who has the gait of a mighty lion, who is humble, fair-complexioned, with prominent and shinning nose, who a moment before has left the arena, is undoubtedly the son of Dharma (Yudhisthira).

23. The two other youths, each as handsome as Kartikeya, are, I am sure, the son of the twin Aswinis. I heard that the sons of Pandu and Pritha had escaped from the fire of the lac house.

24. Then Halayuda of the complexion of clouds charged with rains spoke thus to his younger brother in joy, "I am glad to hear that our father's sister Pritha, with the foremost of the Kuru princes (the Pandavas) has escaped (from the lac-house).

Thus ends the hundred and ninty first chapter, the words of Krishna, in the Saimvara of the Adi Parva.

CHAPTER CXCII.

(SAIMVARA PARVA)—

Vaishampayana said :—

1. Those best of Brahmanas (present there), shaking their deer-skins and coconut shell-water-pots, exclaimed, "Fear not; we shall fight with the foes."

2. Aryuna smilingly told those Brahmanas who spoke to him "Stand aside as spectators.

3. I shall check all these kings, like snakes by *Mantras*, showering on them arrows furnished with sharp points."

4. Having said this, the mighty Aryuna took up the bow he had obtained as the dower, and accompanied by his brother Bhima, stood immovable as a mountain.

5. Seeing the Kshatryas, ever furious in battle, with Karna at their head, the two heroic brothers rushed at them like two elephants rushing against a herd of hostile elephants.

6. Then those kings, eager for battle, fiercely exclaimed, "Killing a Brahmana desirous of fighting in battle is permitted."

7. Saying this, the monarchs at once rushed upon the Brahmanas, and the greatly powerful Karna rushed against Jishnu (Aryuna) to fight.

8. The mighty (king of the Madras, Salya rushed against Bhima like one elephant rushing against another for a female one.

9. Duryodhana and others all fought with the Brahmanas,—but they skirmished with them lightly and carelessly.

10. Then the illustrious Aryuna, seeing the son of Vikartana, Karna, coming towards him, drew his tough bow and pierced him with his sharp arrows.

11. The son of Radha (Karna), being much pestered by his swift, powerful and effulgent arrows, attacked Aryuna with more care (than before)

12. Then Karna and Aryuna, both foremost of all warriors, fought madly on,—each eager to vanquish the other. Such was the lightness of hand they displayed that they both became invisible (on account of the incessant showers of arrows)."

13. "Behold the strength of my arms, "Mark how I have counteracted your feats," they addressed each other in such words,—intelligible only to the heroes.

14. Enraged on seeing the strength and energy of Aryuna's arms as matchless in the earth, the son of Surya, Karna, fought with greater vigour.

15. Parrying all the swift and strong arrows shot at him by Aryuna, Karna sent up a loud shout. And his great feat was applauded by all the warriors.

Karna said:—

16. O foremost of the Brahmanas, I am pleased to see the strength of your arms, that know no relaxation in battle. Your weapons are worthy of achieving victory.

17. Is the science of arms personified in you, or are you that best of Brahmanas (Parashu)Rama or Indra himself or Vishnu, or Achyuta himself?

18. In order to conceal your personality have you assumed the form of a Brahmana, and mastering all the strength of arms are you now fighting with me?

19. None except Sachi's husband (Indra) or Kiriti (Aryuna), the son of Pandu is capable of fighting with me when I am angry on the field of battle.

Vaishampayana said:—

20. Hearing his these words, Falguni (Aryuna) replied, "O Karna, I am not the science of arms; I am not also the powerful Rama.

21. I am only a Brahmana who is the foremost of all wielders of arms. By the grace of my preceptor, I have become expert in the *Brahma* and *Paurandra* weapons. I am here to-day to vanquish you in battle. O hero, wait a little."

22. Having been thus addressed, the son of Radha, Karna, refrained from the fight, for the great car-warrior thought that the *Brahma* might is ever invincible.

23. On another part of the field the mighty heroes Salya and Vrikodara (Bhima) endued with great strength, well skilled in battle and learning,

24. Challenged one another and fought like two mad elephants, striking each other with their clenched fists and knees.

25. Sometimes pushing each other to a distance, sometimes dragging each other near; sometimes throwing each other down with their faces down-wards and sometimes on their sides, they fought on, striking each other at times with the clenched fists.

26. As they fought each other with blows hard as the clash of two pieces of stones, the arena rang with the sound of their combat.

27—28. Fighting thus in the battle for a few minutes, Bhima, the best of the Kurus, then taking up Salya on his arms, hurled him to a distance, and the best of men Bhimasena surprised all (by his feat), for though he threw the powerful Salya on the ground, he did not hurt him much.

29. When Salya was thus thrown down by Bhima, and Karna was struck with fear, all the other kings were filled with awe, and they surrounded Vrikodara (Bhima from all sides),

30. They said, "Surely these best of Brahmanas are excellent (warriors). Ascertain in what tribe they have been born, and where they live,

31. Who is capable of fighting with the son of Radha, Karna, in battle except Rama, Drona or Kiriti, the son of Pandu (Aryuna)?

32. Who is capable of fighting in battle with Duryodhana except the son of Devaki, Krishna, and the son of Saradwan, Kripa?

33—34. Who is capable of overthrowing in battle the king of Madra, Salya, the foremost of great warriors, except Valadeva, the heroic Vrikodara, the son of Pandu, and the heroic Duryodhana? Therefore, let us desist from this fight with the Brahmanas.

35. Brahmanas, if they be offending, should still ever be protected. First let us ascertain who these (heroes) are. After we have learnt it, we may cheerfully fight with them.

Vaishampayana said:—

36. Seeing that feat of Bhima, Krishna believed them both to be the sons of Kunti. Gently addressing the assembled monarchs by saying, "This maiden has been greatly won (by the Brahmanas)" he induced them to desist from the fight.

37. Having thus desisted from the battle, those best of monarchs, those (heroes) well-skilled in battle, returned to their respective kingdoms,—all becoming exceedingly surprised.

38. Those that assembled there went away saying that the Brahmanas had become victorious to-day; the princess of Panchala had become the bride of a Brahmana.

39. Surrounded by Brahmanas attired in skins of deer and other wild animals, Bhima and Dhananjaya passed through the crowd with good deal of difficulty.

40—41. Those heroes among men, mangled by the enemies and followed by Krishna, at last came out of the crowd, and they looked like the full moon or the sun emerged from the clouds. And their mother (Kunti in her lodging) began to think of various evils having overtaken her sons.

42. Seeing that her sons were late in returning from their begging tour, she was filled with anxiety. At one time she thought that the sons of Dhritarastra had recognised and killed them.

43. Next she feared that some cruel and strong Rakshashas, endued with the prowess of deception, had killed them. And she asked herself, "Could the illustrious Vyasa himself have been guided by perverse intelligence?"

44—45. Thus pondered Pritha out of her affection for her children. Then in the stillness of the late afternoon, Jishnu (Aryuna), accompanied with many Brahmanas, entered the potter's house like the cloud-covered sun emerged from the clouds in a cloudy day.

Thus ends the hundred and ninety second chapter, the return of the Pandavas, in the Saimvara of the Adi Parva.

CHAPTER CXCIII.

(SAIMVARA PARVA)—*Contd.*

Vaishampayana said:—

1. Then those two illustrious sons of Pritha, returning to the potter's house, came to their mother. And those best of men represented Jagmaseni to their mother as the "Alms" they had obtained that day.

2. Kunti who was within the room did not see her sons. She, therefore, replied saying, "Enjoy all of you (what you have got.") A moment after she saw Krishna (Draupadi) and said, "Alas! what have I said?"

3. Being anxious with the fear of sin and reflecting how every one could be extricated from the situation, she took the cheerful Jagmaseni by the hand, and coming to Judhisthira, she said.

Kunti said:—

4. This daughter of the king Jagmasena, upon being represented to me by your younger brothers as the "Alms" they had obtained, O king, from ignorance I said what was proper, namely, "Enjoy all of you what you have got."

5. O best of the Kurus, tell me how my speech may not become futile, how sin may not touch the daughter of the Panchala king, and how she may not become unhappy.

Vaishampayana said:—

6. Having been thus addressed by his mother, that foremost of the Kuru race, that hero, the intelligent king (Yudhisthira,) consoling Kunti, thus addressed Dhananjaya,

7. "O Falguni, Jagmaseni has been won by you. It is proper therefore that you should marry this princess. O withstander of all foes, therefore kindle the sacred fire and marry her with all due rites."

Aryuna said:—

8. O king, do not hurl me into sin. Your command is not in consonance with the precepts of virtue. That is the path followed

by the sinful. You should marry her first, then the mighty armed Bhima of inconceivable feats.

9. Then myself, then Nakula, and then last of all the greatly energetic Sahadeva. O king, Vrikodara, myself, the twins and the maiden all await your command.

10. When such is the state of things, after due reflection do that which is proper, consonant with virtue, productive of fame, and beneficial to the Panchala king. We are all obedient to you; command us as you like.

Vaishampayana said :—

11. Hearing these words of Jishnu (Aryuna), so full of respect and affection, the sons of Pandu all glanced at the Panchala princess.

12. She too looked at them all. Glancing at the illustrious Krishna (Draupadi), they looked at one another, and taking their seats, they thought of her alone.

13. When those immeasurably effulgent heroes looked at Draupadi, the god of love invaded their hearts and continued to grind all their senses.

14. The charming beauty of the Panchala princess was modelled by the Creator himself. It was superior to all and charming to all creatures.

15. Seeing their demeanour and knowing what was passing through their minds, that best of men, the son of Kunti, Yudhisthira recollected the words of Dwaipayana.

16. Fearing that there might arise disunion amongst the brothers, the king (Yudhisthira) thus spoke, "This blessed Draupadi will be the wife of all of us."

Vaishampayana said :—

17. Hearing these words of their eldest brother, the sons of Pandu began to ponder over them in their mind in great joy.

18. The chief of the Vrishnis (Krishna), with the son of Rohini (Valarama) suspecting them to be the chief of the Kurus, came to the potter's house where those best of men (the Pandavas) were living.

19. Krishna with the son of Rohini (Valarama) saw there seated Ajatsatru of well developed and long arms, and sitting round him were his younger brothers, surpassing the splendour of fire.

20. Going to that foremost of all virtuous men, the son of Kunti, and touching the feet of that prince of the Ajamira race Yudhisthira, Vasudeva, (Krishna) then said, "I am Krishna".

21. And the son of Rohini (Valadeva) also coming to Yudhisthira did the same. Seeing Krishna and Valadeva, the Pandavas expressed their great delight.

22. O foremost of the Bharata race, those chiefs of the Vadu race (Krishna and Valarama) then touched the feet of (Kunti), the sister of their father.

23. Seeing Krishna, Ajatsatru, that foremost of the kuru race, asked him his well-fare, and said "O Vasudeva, how have you been able to trace us, living as we are in disguise?"

24. Vasudeva smilingly replied, "O king, fire even if it is covered can easily be known. Who else among men except the Pandavas can perform such feats?

25. O Pandavas, O withstanders of foes, you have by sheer good fortune escaped from that fearful fire (of the lac-house), and also by sheer good fortune the sinful son of Dhritarastra (Duryodhana) with his ministers have not succeeded in their (evil) wishes.

26. Be blessed. Grow in prosperity as a fire in a cave gradually grows and spreads itself all around. Lest any of the kings recognise you, give us permission to return to our camp." Then obtaining the permission of the Padavas, Krishna of undying prosperty, accompanied with Valadeva, soon went away.

Thus ends the hundred and ninety third chapter, the arrival of Ram and Krishna, in the Saimvara of the Adi Parva.

CHAPTER CXCIV.

(SAIMVARA PARVA)—*Contd.*

Vaishampayana said :—

1. When the two Kuru princes (Bhima and Aryuna) went towards the potter's house, the Panchala prince Dristyadumna followed them.

2. Having sent away all his attendants, he concealed himself unknown to the Pandavas in a place somewhere near the house of the potter.

3. That grinder of foes, Bhima, and Jishnu (Aryuna) and the high-souled twins returned in the evening from their begging tour; and they cheerfully offered everything to Yudhisthira.

4. Thereupon the kind Kunti thus spoke to the daughter of the Panchala king, "O amiable girl, first take a portion of this (food) and offer it to the gods and give it away to the Brahmanas.

5—6. Feed (also) those that are hungry, and give it to those that are our guests. Divide the rest into two portions. O amiable girl, give the half to Bhima,—for this strong youth with fair complexion, a man like a king of elephants,—this hero always eats much. Divide the other half into six equal parts,—four for these youths (Yudhisthira, Aryuna, Nakula and Sahadeva) one for myself, and the other for you.

Vaishampayana said :—

7. Hearing these excellent words of her mother-in-law, the chaste princess, then cheerfully did all that she was directed to do. And they then all partook of the food.

8. Then the son of Madri, the ascetic Sahadeva, spread on the ground a bed of *Kusha* grass; thereupon those heroes all spread on it their deer-skins, and then they laid themselves down to sleep.

9. The foremost of Kuru princes laid themselves down with their heads towards the south. Kunti laid herself down along the line of their heads, and Krishna (Draupadi) along that of their feet.

10. Though she lay on *Kusha* grass and on the ground, like the nether pillow of the sons of Pandu, yet she felt no grief in her heart or any disrespect for those best of the Kurus.

11. Then those heroes began to talk to one another on celestial weapons, cars, elephants, swords, arrows and battle-axes. Their conversations were varied and were exceedingly interesting.

12. The son of the Panchala-king (Dhrishtadyumna) heard all that they said in their conversations; and all the men saw Krishna (Draupadi) in that state.

13. (As soon as morning came), the prince Dhristadyumna set out in great haste towards the palace in order to report to the king Drupada in detail what he had heard in the night as talked by those heroes among one another.

14. The Panchala-king was sad, because he did not know that those that had taken away his daughter were the Pandavas. The illustrious (king) asked Dhristadyumna in his return, "Where has Krishna gone? By whom has she been taken away?

15. Has any Sudra, or any man of low birth, or any tribute-paying Vaisya placed his dirty feet on my head (by taking her away)? Has the garland of flowers been thrown away on a burning place for dead bodies?

16. O son, has any Kshatrya of high birth, or any one of the superior order (Brahmana) obtained my daughter? Has a man of low birth placed his left foot on my head by winning Krishna?

17. I shall not be sorry, but shall be very much pleased if my daughter has been united with that best of men, Partha. O illustrious one, tell me truly who has to-day taken away my daughter?

18. Are the sons of that foremost of the Kurus, Vichitrivirja's son (Pandu), alive? Was he Partha who took up the bow and shot the mark?"

Thus ends the hundred and ninety fourth chapter, the return of Dhristadyumna, in the Saimvara of the Adi Parva.

CHAPTER CXCV.

(VAIVAHIKA PARVA).

Vaishampayana said :—

1. Having been thus addressed, that foremost of the lunar race, the prince Dhristadyumna, cheerfully said to his father all that had happened and by whom Krishna (Draupadi) had been won.

Dhristadyumna said :—

2—3. The Youth with large and red eyes, who was attired in black deer-skin and looked like a celestial in beauty, who stringed the foremost of bows and brought down on earth the mark set on high, was soon surrounded by all the foremost of Brahmanas, who offered him their homage for the feat he had achieved. Incapable of bearing the sight of the foes and endued with great activity, he (the youth) displayed his prowess. Surrounded by the Brahmanas he resembled like the thunder-wielding Indra in the midst of the celestials and the Rishis.

4. As a female elephant follows the leader of a herd, so Krishna cheerfully followed him, catching hold of his deer-skin. Being unable of bearing that sight the assembled kings rose up in anger and advanced to fight.

5. O king, then there rose in the arena another hero, who tore up a large tree and rushed against the kings (felling them right and left), as angry Yama smites down all living creatures.

6. O king, the assembled kings stood motionless looking at these two best of heroes among men. While they, resembling like the sun and the moon, took Krishna with them and went away to a potter's house (situated) outside the city.

7. There (in the potter's house) sat a lady, as effulgent as a flame of fire, who

I believe, is their mother. Around her also sat three foremost of men, each of whom was like a fire.

8. Coming to her, the two heroes paid homage to her feet and asked Krishna "To do homage to her." Keeping Krishna there, those foremost of men all went out in their begging tour.

9. (When they returned), Krishna took from them the food (that they had obtained in alms) and offered a portion to the gods and gave away another portion to the Brahmanas. She gave a portion to that venerable lady and distributed the rest to those foremost of men; she herself ate last of all.

10. O king, they then all laid themselves down for sleep, Krishna lying like their nether pillow. The bed on which they lay was made of *Kusha* grass, on which they spread their deer-skins.

11. They talked on various subjects in voices deep as those of black clouds. And the conversations of those heroes were such that neither Vaisyas, nor Sudras, nor Brahmanas could talk in that way.

12. O king, there is no doubt that they are foremost of Kshatryas, their conversations being on all military subjects. Our hope has been fulfilled. We have heard that the sons of Pritha escaped from the conflagration.

13. From the way in which the mark was shot down by the youth, the strength with which the bow was stringed by him and the manner in which they talked to one another, it is certain they are the sons of Pritha wandering in disguise.

Vaishampayana said :—

14. Thereupon the king Drupada became exceedingly pleased, and he sent to them his priest, directing him to ascertain who they were and whether they were (really) the sons of the illustrious Pandu.

15. As directed by the king, the priest went to them; and applauding them all, he told them duly in detail all that he was commanded by the monarch to say.

The Priest said :—

16. O men that deserve first worship, the boon-giving king of the earth, the lord of Panchala, (Drupada) is desirous to know who you are. Seeing this (hero) who has shot down the mark, his joy knows no bound.

17. Giving us all particulars of your family and tribe, place your feet on the heads of your enemies and gladden the hearts of the Panchala king and his men, of mine also.

18. King Pandu was a dear friend of king Drupada who regarded him as his counter-self. He had all along cherished the desire of bestowing his this daughter on that Kuru prince (Pandu) as his daughter-in-law.

19. O heroes of faultless features, it was the wish in the heart of the king Drupada that the long and strong armed Aryuna should marry in due religious form his this daughter.

20. If that has become possible, nothing could be better, nothing more beneficial, and nothing more conducive to fame and virtue than that incident.

Vaishampayana said :—

Having said this, the priest became silent. The king (Yudhisthira) seeing him thus sitting with humility said,

21. "Let water to wash his feet and the *Arghya* be offered to this Brahmana. He is king Drupada's priest, and therefore he is worthy of our respect. We should worship him with more than ordinary reverence."

22. O king, Bhima then did as directed. Accepting the worship thus offered to him he (the priest) became exceedingly glad and then Yudhisthira thus addressed the priest sitting in comfort.

said :—

23—24. By fixing a special kind of ... er the Panchala king, has given away ... daughter according to the practice of ... order. He has not done it freely. Therefore, he has nothing to say in regard ... race, tribe, family and character of him ... has performed the feat. This her ... won the princess by satisfying the ... mand of the king Drupada. All ... queries have been answered by the stringing of the bow and the shooting down the mark.

25. It is by doing that which he had directed this illustrious hero has won Krishna in the assembly of kings. Under these circumstances, the king of the lunar race should not indulge in any regret which can only make him unhappy.

26. The desire that the king Drupada has all along entertained will (surely) be fulfilled, for O Brahmana, I believe this princess is endued with all auspicious marks.

27. None that is weak in strength could string that bow, and none of low birth or unaccomplished in arms could have shot down the mark.

28. It is, therefore, not proper for the Panchala king to grieve to-day for his

daughter. There is no man in the world who can (now) undo that act of shooting down the mark.

Vaishampayana said.

29. While Yudhisthira was saying all this, another messenger came in haste and said "The feast is ready."

Thus ends the hundred and ninety fifth chapter, the arrival of the priest, in the Vaivahika of the Adi Parva.

CHAPTER CXCVI

(VAIVAHIKA PARVA)—*Continued.*

The Messenger said:—

1. A good feast for the bridegroom's party has been prepared by the king Drupada in view of his daughter's nuptials. Come there after finishing your daily rites. The marriage of Krishna will take place there. Do not make any delay.

2. These cars, adorned with golden lotuses and drawn by excellent horses, are worthy of being ridden by kings. Riding on them, come to the palace of the Panchala

Vaishampayana said:—

3. Having sent away the priest and having placed Kunti and Krishna on one of these cars, those best of the Kurus ascended those excellent cars and proceeded towards the palace.

4—5. O descendant of Bharata, O king, having heard from the priest the words of the Dharmaraja (Yudhisthira), he (Drupada), kept ready a large collection of things, such as fruits, sanctified garlands, armours, shields, carpets, kine, ropes, seeds, and various other articles and implements of agriculture so that he might ascertain to which order these heroes belonged.

6. The king also collected every article appertaining to other arts and various implements and apparatus of every kind of sports.

7—8. (He kept there also) shining armours, shields, excellent swords and scimitars, beautiful chariots and horses, first class bows and well-adorned arrows, various other kinds of weapons ornamented with gold, darts and rockets, battle-axes and other implements of war, beds and carpets, various other fine things and cloths of various kinds.

9. Taking with her the virtuous Krishna, Kunti entered the inner appartment of Drupada's palace. The ladies (of the king Drupada's household) worshipped the wife of the Kuru king with joyous hearts.

10—11. O king, seeing those foremost of men, each possessing the sportive gait of the lion, each with deer-skin for his upper garment, with eyes like mighty bulls, with broad shoulders and long hanging arms which looked like the bodies of mighty snakes, the king, the king's ministers, the king's sons, the king's relatives and attendants, all became exceedingly glad.

12. Those heroes without any hesitation and awkwardness sat with perfect fearlessness on costly seats furnished with footstools; and they sat one after the other according to the order of their age.

13. After those heroes were seated, well-dressed male and female servants and skilful cooks brought excellent and costly viands, on plates made of gold and silver,—food worthy of kings alone.

14. Then those foremost of men dined on those dishes and became well-pleased. After the dinner was over, those heroes among men, passing over all other things, began to examine with interest the various implements of war (displayed there).

15. Seeing this, Drupada's sons and the king (Drupada) himself with all the chief councillors knew the sons of Kunti to be all of royal blood, and they therefore became exceedingly happy.

Thus ends the hundred and ninety sixth chapter, the display of various things, in the Vaivahika of the Adi Parva.

CHAPTER CXCVII.

(VAIVAHIKA PARVA)—*continued.*

Vaishampayana said:—

1—2. Then the greatly effulgent Panchala king addressed prince Yudhisthira in the form applicable to Brahmanas; he cheerfully enquired of that illustrious son of Kunti, (saying). "Are we to know you as Kshatryas or Brahmanas,

3—4. Or accomplished Vaisyas or men born of Sudras? Or are we to know you as celestials who have assumed the disguise of Brahmanas by their power of *Maya* (delusion) and who are roaming over the earth and who have come here for the hand of Krishna? O Sir, tell us the truth, we are in great doubt.

5. Shall we not be happy when our doubts will be removed? O chastiser of foes, have the Fates been propitious to us?

6. Tell us the truth willingly. Truth becomes monarchs better than sacrifices and dedications of tanks. Therefore, do not speak the untruth.

7. O celestial-like hero, O chastiser of foes, hearing your reply, I shall then make arrangements for the marriage according to the order to which you belong.

Yudhisthira said :—

8. O Panchala king, be not cheerless. Be cheerful. There is no doubt, your desire has been fulfilled.

O king, we are Kshatryas, and we are the sons of the illustrious Pandu. Know me to be the eldest of the sons of Kunti and these two to be Bhima and Aryuna.

10. O king, your daughter was won by these two (heroes) in the assembly of kings. The twins (Nakula and Sahadeva) and Kunti are there where Krishna is.

11. O best of men, let grief be dispelled from your heart, we are Kshatryas. Your daughter like a lotus has been transplanted from one lake to the other.

12. O great king, you are our revered superior and chief refuge. I have told all that is necessary to be told.

Vaishampayana said :

13. Thereupon the king Drupada had his eyes rolling in ecstasy and he was filled with delight; he could not for some time answer Yudhisthira.

14. Suppressing his joy with great effort, that chastiser of foes (Drupada) replied to Yudhisthira in proper words.

15. The virtuous-minded (king) asked how they (the Pandavas) had escaped from the city (of Varnavata). The Pandava (Yudhisthira) narrated it all in detail.

16. Hearing the narration of the son of Kunti, king Drupada censured that ruler of men, Dhritarastra.

17. The foremost of all eloquent men, Drupada, gave every assurance to the son of Kunti, Yudhisthira, and vowed to restore him to his kingdom.

18. At the request of the king, Kunti Krishna, Bhima, Aryuna and the twins took up their quarters in a palace.

19. O king, they continued to reside there, treated by Yagnasena (Drupada) with every respect. The king (Drupada) with his sons, assisted by all that had happened, thus spoke (to Yudhisthira).

Drupada said :—

20. O mighty-armed hero, let the Kuru prince Aryuna take to-day the hand of my daughter with all due rites. To-day auspicious day.

Vaishampayana said :—

21. Thereupon the virtuous-minded king Yudhisthira replied, "O great king, I shall also have to marry.

Drupada said :

22. O hero, take the hand of my daughter you yourself in all due rites. Or give Krishna in marriage to him whom you please.

Yudhisthira said :—

23. O king, Draupadi shall be the queen of all of us. O great king, it has been thus ordered by our mother.

24. I am still unmarried,—so is the Pandava Bhimasena. Your jewel of a daughter has been won by Partha.

25. O king, this is our rule that we must equally enjoy a jewel that we obtain. O excellent king, we are not willing now to break that rule.

26. Krishna shall be the wedded queen of all of us. Let her take our hands before the fire one after the other according to our age

Drupada said :—

27. O descendant of Kuru, it is ordained that a husband can have many wives, but we have never heard that a wife can have many husbands.

28. O son of Kunti, pure as you are and acquainted with the rules of morality, you should not commit an act that is sinful and opposed both to the Vedas and usage. Why has your understanding come to be so?

Yudhisthira said :—

29. O great king, morality is subtle, we do not know its course. Let us therefore follow the path trod by the illustrious men of former ages.

30. My tongue never utters an untruth; my mind never turns to that which is sinful. It has been commanded by our mother and my mind also approves of it.

31. O king, it is certainly comformable to virtue. Therefore, act accordingly without any scruple. O king, do not entertain any fear in this matter.

Drupada said :—

32. O son of Kunti, my son Dhrishtadyumna, Kunti, and you yourself, these three settle amongst yourselves as to what should

be done. I shall do what is proper to-morrow.

Vaishampayana said :—

33. O descendant of Bharata, O king, thereupon those three (Kunti, Yudhisthira and Dhristadyumna) discoursed on this matter; and at that very time Dwaipayana came there (wandering over the world) at pleasure.

Thus ends the hundred and ninety seventh chapter, the arrival of Dwaipayana, in the Vaivahika of the Adi Parva.

CHAPTER CXCVIII.

(VAIVAHIKA PARVA)—*Continued.*

Vaishampayana said :—

1. Thereupon all the Pandavas, and the illustrious Panchala king, and all others stood up; and they saluted the illustrious Krishna (Dwaipayana).

2. The high-souled (Rishi) saluted them in return and enquired after their welfare; he then sat down on a holy carpet made of gold.

3. Commanded by the immeasurably energetic Krishna (Dwaipayana), those foremost of men all sat down on costly seats.

4. Thereupon a moment after the son of Prishata in sweet words asked that illustrious man about the marriage of Draupadi.

Drupada said :—

5. O illustrious one, how can one woman become the wife of many men without being defiled by sin. Tell me truly all this in detail.

Vyasa said :—

6. O king, this, being opposed to both usage and the Vedas, has become obsolete. I desire to hear what is the opinion of each of you in this matter.

Drupada said :—

7. In my opinion this practice is sinful, because it is opposed to both the usage and the Vedas. O best of the twice born, there is nowhere a wife with many husbands.

8. The illustrious men of former ages had never such an usage amongst them. The wise should never commit a sin.

9. I can therefore never make up my mind to act in this way. The practice appears to me to be of doubtful morality.

10. O best of the twice born, O ascetic Rishi, O Brahmana, how can the elder brother, if he is at all of good character, can approach the wife of his younger brother?

11. The ways of morality are always subtle. Therefore, we do not know them. We cannot, therefore, say what is conformable to virtue and what is not.

12. We cannot therefore perform such an act with a safe mind. O Brahmana, I can never say, "Let Krishna be the wife of five (husbands).

Yudhisthira said :—

13. My tongue never utters an untruth, and my heart never turns to sin. When my heart approves it, it can never be sinful.

14. I have heard in the Puranas that a lady of the Gotama race named Jatila, the foremost of all virtuous women, married seven Rishis (all together.)

15. So also the daughter of an ascetic married ten brothers, all of them bearing the same name of Prachetas, and all of their souls were exalted by asceticism.

16. O foremost of all men learned in the precepts of virtue, it is said that obedience to superiors is a cardinal virtue. Of all superiors the mother is the foremost.

17. She has commanded us, saying, "Enjoy all of you that which you have obtained." O best of the twice born, it is therefore I consider this act to be virtuous.

Kunti said :—

18. It is so as the virtuous Yudhisthira has said. I am in great fear lest my words become untrue. How shall I be saved from untruth?

Vyasa said :—

19. O amiable one, you shall be saved from untruth. This is eternal virtue. O Panchala king, I will not talk on this matter before you all. You alone will hear it.

20. (I shall tell you) how this practice has been established, and why it is to be regarded as old and eternal. There is no doubt that what the son of Kunti, Yudhisthira, has said is quite conformable to virtue.

Vaishampayana said :—

21. Thereupon rose the illustrious Vyasa, the lord Dwaipayana; and taking hold of Drupada's hand he went into the palace.

22. The Pandavas, Kunti, and the descendant of Prishata Dhristadyumna, waited in that place for those two (Vyasa and Drupada).

23. Thereupon Dwaipayana explained to that illustrious king how the marriage of one wife with many husbands is conformable to virtue.

Thus ends the hundred and ninety eighth chapter, the words of Vyasa, in the Vaivahika of the Adi Parva.

CHAPTER CXCIX.

(VAIVAHIKA PARVA)—*Continued.*

Vyasa said :—

1. In days of yore, the celestials performed a great sacrifice in the Naimisha forest. O king, the son of Vivaswata (Yama) became the slayer of animals.

2. O king, thus employed in that sacrifice, Yama did not kill any human being. Thereupon the death being suspended among men, the number of human beings greatly increased.

3. Soma, Sakra, Varuna, Kuvera, the Sadhyas, the Rudrus, the Vasus, the twin Ashwinis,—these and other celestials went to Prajapati, the creator of the world.

4. Alarmed at the increase of human beings, they all thus addressed the master of creation. "We are afflicted with the fear (of the increase of human beings), and therefore wishing to be relieved, we ask your protection.

The Grandsire said :—

5. You have no fear from human beings; you are all immortal. You should not be frightened by the mortals.

The Celestials said :—

6. The mortals have all become the immortals. There is now no difference between them and us. Being vexed at this, we have come to you so that we may have some distinction (from men).

The Deity said :—

7. The son of Vivaswata (Yama) is now engaged in the great sacrifice. It is for this reason that human beings are not dying. When his sacrificial works will be finished, the death will be again among men.

8. When that time will come, the son of Vivaswata will be strengthened by your respective energies. He will then sweep away thousands of human beings who will have no energy left in them.

Vyasa said :—

9. Having heard these words of the first-born deity, the greatly strong (celestials) went (to the place of sacrifice), and when they all assembled there, they saw a (golden) in the Bhagirathi.

10. Seeing that (golden) lotus, they were very much surprised. The foremost of heroes among them, Indra, went (to find out where it grew). Going to the place whereform the Ganges always issues forth, he saw a lady as effulgent as the fire.

11. The lady who had come there to fetch water was bathing in the Ganges, but she was weeping all the while. The drops of tear that fell from her eyes were transformed into golden lotuses.

12. Seeing this wonderful sight, the wielder of the thunder (Indra) came to the lady and said, "O amiable lady, who are you? Why are you weeping? I desire to know the truth. Tell me everything."

The Lady said :—

13. O Sakra, unfortunate as I am, you may know who I am, and why I am I weeping. O king, if you come with me as I lead the way, you can then see why I weep.

Vyasa said :—

14. He (Indra) followed her and soon saw a handsome youth with a young lady. They were seated on a throne on the peaks of the king of mountains, and they were playing with dice.

15. The king of the celestials thus spoke to him, "O intelligent youth, know this universe to be under my sway." Seeing that the person take no notice of what he had said, he (Indra) again said, "I am the lord of the universe."

16. Seeing Indra angry, the youth who was none else than Mahadeva cast a glance at him and smiled. At that glance the king of the celestials was at once paralysed, and, stood on that spot like a statue.

17. When the game of dice came to an end, he (Siva) spoke thus to the weeping woman, "Bring him (Indra) here. I shall so deal with him that pride may not again enter his heart."

18. As soon as Indra was touched by that woman, the chief of the celestials with limbs paralysed by that touch fell down on the ground. The illustrious deity of fierce energy (Siva) then said to him, "O Indra, never act thus again.

19. Remove this huge stone, for your strength and energy are immeasurable. Enter the hole and wait with others who are all like you and the sun in splendour."

20. He (Indra) removed that stone and saw a cave on the great mountain in which

were four others resembling himself. Seeing them, he became very much grieved and exclaimed, "Shall I too meet with such fate?"

21. Then looking at the wielder of thunder (Indra) with expanded eyes, the deity Girisha (Siva,) said in anger, "O Satakratu, (Indra) enter this cave without delay, for out of folly you have insulted me before my very eyes."

22. Thus addressed by the lord (Siva,) the chief of the celestials was deeply grieved in consequence of that imprecation; and with limbs weakened by fear he trembled like the wind-shaken leaf of the fig tree on the breast of the king of mountains.

23. Thus unexpectedly cursed by the deity that rides the bull (Siva,) Indra trembled from head to foot; and with joined hands he thus addressed the fearful god of many manifestations, "O Bhava, you are the on-looker of the infinite universe."

24. To him thus replied the deity of fiery energy with smiles, "Those that have your disposition never obtain my grace. These others (four in the cave) were like you at one time. Therefore, enter the cave and lie there for some time.

25—26. The fate of you all should certainly be the same. All of you shall have to take births in the world of men, where having achieved many difficult feats and killing large number of men, you shall again regain the valued region of Indra by the merits of your respective deeds. You shall accomplish all I have said and much more.

The old Indras said:—

27. We shall go from our celestial region to the region of men where salvation is difficult to gain. But let the celestials, Dharma, Vayu, Magavata (present Indra) and the twin Ashwins beget us on our would-be mother. After fighting with men with both human and celestial weapons, we shall again come back to the region of Indra.

Vyasa said:—

28. Having heard this, the wielder of thunder (Indra) again addressed that foremost of gods (Siva) saying, "Instead of going myself, I shall create from myself a portion of my energy a person able to accomplish the task; and he will be the fifth among these (old Indras)."

29. Bishwavuka, Bhutadhamana, greatly effulgent Sivi, Sauti and Tejaswin,—these are the five Indras of old.

30. The illustrious deity of the formidable bow kindly granted to the five Indras the desire they cherished in their hearts, and he appointed that exceedingly beautiful lady, who was none else than the celestial Lakshmi herself to be their common wife in the world of men.

31. Thereupon accompanied by all these Indras, he (Siva) went to Narayana, who is immeasurably effulgent, infinite, immaterial, the self-born, the old, the eternal and the spirit of the infinite universe.

32. He (Narayana) approved of everything, and then they (Indras) all took births in the world of men. Hari (Narayana) took up two hairs from his body; one of them was white and the other black.

33. Those two hairs entered the wombs of the two ladies of the Yadu race,—named Devaki and Rohini. The hair of the deity that was white became Valadeva, and the hair that was black became Keshava's self,—Krishna.

34. Those Indra-like ones who were kept confined in the cave of the mountain are none else than the five sons of Pandu, possessing great prowess. And the Pandava Savyasachi (Aryuna) is a portion of (the present) Indra.

35. O king, thus were born as the sons of Pandu those that were at one time Indras, and the celestial Lakshmi herself who had appointed to be their wife is the exceedingly beautiful Draupadi.

36. How could she whose effulgence is like that of the sun or the moon, whose fragrance spreads over two miles around, take birth in any other but an extraordinary way? She rose from within the earth by virtue of your sacrifice.

37. O king, I cheerfully grant to you this boon,—I give you spiritual sight. Behold the sons of Kunti now possessing their sacred and celestial forms of old.

Vaishampayana said:—

38. Thereupon, that holy Brahmana, Vyasa of greatly generous deeds, gave celestial sight to that king (Drupada) by his ascetic power. Then the king saw them (the Pandavas) all possessing their former forms.

39. He saw them with celestial bodies, with golden crowns and celestial garlands, each of them resembling like a Indra himself, with complexion as effulgent as the fire or the sun, each adorned with every ornament, each handsome and youthful, each with broad chest and stature with a height of five cubits.

40. Possessing every accomplishment, attired in celestial robes of great beauty, and adorned with fragrant garlands of excellent

make, the king saw them as so many three-eyed gods (Siva) or Vasus, Rudras or Adityas.

41. Seeing the (four others) Pandavas in the forms of the old Indras, and Aryuna in the form of the (present) Indra sprang from Indra himself, the king Drupada was exceedingly pleased. He was greatly surprised on seeing the celestial manifestation of *Maya*.

42. Looking at his daughter, that foremost of women possessing great beauty as that of a celestial maiden and splendour as that of the fire or the moon, the king considered, that for her beauty, splendour and fame, she is really worthy to be the wife of those celestial beings.

43. Seeing that wonderful sight, he touched the feet of the son of Satyavati, (Vyasa) and said, "O great Rishi, there is nothing wonderful in you."

Vyasa said:—

44. There was in a certain wood a daughter of an illustrious Rishi, who though handsome and chaste, did not get a husband,

45. She gratified by her asceticism the deity Sankara (Siva). The deity being pleased with her, himself thus spoke to her "Tell me what you want."

46. Having been thus addressed, she repeatedly said to the boon-giving supreme lord, "I desire to have a husband endued with all accomplishments."

47. That deity Sankara gave her the boon in joyful heart (saying,) "O amiable girl, you shall have five husbands."

48. She who had been able to please the diety said again, "O Sankara, I desire to have from you only one husband endued with all accomplishments."

49. The god of gods, being well-pleased with her, spoke again to her thus, "You have addressed me five times saying, "Give me a husband"

50. O amiable girl, therefore it shall be as you have asked. Be blessed. All this will happen in one of your future births."

51. This your daughter of celestial beauty is that maiden. The faultless Krishna of the Prishata race had been pre-ordained to be the wife of five (men).

52. The celestial Lakshmi has risen in the great sacrifice to be the wife of the Pandavas. After severe penances she is born as your daughter.

53. O king, that handsome goddess, who is waited upon by all the celestials, becomes the wife of five husbands. She has been created by the self-created (Brahma) for this purpose. Hearing all this, do what you desire.

Thus ends the hundred and ninety ninth chapter, the history of five Indras, in the Vaivahika of the Adi Parva.

CHAPTER CC.

(VAIVAHIKA PARVA)—*Continued.*

Drupada said—

1. O great Rishi, it is only when I have not heard from you all this that I intended to act in the way I have already told you. I am now incapable of acting against what has been ordained by the celestials. I therefore desire to act as you have said.

2. The knot of destiny cannot be untied. There is nothing which is the result of our own actions. That which was made to secure one husband (for my daughter) becomes now the source of this (new) ordinance.

3. As Krishna (Draupadi) had repeatedly asked (in her former life) for five times saying, "Give me a husband," the great deity had granted her the boon accordingly. The deity himself knows the right or the wrong of this.

4 When Sankara has fixed this ordinance,—sinful or virtuous, I can have no fault. Therefore, let these (heroes) take as ordained the hand of Krishna according to all due rites.

Vaishampayana said:—

5. The illustrious Rishi then spoke thus to Dharmaraja (Yudhisthira,) "O son of Pandu to-day is an auspicious day. To-day the Moon has entered the constellation *Pushya*. You first take the hand of Krishna to-day."

6. Thereupon the king Jagmasena with his son made preparations for the marriage. Keeping ready many costly marriage presents, he brought out his daughter Krishna adorned after a bath, with many jewels and pearls.

7. All the freinds and the relatives of the king with the state ministers and many Brahmanas and citizens according to their precedence of ranks, came there in joy to witness the marriage ceremony.

8. Adorned with that concourse of chief men, with its court-yards decked with lotuses and lilies and beautified with the lines of troops, and fastened round with diamonds and precious stones, his (Drupada's) palace looked like the sky studded with the brilliant stars.

9. Then those Kuru Princes, those young (heroes) bathed; adorned with ear-rings, attired in costly robes, and perfumed by sandal paste, they performed the *Aviseka* (preparatory ceremony) and all other usual auspicious rites.

10. O lord, like mighty bulls entering their pen, they then accompanied by their priest Dhaumya, as effulgent as fire, entered in joy and in due order (the wedding place) one after the other.

11. Then that Veda-knowing priest (Dhaumya) kindled the sacred fire and poured the libations of *Ghee* in that blazing fire with proper *Mantras*. That *Mantra*-knowing Brahmana then called Yudhisthira and united him with Krishna (Draupadi).

12. Walking round the fire (for seven times), the bride and the bridegroom took each other's hands. Thus they were married by the Veda-knowing (Dhaumya). Then taking leave of that ornament of battle (Yudhisthira), he (Dhaumya) went out of the palace.

13. Then those mighty car-warriors, the perpetuators of the Kuru race, those princes, attired in costly robes, took the hand of that best of women (Draupadi) day by day in succession.

14. The celestial Rishi told me of a very wonderful incident, namely that the high-souled lady of slender waist (Draupadi) regained her virginity day after day (*i.e.* every day after her previous marriage).

15. After the wedding was over, Drupada gave to those great car-warriors various kinds of excellent wealth. (He gave them) one hundred chariots with golden standards, each drawn by four horses with golden bridles;

16. One hundred elephants all possessing auspicious marks on their temples and faces, and all looking like so many mountains with golden peaks; and one hundred young maid-servants attired in costly robes and adorned with ornaments and floral wreaths.

17. Making fire his witness, the high-souled king of the lunar race, (Drupada), gave separately each of those celestial-like heroes much wealth, various brilliant ornaments and many costly robes.

18. When the wedding was over, and after they had obtained that maiden, like Lakshmi herself, along with great wealth, those greatly powerful sons of Pandu like so many Indras passed their days in joy, in the capital of the Panchala king.

Thus ends the two hundredth chapter, the marriage of Draupadi, in the Vaivahika of the Adi Parva.

CHAPTER CCI.

(VAIVAHIKA PARVA)—*Contd.*

Vaishampayana said:—

1. After his alliance with the Pandavas, Drupada had all his fears dispelled; and he did not fear even the celestials.

2. The ladies of the illustrious Drupada's (household) all came to Kunti; and mentioning their respective names, they saluted her with their heads touching the ground.

3. Krishna, attired in red silk and with her wrists still encircled with auspicious thread, saluted her mother-in-law with reverence; and she then stood before her contentedly with joined hands.

4. Out of affection Pritha (Kunti) pronounced a blessing on Draupadi, endued with beauty and auspicious marks, and with sweet disposition and good character.

Kunti said:—

5. As Sachi is to Indra, as Saha to Vivavasu, as Rohini to Soma, as Damayanti to Nala,

6. As Vadra to Vaisravana, as Arundhauti to Vashistha and as Lakshmi to Narayana, so be you to your husbands.

7. O amiable girl, be the mother of long-lived and heroic children, and possess every thing that can make you happy. Be lucky and prosperous, be faithful to your husbands and a performer of great sacrifices.

8. Let your time be ever passed in duly entertaining your guests, the strangers that come to your house, the pious men, the old men, the children and the superiors.

9. Be installed with the virtue-loving king (Yudhisthira) as the queen of the kingdom and the capital of Kurujangala.

10. Let the whole earth, conquered by your greatly powerful husbands, be given to the Brahmanas in a great Ashwamedha sacrifice

11. O accomplished girl, what gems of great qualities are in the world, let them all belong to you. O blessed girl, be happy for (full) one hundred years.

12. O daughter-in-law, as I rejoice today on seeing you in red silk, so I shall rejoice when you will give birth to an accomplished son.

Vaishampayana said:—

13. After the Pandavas had been married, Hari (Krishna) sent to them various golden ornaments set with pearls and *Vaidurya* gems,

14. Madhava (Krishna) also sent (to them) costly robes of various countries, many beautiful and soft blankets and skins,

15. Various costly beds, carpets and conveyances, and hundreds of vessels set with diamonds and *Vaidurya* gems.

16. Krishna gave them thousands of maid-servants, all young, beautiful, and accomplished, and adorned with all ornaments and brought from various countries.

17. He also gave them many well-trained elephants of the country of the Madras, many excellent horses adorned with ornaments, and many chariots drawn by horses of excellent colors and large teeth.

18. Madhusudana (Krishna) of immeasurable soul sent to them also in separate heaps millions of coins of pure gold.

19. Wishing to please Govinda (Krishna), Dharmaraja Yudhisthira, being himself filled with great joy, accepted all those presents.

Thus ends the two hundred and first chapter, the presents of Sreekrishna, in the Vaivahika of the Adi Parva.

CHAPTER CCII.

(VIDURAGAMANA PARVA).

Vaishampayana said :—

1. Thereupon the kings knew from their trusted spies that the beautiful Draupadi had got the Pandavas as her husbands;

2. The illustrious man who had bent the bow and shot the mark was Aryuna, that foremost of all victorious warriors and the great wielder of bow and arrows;

3. The greatly strong man who had hurled away the Madra king Salya, he who had in anger frightened all men in the battle by the tree,

4. He who had stood in perfect fearlessness, whose touch was death to all, that illustrious hero, was no other than Bhima, that grinder of hostile ranks.

5. The monarchs were very much astonished to learn that the sons of Kunti, the Pandavas, had assumed the guise of the peaceful Brahmanas.

6. They heard that Kunti with her sons had been formerly burnt to death in the lac-house; therefore those kings regarded the Pandavas as men who had come back from the dead.

7. Remembering the greatly cruel deads of Purochana, they said, "Fie on Bhisma! Fie on Dhritarastra of the Kuru race!"

8. When the *Saimvara* was over, all the kings, learning that Draupadi had been wedded to the Pandavas, went away to their respective kingdoms.

9—10. Having heard that Draupadi had been married to the rider of the white horse (Aryuna), Duryodhana became greatly depressed; and accompanied by his brothers, Ashwathama, his maternal uncle (Sakuni), Karna and Kripa, he started for his capital. Then Dushashana, being full of shame, thus slowly spoke to him.

11. "O king, if Aryuna had not disguised himself as a Brahmana, he could have never succeeded in obtaining Draupadi. On that account, none could recognise as Dhananjaya.

12. I believe that Destiny is supreme and human exertion is useless. O brother, fie on our exertions, when the Pandavas are still alive!"

13. Thus talking to one another and blaming Purochana, they entered Hastinapur in misery and sorrow.

14—15. Seeing the greatly powerful sons of Pritha escaped from the house of lac and allied with Drupada, and thinking of Dhristadyumna, Shikhandin and also other sons of Drupada who were all learned in every art of war, he (Duryodhana) became depressed and alarmed.

16—17. Having learnt that Draupadi had been won by the Pandavas and that the sons of Dhritarastra,—their pride being broken,—had returned in shame, Vidura became exceedingly glad, and coming to Dhritarastra, O king, Khattwa (Vidura) said to him, "The Kurus are prospering from good luck."

18. O descendant of Bharata, the son of Vichitravirya, the king Dhritarastra, becoming astonished, said in great joy, "What good luck! What good luck!"

19. That king, possessing the eye of knowledge, thought from ignorance that his eldest son Duryodhana had been chosen by the daughter of Drupada.

20. He ordered various ornaments to be made for Draupadi, and he ordered that both Krishna and his son Duryodhana should be (brought in great pomp.)

21. It was then that Vidura said that Draupadi had chosen the Pandavas for her husbands, and they were all in good health and peace, and those heroes had been duly received by Drupada;

22. And that the Pandavas had been allied with the many relatives and friends of Drupada, each possessing large armies, and also with many others that had come to the *Saimvara*.

Dhritarastra said :—

23. Those children are dearer to me than they were to Pandu. Know that my affection for them is now greater than before.

24. Those heroes, the sons of Pandu, are in good health and peace and they have now friends. Their friends and others (with whom they have allied) are all greatly powerful.

25. O Khattwa, who among kings does not desire to have Drupada with his relatives as his friend in weal or in woe?

Vaishampayana said :—

26. When he said this, Vidura replied, "O king, let your understanding remain so for one hundred years."

27. O king, then there came to Dhritarastra Duryodhana and the son of Radha (Karna), and they thus spoke to him,

28. "We are incapable of speaking wicked designs before Vidura. We have now found you alone; we shall, therefore, speak to you all that we desire to say.

29. O father, are you considering the prosperity of the enemy as your own? O best of men, you were applauding the Pandavas before Khattwa.

30. O sinless one, you are not acting as you should. You ought to act every day in a way as to weaken their (the Pandavas') strength.

31. The time has come when we should consult together, so that they (the Pandavas) may not swallow us all with our sons, forces, friends and relatives.

Thus ends the two hundred and second chapter, the words of Duryodhana, in the Viduragamana in the Adi Parva.

CHAPTER CCIII.

(VIDURAGAMANA PARVA)—*Contd.*

Dhritarastra said :—

1. I desire to act exactly as you desire, but I do not wish to show my mental thoughts to Vidura even by my demeanour,

2. Therefore, I was highly applauding them (the Pandavas), so that Vidura may not know my real desire even by a sign.

3. O Duryodhana, as this is the (proper) time, tell me, therefore, what is in your mind and also in the mind of the son of Radha (Karna.)

Duryodhana said :—

4. Let us by the help of trusted and skilful Brahmanas privately create dissensions amongst the Pandavas,—a quarrel between the sons of Kunti and those of Madri.

5—7. Or let the king Drupada with his sons and all his ministers of state be tempted by the presents of large wealth, so that they may abandon the cause of the son of Kunti, Yudhisthira. Or let them (our spies) speak to each of them separately the inconveniences of this place (Hastinapur) and induce them to live there (in Panchala.) Thus separated from the Kurus, they may live permanently there.

8. O let some clever men, full of resources, sow the seed of disunion among the sons of Pritha and make them jealous of one another.

9. Or let them incite Krishna (Draupadi) against her husbands; as she has many husbands, it will not at all be difficult. Let some make the Pandavas dissatisfied with her, so that she may be displeased with them.

10. O king, let some clever spies, full of resources, go there and secretly bring about the death of Bhimasena,—he is the strongest of them all.

11. Relying on him the son of Kunti formerly disregarded us. He is fierce, brave and the main-stay of the Pandavas.

12. O king, on his death all the others (the Pandavas) will be deprived of strength and energy. Deprived of him, who is their main-stay, they will not attempt to regain their kingdom.

13. If Aryuna is supported from behind by Vrikodara (Bhima), he is invincible in battle. But if Bhima is not there, he (Aryuna) is not a match for even the fourth part of the son of Radha (Karna).

14. In consequence of the death of Bhimasena, they (the Pandavas) would know themselves weak and ourselves strong; and they will not attempt to recover the kingdom.

15. O king, if coming here, they prove themselves docile and obedient to us, we would then try to repress them according to the *Shastras* (Political science).

16. We may tempt them with handsome girls; and on seeing which Krishna (Draupadi) will surely be annoyed with the sons of Kunti.

17. Or, O son of Radha, send messengers to bring them here, so that getting them here, we might kill them by some means or other.

18. O father, employ any of these means which appear to you faultless. Time passes away, we should not make any further delay.

19. So long their confidence in that best of kings Drupada is not established, we may succeed,—but not after, (when it has been established.)

20. O father, these are my views for their suppression. Judge whether they are good or bad. What, O son of Radha (Karna), do you think?

Thus ends the two hundred and third chapter, the words of Duryodhana, in the Viduragamana in the Adi Parva.

CHAPTER CCIV.

(VIDURAGAMANA PARVA)—*Contd.*

Karna said:—

1. O Duryodhana, in my opinion your reasonings are not well-founded. O perpetuator of the Kuru race,—no machinations will succeed against the Pandavas.

2. O hero, you have formerly tried to accomplish your wishes by various subtle means, but you have not been successful in killing them.

3. O king, they were then living near you, they were then mere children, they were then without allies and friends, still you could not injure them.

4. They are now living at a distance, they are now grown up, and they are now stronger by securing allies. It is my firm belief that you will not be able to injure them now with any subtle machinations.

5. They are aided by Fate. When they are desirous of regaining the place of their fathers and grandfathers, we can never succeed to injure them by any means of ours.

6. It is impossible to create disunion amongst them. They can never be disunited who have taken a common wife.

7. We can never succeed in estranging Krishna (Draupadi) from them by any spies. She chose them as her husband when they were in adversity,—they are now in prosperity.

8. Women generally desire to have many husbands, Krishna has got it; she can never be estranged from them.

The Panchala king is honest and virtuous, he is not covetuous for wealth. Even if we offer him our whole kingdom, he will certainly not abandon the sons of Kunti.

10. His son is also well-accomplished and has become attached to the Pandavas; therefore, I think by no subtle machinations that are in your power, you will be able to injure them.

11. O best of men, this is what is good and advisable for us to-day,—namely, O king, to attack and smite them till the Pandavas are exterminated. O sire, consent to this.

12. As long as our party is strong and that of the Panchalas weak, so long let us strike them without scruple.

13. O son of Gandhari, O king, as long as their innumerable conveyances, their friends and relatives, do not gather together, so long continue to display your prowess.

14. O king, as long as the Panchala king with his greatly powerful son does not resolve to fight with us, so long display your prowess.

15. As long as Vasudeva, Krishna, does not march with the Yadava hosts into the city of the Panchala king in order to restore the Pandavas to their kingdom, so long display your prowess.

16. Wealth, articles of enjoyments, kingdom,—nay there is nothing which Krishna may not sacrifice for the Pandavas.

17. The whole earth was acquired by the illustrious Bharata by his prowess. Indra has obtained the sovereignty of three worlds by prowess alone.

18. O king, prowess is always admired in a Kshatriya. O best of kings, prowess is the cardinal virtue of the heroes.

19. O king, therefore, without any further delay let us with our large army of four kinds of troops vanquish Drupada and bring here the Pandavas.

20. The Pandavas cannot be defeated by any policy of conciliation, of gift, of wealth, of bribery or of disunion. Therefore, vanquish them by your prowess.

21. O king, after defeating them by your prowess, rule over the wide world. I do not see any other means of becoming successful in our object.

Vaishampayana said:—

22. Hearing what the son of Radha (Karna) said, the powerful Dhritarastra gave him high praise, and he then spoke to him thus,

23. "O son of Suta, you are gifted with great wisdom and you are highly accomplished in arms. Such words breathing the spirit of heroism are surely worthy of you.

24. But let Bhisma, Drona, and Vidura and also you two, consult together, and then adopt that means which may lead to our good."

25. Thereupon, the greatly illustrious king Dhritarastra summoned to him all those councillors and consulted with them.

Thus ends the two hundred and fourth chapter, the consultation of Dhritarastra, in the Viduragamana of the Adi Parva.

CHAPTER CCV.

(VIDURAGAMANA PARVA)—*Contd.*

Bhisma said :—

1. O Dhritarastra, I can never consent to a quarrel with the sons of Pandu. There is no doubt Pandu was to me as you are to me.

2. The sons of Gandhari are (as dear) to me as the sons of Kunti. O Dhritarastra, they are to be protected as much by me as you.

3. O king, they are as much dear to me as prince Duryodhana and other Kurus.

4. Therefore, I can never like a quarrel with them. Conclude a treaty with those heroes and give them the half of the kingdom. There is no doubt that this is the ancestral kingdom of those best of the Kurus (the Pandavas).

5. O Duryodhana, as you consider this kingdom as your paternal property, so do the Pandavas consider this their paternal property.

6. If the illustrious sons of Pandu do not get the kingdom,—how can it be yours or of any descendant of the Bharata race?

7. O best of the Bharata race, if you think you have rightfully come into the possession of the kingdom, I think, they can consider also that they have rightfully come to the possession of the kingdom before you.

8. Give them in peace the half of the kingdom. O best of men, this is for the good of all.

9. If you act otherwise, no good will come to any of us. There is no doubt we all will be covered with dishonour.

10. Try to maintain your good name. A good name is the source of one's strength. It is said that a man, whose reputation is gone, lives in vain.

11. O descendant of Kuru, O son of Gandhari, a man does not die so long his reputation exists. One lives as long as his fame lasts; he dies when his reputation is gone.

12. Therefore, follow the practice that is worthy of the Kuru race. O mighty-armed hero, act as your forefathers did before you.

13. It is fortunate for us that the sons of Pritha are alive; it is fortunate that Pritha is still alive. It is fortunate that the sinful Purochana, without being successful (in his evil design), himself perished.

14. O son of Gandhari, from that time when I heard that the sons of Kunti Bhoja's daughter had been burnt to death, I could not meet with any living creatures.

15. O best of men, hearing the way in which Kunti was killed, men do not consider Purochana so much guilty as they consider you.

16. O king, therefore the escape of the sons of Pandu from that conflagration and their present reappearance remove your bad repute.

17. O descendant of Kuru, know that as long as those heroes (the Pandavas) live, the wielder of thunder (Indra) himself cannot deprive them of their paternal property.

18. They are virtuous and united; are unjustly kept out of their equal share in the kingdom.

19. If you want to act justly, if you want to act what is pleasing to me, if you want to seek the welfare of all,—then give them the half of the kingdom.

Thus ends the two hundred and fifth chapter, the words of Bhisma, in the Viduragamana of the Adi Parva.

CHAPTER CCVI.

(VIDURAGAMANA PARVA).—*Contd.*

Drona said :—

1. O king Dhritarastra, it has been heard that friends summoned for consultation should always speak what is right, true and conducive of fame.

2. O Sire, my opinion is as that of the illustrious Bhisma. Let the sons of Kunti have a share in the kingdom. It is eternal virtue.

3. O descendant of Bharata, send a sweet-speeched man to Drupada; let him carry for them (the Pandavas) a large treasure with him.

4. Let him take costly presents with him for both the bridegroom and the bride, and let him speak to him (Drupada) the increase of your power and dignity that has been secured by this alliance.

5. O king, let him say to Drupada and Dhrishtadyumna that both you and Duryodhana have become exceedingly glad by all that has happened.

6. Let him say that the alliance has been exceedingly proper, and it has become very pleasing to you, and that you are quite worthy of it. Let him repeatedly propitiate the sons of Kunti and the two sons of Madri.

7. O king, let many brilliant golden ornaments at your command be given to Draupadi.

8. O best of the Bharata race, let proper presents be given to all the sons of Drupada, and all the Pandavas with (their mother) Kunti.

9. Thus propitiating Drupada with the Pandavas, he should then propose their return (to Hastinapur.)

10. When those heroes will get the permission (of Drupada) to come here, let Dushyasana and Vikarna go with a magnificient army to receive the Pandavas.

11. Let those best of the Kurus, the sons of Pandu, always be treated by you with affection, and let them be installed in their paternal kingdom as desired by the people.

12. O descendant of Bharata, in my opinion and that of Bhisma, this should be your conduct towards the Pandavas, who stand to you in the relation of your own sons.

Karna said:—

13. These two (Bhisma and Drona) are supported by your wealth and favours. They are supposed to be your best friends. What can be more surprising than they should give you advice that is not for your good!

14. How can the wise accept the advice which is pronounced good by the man who speaks with wicked intention, taking care to conceal the wickedness of his heart?

15. Friends can neither do good nor harm in distress. Man's happiness or misery depends on Destiny alone.

16. He who is wise, or he who is a fool, he who is old or he who is a child, he who has friends or he who has no friends, becomes happy or unhappy everywhere.

17. We have heard that there was a king of old, named Ambuvachi, who was the king at Rajgriha over the Maghadas.

18. He was a king who never looked to his affairs. All he did was to inhale and exhale the air. All his affairs were in the hands of his ministers.

19. He had a minister, named Mahasarni, who became the supreme lord of his kingdom. Regarding that all authority had been gained, he even disregarded the king.

20. The fool himself appropriated everything belonging to the king, including his articles of luxury, his women, his jewels and his sovereignty.

21. Having secured them all, that avaricious man's avarice only increased; and having appropriated all, he coveted his kingdom.

22. We have heard that with all his endeavours he did not succeed to get the kingdom, although the king did not look to his affairs and only breathed the air.

23. O king, what else human exertion can be said to have been in him than that the kingdom was dependent on his Destiny. If this kingdom be fixed in you by destiny,

24. It will certainly remain in you, notwithstanding the enmity of all the worlds. If otherwise, however you may try, it will never remain in you.

25. You are learned,—therefore, remembering all this, judge of the honesty and dishonesty of your ministers. Ascertain also who amongst them are wicked and who have spoken wisely and well.

Drona said:—

26. Wicked as you are, you say so out of the wickedness of your intentions. It is to injure the Pandavas, you find fault with us.

27. O Karna, know that what I have said is good for all. This is for the prosperity of the Kuru race. If you consider it as productive of evil, tell yourself what is the great good.

28. If the advice, productive of great good that I have given, is not followed, my opinion is that the Kurus will be exterminated.

Thus ends the two hundred and sixth chapter, the words of Drona, in the Viduragamana of the Adi Parva.

CHAPTER CCVII.

VIDURAGAMANA PARVA—(*Contd.*)

Vidura said:—

1. O king, there is no doubt your friends have spoken to you what is good for you. But as you don't listen to their words, they find no place here.

2. O king, the best of Kurus, the son of Santanu (Bhisma) has said what is for your great good, but you do not accept it (his advice.)

3. What has been said by Drona is for your good, but the son of Radha, Karna, does not consider it for your good.

4. O king, after (due) reflection I do not find there is any who is a better friend of yours than these two best of men (Bhisma and Drona) or who excells them in wisdom.

5. These two are old in age, in wisdom, and in *shastras*. O king, they look at the sons of Pandu with equal eyes.

6. O descendant of the Bharata, O king, they are not certainly inferior to Rama, the son of Dasharatha and Gaya in the virtue and truthfulness.

7—8. It is not seen that they have ever given you evil advice. O king, you too have never injured them. Why should, therefore, these best of men, who are ever truthful, give you wicked advice?

9. O king, these foremost of men are endued with wisdom; they will never give you evil advices or say any thing that is crooked.

10. O descendant of Kuru, this is my firm conviction that being tempted by wealth these, learned as they are in the precepts of morality, will never utter anything savouring partizanship.

11. O descendant of Bharata, I consider what they have said is highly beneficial to you. O king, the Pandavas are certainly your sons as much as Duryodhana and others.

12. Therefore, those ministers who give you any advice that is fraught with evil intentions towards the Pandavas do not really look after your interest.

13. O king, if there is any partiality (for your sons) in your heart, it is certain that they who seek to excite it do you no good.

14. Therefore, O king, I think these illustrious and effulgent persons have not certainly said anything that leads to evil. You however do not understand it.

15. O best of kings, what these excellent men have said regarding the invincibility of the Pandavas is perfectly true. Do not think otherwise. Be blessed.

16. O king, can the handsome Pandava Sabyashachi Dhananjaya be ever vanquished in battle even by Maghavata (Indra) himself?

17. Can the powerful Bhimasena of strong arms possessing the might of ten thousand elephants be vanquished in battle even by the immortals?

18. Who having the desire of living can vanquish in battle the twins (Nakula and Sahadeva), who are like the sons of Yama himself and who are both well-skilled in battle?

19. How can the eldest Pandava (Yudhisthira) in whom patience, mercy, forgiveness, truth and prowess are always present, be ever vanquished?

20. Is there any whom they have not already vanquished in battle, who have Rama (Valadeva) as their ally, Janardana (Krishna) as their counsellor, Satyaki as their supporter, Drupada as their father-in-law and the descendant of Prishata, Drupada's son Dhristadyumna and his other heroic brothers as their brothers-in-law?

21. O descendant of Bharata, remembering this and knowing that their claim to the kingdom is even prior to yours, behave virtuously towards them.

22. O king, the stain of calumny is on you on account of the act of Purochana. Wash yourself off it by kindly behaving towards them (the Pandavas).

23. Your kindly behaviour towards them will be for our great good. It will protect the lives of all of us of the Kuru race, and it will lead to the growth of the whole Kshatrya race.

24. O king, we have formerly waged a great war with the king of Drupada;—if we can now secure him as an ally, it will strengthen our party.

25. O king, the *Dasarahas* are numerous and powerful. They will be all there where Krishna will be. Where Krishna is, victory is certainly there.

26. O king, unless cursed by the celestials, who would seek to effect by means of war that which can be effected by conciliation?

27. O king, having heard that the sons of Pritha are alive, the men of the city and the country have become exceedingly glad; and they are all eager to see them. Do what will be agreeable to them.

28—29. Duryodhana, Karna, and the son of Suvala, Sakuni, are sinful, foolish and young. Do not listen to their words.

30. O king, endued with all accomplishments as you are, I have told you long ago that for the fault of Duryodhana, the subjects of this kingdom will be annihilated.

Thus ends the two hundred and seventh chapter, the words of Vidura, in the gamana of the Adi Parva.

CHAPTER CCVIII

(VIDURAGAMANA PARVA)—*Contd.*

Dhritarastra said :—

1. The learned Bhisma, the son of Santanu, and the illustrious Rishi Drona, and you yourself, have said the truth and what is good for me.

2. There is no doubt that as those great car-warriors, the heroic sons of Kunti, are the sons of Pandu, so they are my sons also according to ordinance.

3. As my sons are entitled to this kingdom, so certainly are the sons of Pandu entitled to it.

4. O Khattwa, go and in due affectionate way, bring them (the Pandavas) here along with their mother. O descendant of Bharata, bring also with them Krishna (Draupadi) of celestial beauty.

5. From our good fortune the sons of Pritha are alive; from our good fortune Pritha is alive. From our good fortune those great car-warriors have obtained the daughter of Drupada.

6. From our good fortune our strength is increased; and from our good fortune Purochana is dead. O greatly effulgent one, from our good fortune my great grief is also removed.

Vaishampayana said :—

7. O descendant of Bharata, thereupon Vidura at the command of Dhritarastra went to Jagmasena and the Pandavas.

8. He carried with him numerous jewels and various kinds of wealth for Draupadi, for the Pandavas and for Jagmasena.

9. O king, having arrived there, that virtuous man, learned in all the *Shastras*, properly addressed Drupada and waited upon him.

10. He (Drupada) too received Vidura in proper form, and they both enquired after each other's welfare.

11. O descendant of Bharata, he saw there the Pandavas and Vasudeva (Krishna). He embraced them from affection and enquired after their welfare.

12—14. They too worshipped in due order Vidura of immeasurable intelligence. According to the command of Dhritarastra, he (Vidura) spoke to the sons of Pandu again and again words of affection. O king, he then gave to the Pandavas, Kunti, Draupadi, Drupada and Drupada's sons, the gems and various kinds of wealth, sent through him by the Kurus.

15. The immeasurably intelligent Vidura then, in the presence of the Pandavas, and Keshava (Krishna), thus modestly addressed Drupada in words of affection.

Vidura said :—

16. O king, listen to my words with your sons and ministers. Dhritarastra with his ministers, sons and friends,

17. Has again and again joyously enquired after your welfare. O king, he has been pleased by the alliance with you.

18. The son of Santanu, the greatly wise Bhisma with all the Kurus has enquired after your welfare in every respect.

19. The son of Bharadwaja, the greatly wise Drona, your beloved friend, embracing you mentally, has enquired after your welfare.

20. O Panchala king, Dhritarastra and all the Kurus regard themselves very blessed by this alliance with you.

21. O Jagmasena, this alliance with you has made them more happy than if they had acquired a new kingdom.

22. Knowing all this, O Sir, permit the Pandavas to go there. The Kurus are exceedingly eager to see the sons of Pandu.

23. These best of men (the Pandavas) are long absent (from Hastinapur.) They and Pritha (Kunti) must be very eager to see their own city.

24. All the Kuru ladies, all the citizens and our subjects are eagerly waiting to see the Panchala princess Krishna.

25. Therefore, O Sir, my opinion is that you should permit the Pandavas to go there with their wife without any further delay.

26. O king, when the illustrious Pandavas will get your permission, I shall then send information to Dhritarastra by quick messengers. Then, O king, the Pandavas will set out with Kunti and Krishna (Drupadi.)

Thus ends the two hundred and eighth chapter, the eulogy of Vidura, in the Vaduragamana of the Adi Parva.

CHAPTER CCIX.

(RAJYALAVA PARVA.)

Drupada said :—

1. O Vidura, O greatly learned man, it is as you say. O lord, I too have been exceedingly happy by this alliance.

2. It is highly proper for these illustrious princess to return to their ancestral kingdom. But it is not proper for me to say this myself.

3—4. If the hero, Yudhisthira, the son of Kunti, if Bhima and Aryuna, if these best of men the twins (Nakula and Sahadeva) and if Ram and Krishna, both learned in the precepts of religion, wish it, then let the Pandavas go there. These two best of men (Rama and Krishna) are ever engaged in doing what is agreeable and beneficial to them (the Pandavas).

Yudhisthira said:—

5. O king, I with all my brothers, am now dependent on you. We shall all gladly do what you will command us to do.

Vaishampayana said:—

6. Thereupon Vashudeva said, "I am of opinion that they should go. But we must all abide by the opinion of the king Drupada who is learned in all the precepts of virtue."

Drupada said:—

7. Having considered all the circumstances, I certainly agree with the foremost of men, the heroic and mighty armed Dasaraha (Krishna).

8. There is no doubt the illustrious sons of Kunti, the Pandavas, are now to me as they are to Vashudeva.

9. The son of Kunti, Yudhisthira, himself does not seek the welfare of the Pandavas so much as this foremost of men Keshava (Krishna) does.

Vaishampayana said:—

10. O king, having been commanded by the illustrious Drupada, the Pandavas, Krishna, and Vidura

11. Taking with them the daughter of Drupada, Krishna, and the illustrious Kunti, journeyed in pleasure towards the city of Hastinapur.

12. The king, Dhritarastra, learning that those heroes (the Pandavas) had arrived, sent out the Kurus to receive them.

13. O descendant of Bharata, Vikarna, the great bowman Chitrasena, the foremost of bowmen Drona, and the son of Gotama Kripa (went out to receive them).

14. Surrounded by those (illustrious men), those mighty heroes (the Pandavas), their splendour (many times) increased, slowly entered the city of Hastinapur.

15. The city became radiant with the curious sight-seers of the city. Those foremost of men, the dispellers of grief and sorrow,

16. The Pandavas, dear to the hearts of the people, heard, as they proceeded, various exclamations which the citizens, ever desirous of obeying the wishes of those princes, loudly uttered.

17. They exclaimed, "Here return that best of men (Yudhisthira), learned in the precepts of virtue. He always protects us as if we are his nearest relatives.

18. It seems as if the great king Pandu, ever beloved of his subjects, returns to-day from the forest to do what is agreeable to us.

19. What good is not done to us today when the heroic sons of Kunti returns to our city?

20—21. If we have ever given away in charity, if we have ever poured libations of *Ghee* on the (sacrificial) fire, if we have any ascetic merit, let the Pandavas live in our city for one hundred years." They (the Pandavas) worshipped the feet of Dhritarastra, as also those of Bhisma, and also the feet of every body else that deserved the honour.

22. They enquired after the welfare of all the citizens. They then entered the palace assigned to them at the command of Dhritarastra.

23. When those illustrious and greatly strong heroes had taken rest for some time, they were summoned by the king Dhritarastra and the son of Santanu (Bhisma.)

Dhritarastra said:—

24. O son of Kunti, (Yudhisthira), listen with your brothers to what I say. Go to Khandavaprastha, so that no difference may arise again.

25. If you live there, none will be able to injure you. Taking half of the kingdom, live at Khandavaprastha protected by Partha (Aryuna), as the celestials are by the wielder of the thunder (Indra).

Vaishampayana said:—

26. Agreeing to what the king said, those best of men worshipped the kings and started for that fearful forest.

27. Receiving half of the kingdom, the Pandavas entered the Khandavaprastha, Krishna being at the head of the procession.

28—30. Those great car-warriors, selecting with the assistance of Dwaipayana a sacred and auspicious place, performed the propitiatory ceremonies and measured out a piece of land to found a city. It was surrounded by a moat as wide as the sea

and by walls rising high up to the sky. It was as white as the white clouds or the rays of the moon.

31. Those foremost of cities looked resplendent like the city of Bhagavati of the Nagas. It was adorned with mansions having windows like the out-stretched wings of Garuda.

32—34. It was protected with gates looking like the clouds, and they were as high as the Mandara mountain; the weapons of the enemy could not make any impression on them. They were almost covered with darts and other missiles like the double-tongued snakes. The turrets were filled with armed men and the walls were lined with warriors. It was well-stocked with various weapons of attack; there were thousands of sharp hooks and *Sataghnis* (a sort of weapon) and numerous other machines; there were also many iron wheels planted on them. With these were adorned that best of cities.

35—36. The streets were all wide and excellently laid out. Adorned with innumerable white mansions, the city looked like *Amaravati* (the celestial city); it looked like a mass of clouds charged with lightnings. It came to be called Indraprastha.

37. In a delightful and auspicious place stood the palace of those descendants of Kuru (the Pandavas). It was full of every kind of wealth like the palace of the (celestial) treasurer (Kuvera) himself.

38. O king, there came with the desire of living (in that city) numerous Brahmanas learned in all the Vedas and conversant with every langauge.

39. There came also from every direction numerous merchants with the desire of earning wealth. There also came with the desire of living (in that city) numerous men well-skilled in all arts.

40. Around the city were laid out many charming gardens with Amras, Amratakas, Kadamvas, Asokas, Champakas,

41. Punnagas, Nagas, Lakuchas, Panasas, Salas, Talas, Tamalas, Vakulas, and Ketakas.

42. They were all beautiful and blossoming; they bent down with the weight of their fruits. The old Amlokas, Lodras, blossoming Ankolas,

43. Jamvas, Patalas, Kangukas, Atimukhas, Kuraviras, Parijatas and various other trees were there.

44. All adorned with flowers and fruits and thronged with birds of various kinds. These verdant groves were resounded with the notes of the maddened peacocks and *Kokilas*.

45—47. There were various pleasure-houses bright as mirrors, and innumerable bowers of creepers, charming artificial hillocks, many lakes full to the brim with crystal water, and delightful tanks fragrant with lotuses and lilies and adorned with swans, ducks and *Chakravakas*. There were many tanks overgrown with fine aquatic plants, and various large and beautiful ponds.

48. O great king, the joy of the Pandavas increased from day to day in consequence of their residence in that large kingdom which was inhabited by pious men.

49. Thus in consequence of the virtuous conduct of Bhisma and the king (Dhritarastra) the Pandavas became the dwellers of Khandavaprastha.

50. Adorned with those excellent and great bow-men, each like an Indra himself, that best of cities looked like Bhagavati with the Nagas.

51. O king, having settled the Pandavas there, the heroic Krishna, on obtaining their leave, came back with Rama to Dwaravati.

Thus ends the two hundred and ninth chapter, the departure of Krishna, in the Rajyalava of the Adi Parva.

CHAPTER CCX.

(RAJYALAVA PARVA)—*Continued.*

Janamejaya said:—

1—2. O ascetic, what did those illustrious men, the high-souled ones, my grandsires, the Pandavas, do after obtaining the kingdom of Indraprastha? How did their wedded wife Draupadi obey them all?

3. How was it that no dissension arose amongst those illustrious rulers of men, though attached to one wife Krishna?

4. O ascetic Rishi, I desire to hear every thing in detail as regards their conduct towards one another after their union with Krishna.

Vaishampayana said:—

5. Having obtained their kingdom at the command of Dhritarastra, those chastisers of foes, the Pandavas, sported with Krishna at Indraprastha.

6. Having obtained the kingdom, the ever truthful and greatly effulgent Yudhishthira with his brothers virtuously ruled the kingdom.

7. Having defeated all their foes, the greatly wise and ever devoted to truth and virtue, the sons of Pandu lived there in great happiness.

8. Those best of men, seated on costly royal seats, discharged all the duties of government.

9. When (one day) those illustrious heroes were so seated, there came to them the celestial Rishi Narada in course of his travels.

10—11. Yudhisthira gave him his own excellent seat. When the celestial Rishi was seated, the wise Yudhisthira duly offered him the *Arghya* with his own hands. The Rishi accepted the worship and became very much pleased.

12. Uttering benedictions on him, he (the Rishi) asked him (Yudhisthira) to take his seat. Thus commanded, the king Yudhisthira took his seat.

13. He sent words to Krishna informing her of the arrival of the high-souled (Rishi). Hearing it, Draupadi, after properly purifying herself,

14. Went there where Narada was with the Pandavas. And that lady of virtuous deeds worshipped his feet.

15 Then the daughter of Drupada, being properly covered with her veil, stood before him with joined hands. That virtuous, truthful and excellent Rishi,

16. The illustrious Rishi Narada, after uttering various benedictions on the princess, and saying that faultless lady, "Go," sent her away.

17. When Krishna retired, the illustrious Rishi thus spoke to the Pandavas with Yudhisthira at their head.

Narada said:—

18. The illustrious princess of Panchala is the wedded wife of all of you Establish a rule amongst yourselves so that no dissension may arise amongst you.

19. There were in the days of yore two brothers, celebrated throughout the three worlds by the names of Sunda and Upasunda; they were incapable of being killed by any one else except one by the other.

20. They ruled the same kingdom, lived in the same house, slept on the same bed, sat on the same seat and ate off the same dish, yet they killed each other for the sake of Tilottama.

21. O Yudhisthira, therefore preserve your friendship for one another, and do that which may not produce dissension amongst you.

Yudhisthura said:—

22. O great Rishi, whose sons were Sunda and Upasunda? How did their dissension arise, and why did they kill each other?

23. Whose daughter was the Apsara, the celestial maiden Tilottama? Maddened by whose love they killed each other?

24. O ascetic, O Brahmana, I desire to hear all this in detail as it happened. Our curiosity has become very great.

Thus ends the two hundred and tenth chapter, the coloquy of Yudhisthira and Narada, in the Rajyalava of the Adi Parva.

CHAPTER CCXI.

(RAJYALAVA PARVA)—*contd.*

Narada said:—

1. O son of Pritha, Yudhisthira, listen to it with your brothers, as I narrate this old story exactly as every thing happened.

2. In the days of yore there was a Danava chief, named Nikumbha, who was energetic and strong, and who was born in the race of Hiranyakashipu.

3. Two sons were born to him, named Sunda and Upasunda, both of them being chiefs of the Danavas, and both of them being very energetic and powerful, very fearful and wicked-minded.

4. Those two Danavas were both of the same resolution, and always engaged in performing the same work and in achieving the same end. They were ever the same to each other in weal and in woe.

5. Each speaking and doing what was agreeable to each other, the brothers never ate unless they were together and never went anywhere unless together.

6. Of exactly the same dispositions and habits, they seemed to be one individual divided into two parts. Possessing great energy and the same resolution in every thing, the brothers thus gradually grew up.

7. Always entertaining the same purpose, and ever desiring of subjugating the three worlds, the brothers went after due initiation to the mountains of Vyndhya; and going there, they performed severe penances.

8. They performed penances for a very long time till at last they received sufficient ascetic merits.

9. Exhausted with hunger and thirst, with matted locks on their heads and attired in barks of trees, besmearing themselves with dirts from head to foot, living on air

alone, and standing on the toes of their own legs, they poured into fire pieces of flesh from their own body. With arms upraised and fixed eyes, they observed their vows for a long period.

10. (During the course of their ascetic penances), a wonderful incident happened. The Vindhya mountain, heated by their ascetic penances for many long years, began to emit vapours from every part of its body.

11. Thereupon, seeing their severe penances the celestials were alarmed. The celestials threw many obstacles for impeding their asceticism.

12. They again and again tempted them with gems and jewels and the most handsome maidens. But those two (brothers), firmly engaged in asceticism, did not break their vows.

13—14. Then the celestials displayed *Maya* (delusion) before those (two) illustrious Rishis. It appeared to them as if their sisters, mothers, wives and other relatives, with dishevelled hair, ornaments and robes, were running towards them in terror, pursued and struck down by a Rakshasha who had a lance in his hands.

15. It appeared as if they were all crying, "O save us! O save us." But even this could not break the vows of those two great vow-observing Rishis.

16. When all this did not produce any impression on any of the two (Rishis), then the women and all the other apparitions vanished (into space).

17. Thereupon the Grandsire (Brahma) himself came to those two heroes, and the Lord, who seeks the welfare of all, asked them to solicit the boon they desired.

18. Then the two greatly powerful brothers, Sanda and Upasanda, rose from their seat on seeing the Grandsire, and they stood before him with joined hands.

19. They both together spoke thus to that celestial Lord, "O Grandsire, if you are pleased with our worship,

20. And, O lord, if you are propitious to us, let us then possess the knowledge of all weapons and of all powers of *Maya* (delusion); let us possess great strength and assume any form at will; let us be immortal.

Brahma said:—

21. Except being immortal, you two will be all that you desire. Ask for some death by which you may be equal to the immortals.

22. As you have performed these severe penances from the desire of sovereignty alone, I cannot bestow on you the boon of immortality.

23. You have undergone your ascetic penances for the subjugation of the three worlds; O chiefs of the Danavas, it is for this I cannot grant you what you desire.

Sanda and Upasanda said:—

24. O Grandsire, let us then have no fear from any created thing, mobile or immobile in the three worlds, except only from each other.

The Grandsire said:—

25. I grant you what you have asked, said and desired. Your death is fixed according to your own desire.

Narada said:—

26. Having granted them this boon, the Grandsire made them desist from their asceticism; and he then went away to the region of Brahma.

27. Having received those boons, those two brothers, the chiefs of Danavas, became non-slayable by any creature in the universe. They then returned to their own home.

28. Seeing those intelligent beings successful in their desire and crowned with success as regards the boon, their friends and relatives became exceedingly glad.

29. They then cut off their matted locks and wore coronets on their heads. They adorned and attired themselves in costly ornaments and handsome robes.

30. They made the moon to rise untimely and at all times; and all their friends and relatives were always in joy.

31. "Eat," "Feed," "Give," "Make merry," "Sing," "Drink,"—such sounds were heard in every house (in their city).

32. Here and there arose loud uproars of merriment, mixed with the clappings of hands which filled the city of those two Danavas.

33. The Danavas, capable of assuming any form at will, engaged themselves in every kind of amusements and sports. They scarcely noticed that time was passing away. They regarded a whole year as if it was but a day.

Thus ends the two hundred and eleventh chapter, the history of Sanda and Upasanda, in the Rajyalava of the Adi

CHAPTER CCXII.

(RAJYALAVA PARVA)—*Continued.*

Narada said:—

1. As soon as the festivities came to an end, they (Sanda and Upasanda), being desirous of the sovereignty of the three worlds, took counsel and commanded their forces to be arranged.

2. Having obtained the consent of their friends and relatives, of the elders, of the Danava race and of their ministers, and having performed the priliminary rites of departure, they started on the night when the constellation *Magha* was on the ascendant.

3. A large army of the Danavas clad in mails and armed with clubs, axes, lances and maces, went with them.

4. The Charanas chaunted auspicious panegyrics indicative of their future victory, and they set out on their expedition with joyous hearts.

5. Furious in war and capable of going everywhere at will, the two Danavas rose to the sky and went to the region of the celestials.

6. Learning that they were coming and knowing also what boons they had obtained from the Supreme Lord, the celestials left heaven and sought refuge in the region of Brahma.

7. The greatly powerful (Danava) brothers subjugated the region of Indra and defeated various tribes of Yakshas and Rakshashas. They then returned.

8. The two great car-warriors then subjugated the Nagas of the nether regions, then the inmates of the ocean, and then all the *Mlecha* races.

9. Being desirous of subjugating the whole earth, those two greatly irresistible heroes, summoning their soldiers, spoke these cruel words,

10. "The royal sages with the help of the Brahmanas increase the strength and prosperity of the celestials by pouring libations on the fire and offering other foods in grand sacrifices.

11. Engaged in such works, they are the enemies of the Asuras. Therefore, the duty of all of us is to muster together and exterminate them."

12. Thus ordering them all on the eastern shore of the great ocean and forming such a cruel resolution, the Asura brothers started in all directions.

13. The two heroes immediately killed those that were performing sacrifices, and the Brahmanas that were assisting in those sacrifices. Killing them all, they started for another place.

14. Their soldiers threw into the water the sacrificial fires that were in the hermitages of Rishis who had controlled their souls.

15. The curses uttered by the high-souled ascetics in anger became futile on account of the boons granted to them (by Brahma); but they did not any way affect them.

16. When the Brahmanas saw that their curses make no impressions on them like arrows shot at stones, they fled in all directions, forsaking their rites and vows.

17. Even those, that were crowned with ascetic success in the world and that were self-controlled and wholly engrossed in meditation of the Deity, fled in their fear as snakes at the approach of the son of Vinata (Garuda).

18. All the sacred hermitages were trodden down and broken; and their contents were scattered all over the ground. The universe became empty, as if every thing was destroyed at a Dissolution.

19. O king, when all the Rishis had disappeared, the two great Asuras resolved upon their destruction and assumed various forms.

20. They assumed the forms of maddened elephants with temples rent (from excess of juice), and they slaughtered the Rishis hidden in mountain caves.

21. Sometime they became lions, sometime tigers, and sometime, they disappeared. By assuming such forms, they killed the Rishis wherever they saw them.

22. Sacrifice and study ceased; kings and Brahmanas were exterminated. The earth became destitute of festivals and sacrifices.

23. The people cried, "Alas! Alas!" And all buying and selling were stopped. The works of the celestials ceased and sacred ceremonies and marriages discontinued.

24. Agriculture was neglected and cattle were not tended; both cities and hermitages became desolate. The earth, being covered with bones and skeletons, looked fearful.

25. The ceremonies in honour of the Pitris, the sacred sound of *Vashata* (Vedas) and all auspicious rites ceased. The universe looked frightful to behold.

26. The moon, the sun, the planets, the stars, the constellations and the dwellers of

heaven, became exceedingly sorry on seeing these works of Sanda and Upasanda.

27. Thus subjugating all the points of heaven by cruel acts, the Danavas lived at Kurukheshtra, having not a single rival (in all the earth.)

Thus ends the two hundred and twelfth chapter, the history of Sanda and Upasanda, in the Rajyalava of the Adi Parva.

CHAPTER CCXIII.

(RAJYALAVA PARVA) *contd.*

Narada said :—

1. Thereupon the tranquil and self-restrained celestial Rishis, Sidhyas and the Paramahansas, became exceedingly sorry on seeing that great massacre.

2. Being moved by compassion, they with their passions, senses and souls under complete control, went to the abode of the Grandsire.

3. They then saw the Grandsire seated with the celestials, surrounded by the Sidhyas and the Brahmarshis.

4. There was the Deity *Mahadeva* (Siva), there was Agni with Vayu. There were Chandra, Aditya, Indra and the Rishis devoted to the contemplation of the Supreme.

5. (There were) the Vaikhanasas, the Valikhilyas, the Vanaprasthas, the Marichipas, the Agas, the Avimudas and many other greatly effulgent ascetics.

6. All the Rishis came to the Grandsire, and those great Rishis all approached him with sorrowful hearts.

7—8. They represented to him all the acts of Sanda and Upasanda. The celestials and the great Rishis told the Grandsire of the universe in detail what they had done, and how and in what order they had done it.

9—10. They all pressed the matter to the Grandsire, and the Grandsire, having heard what they said, reflected for a moment and settled what ought to be done. Resolving to kill them, he summoned Vishwakarma.

11. Seeing Vishwakarma, the Grandsire commanded him saying, "O great ascetic, create a damsel who will be captivating to all hearts?"

12. Bowing down to the Grandsire, and receiving his command with reverence, he created a celestial damsel after good deal of thought.

13. Vishwavita (Vishwakarma) first collected whatever handsome there was in mobile or immobile things in the three worlds.

14. He placed millions of gems on the body of the damsel. The celestial beauty that he created was a mass of gems and jewels.

15. She was created by Vishwakarma with good deal of care. She became matchless in beauty amongst the women of the three worlds.

16. There was not the minutest part of her body which by its wealth of beauty did not rivet the gaze of the beholder directed towards it.

17. She was like Lakshmi herself; and that extraordinarily beautiful damsel captivated the eyes and hearts of all creatures.

18. Because she was created with the portions of every gem in every minute portion, the Grandsire gave her the name of *Tilottama*.

19. She bowed down to Brahma and spoke to him with joined hands, "O lord of creatures, what task am I to accomplish, and for what purpose am I created?"

The Grandsire said :—

20. O Tilottama, go to the Asuras, Sanda and Upasanda. O amiable girl, tempt them with your desirable beauty.

21. Act in such a way that as soon as they saw you they may quarrel with each other in consequence of your wealth of beauty.

22. She promised to do it; and bowing down to the Grandsire, she walked round the celestial assembly.

23. The illustrious Deity (Brahma) was then sitting facing eastwards; Mahadeva (Siva) also was sitting facing eastwards; all the other celestials with their faces northwards and the Rishis with their faces towards all directions.

24. When she was walking round the assembly, Indra and the illustrious Sthanu (Siva) alone succeeded in preserving their tranquility of mind.

25. Because he (Siva) was very much desirous of seeing her, therefore when she came at his side, another face came out on the southern side of his body with eyes like full-blossmed lotuses.

26—27. When she came behind him,—another face appeared on his western side; and when she came on the northern side, a fourth face appeared on his northern side. Indra also came to have one thousand eyes before, behind and on his flanks, each large and reddish.

28. Thus in days of yore, Sthanu (Siva) the great Deity, came to have four faces, and the slayer of Vala (Indra) one thousand eyes.

29. All the celestials and the Rishis turned their faces to that direction where Tilottama went in her walking round the assembly.

30. Except those of the Deity, the divine Grandsire, the eyes of all those illustrious beings fell on her body.

31. When that great beauty went away, the celestials and the great Rishis regarded the task already accomplished.

32. After Tilottama had departed, the First Cause of the creation (Brahma) sent away all the celestials and the Rishis

Thus ends the two hundred and thirteenth chapter, the creation of Tilottama, in the Rajyalava of the Adi Parva.

CHAPTER CCXIV.

(RAJYALAVA PARVA)—*Continued.*

Narada said :—

1. Subjugating the whole earth, the two Danavas became unrivaled; and when they had brought the three worlds under their sway, they then considered themselves free from fatigue and regarded that their works were done.

2. Having taken all the wealth of the Devas, the Gandharvas, the Yakshas, the Nagas, the Rakshashas, the kings, they become exceedingly happy.

3. When they saw they had no rival, like the immortals they gave up all labour and exertion, and they passed their time in pleasures and merriments.

4. They derived great pleasure in women, in garlands, in perfumes, in viands, in drinks and in various other articles of enjoyments.

5. Like the immortals they roamed in profuse pleasure and amusement in houses, in woods, in gardens, in forests and on hills, —nay wherever they liked.

6. Thereupon one day they went to sport to a table-land of the Vindhya mountain,—on perfectly level and stony ground, overgrown with *Sala* trees blossomed with flowers.

7. After every object of desire of the most agreeable kind had been brought, they (Sanda and Upasanda) sat on an excellent seat in happiness and joy with many handsome women (around them).

8. Wishing to please those two (heroes), those damsels danced in accompaniment with music and sang many songs in praise of the mighty brothers.

9. Thereupon Tilottama, attired in a single red silk cloth and thereby exposing all her charms, came there gathering flowers in the forest.

10. Gathering *Karnikaras* that grew along the banks of the river, she slowly came to the place where those two great heroes were.

11. They were intoxicated with a large quantity of liquor and their eyes had grown red. As soon as shey saw that most beautiful damsel, they were filled with desire.

12. Leaving their seat, they immediately went to the place where she was. Both being full of desire, both sought her favours.

13. Sanda caught that beauty of fair eyebrows by her right hand, and Upasanda caught hold of the left hand of Tilottama.

14. Intoxicated with the boons that they had obtained, with their physical strength, with the wealth and gems they had amassed, and with the wine they had drunk.

15. Intoxicated with all this and maddened with desire, each of them contracted his eye-brows in anger; and they then spoke thus to each other.

16. Sanda said, "She is my wife and your superior." Upasanda said, "She is my wife and your sister-in-law."

17. They each exclaimed, "She is mine, not yours." Maddened by her beauty, they lost all love and friendship (that they bore for each other).

18. For her sake they went for their maces, and deprived of their reason by desire, they took of their fearful clubs.

19. (Crying), "I was the first," "I was the first" (in taking her hand), they attacked each other. Struck by those fearful clubs, both of them fell on the ground;

20. Their bodies being covered with blood they looked like two suns loosened from the sky. The women and the others that were present all fled away trembling in grief and fear; and they took refuge in the nether regions.

21. Thereupon the pure souled Grandsire with the celestials and great Rishis came there and applauded Tilottama.

22. The illustrious Grandsire cheered her by granting boons. Before she spoke, the Grandsire thus spoke in cheerfulness,

23. "O beautiful damsel, you shall roam in the region of the suns. Your splendour

will be so great that none will ever be able to look at you."

24. Having granted this boon to her, the Grandsire of all creatures, the Supreme lord, placed Indra over the region of Indra and went away to the region of Brahma.

25. Thus those two Asuras, ever united and inspired with the same purpose, killed each other in anger for the sake of Tilottama.

26. O best of the Bharata race, therefore, from affection for you all, I tell you that if you wish to do anything agreeable to me, make some such arrangement as you may not quarrel with one another for the sake of Draupadi.

Vaishampayana said :—

27—29. O king having been thus addressed by the high-souled great Rishi Narada, they (the Pandavas) consulted with one another, and established a rule in the presence of the celestial Rishi of immeasurable energy that when one of them would be with Draupadi, any of the other four, who would see that one, must go to the forest for twelve years to lead the life of a *Brahmachari*. After the virtuous Pandavas had established this rule amongst themselves, the great Rishi Narada, being pleased with them, went to the place he wished (to go).

30. O descendant of Bharata, thus requested by Narada, they (the Pandavas) made in the days of yore a rule amongst themselves with respect to their common wife. It was, therefore, that no dispute ever arose amongst them.

Thus ends the two hundred and fourteenth chapter, the history of Sunda and Upasunda, in the Rajyalava of the Adi Parva.

CHAPTER CCXV.

(ARYUNA VANAVASHA PARVA.)

Vaishampayana said :—

1. Having made that rule (amongst themselves,) the Pandavas continued to live there (at Khandhavaprastha). They brought under their sway many kings by their prowess of arms.

2. Krishna (Draupadi) became obedient to all the five sons of Pritha,—those five best men of immeasurable energy.

3. She became exceedingly happy in her five heroic husbands as the *Saraswati* in elephants; and they (the Pandavas) also were exceedingly happy in her.

4. In consequence of the illustrious Pandavas being virtuous, all the Kurus, being free from sin and becoming very happy, grew in prosperity.

5. O king, O best of monarchs, many days after (it so happened) that a robber stole some kine of a certain Brahmana.

6. When his wealth (kine) was thus stolen, the Brahmana lost his senses in anger; and coming to Khandavaprastha, he thus reproved the Pandavas.

The Brahmana said :—

7. O Pandavas, despicable and wicked wretches are robbing away my kine in your dominion. Pursue the robbers.

8. Alas; the sacrificial *Ghee* of a peaceful Brahmana is being carried away by crows. Alas, the wretched jackal is invading the empty cave of a lion!

9. A king, who takes the sixth part of the produce, but does not protect his subjects, is called by all men as the most sinful in all the worlds.

10. The wealth of a Brahmana is being taken away by thieves; virtue is going to be destroyed. Take me up by the hand, for I am in great grief.

Vaishampayana said :—

11. Thus were the Pandavas reproved by the Brahmana weeping in bitter grief. The son of Kunti, Dhananjaya (Aryuna) heard his (weeping) words.

12. As soon as he heard it, the mighty-armed hero told the Brahmana, "Don't fear". But in the room where the arms of the illustrious Pandavas were,

13. Dharmaraja Yudhisthira was then sitting with Krishna (Draupadi). The Pandava (Aryuna) was, therefore, unable to enter the room or to go (with the Brahmana).

14. Being repeatedly urged by the weeping words of the Brahmana, the son of Kunti (Aryuna) pondered in sorrow.

Aryuna said :—

15. "Alas, this ascetic Brahmana's wealth is being robbed! It is certainly my duty to dry up his tears.

16. If I do not protect him who is weeping at our gate, the king (Yudhisthira) will be touched by sin for my indifference.

17. Our own irreligiousness will also be talked all over the kingdom, and we shall certainly incur a great sin.

18. There is no doubt that if I enter (the room) disregarding the king, I shall not truthfully behave towards that enemiless monarch.

19—20. If I enter (the room) where the king is, an exile in the forest will be my lot. But I must overlook every thing. I do not care if I am to incur sin by disregarding the king. I care not if I am to go to the forest and die there. Virtue is superior to body, and it lasts after the body perishes.

Vaishampayana said:—

21. O king, having resolved this, the son of Kunti Dhananjaya (Aryuna) entered the room and talked with the king (Yudhisthira).

22—23. Bringing the bow, he cheerfully told the Brahmana, "O Bramhana, come soon, so that those wretched thieves may not go far off. I shall accompany you and restore to you your wealth that has fallen into the hands of the robbers."

24. He then went away, armed with bow cased in mail, riding on the chariot and holding the standard. Piercing those thieves with arrows, he took back that wealth (kine).

25. Thus helping the Brahmana by returning to him his kine and winning great renown, the Pandava,

26. The heroic Shabyasachi Dhananjaya returned to the city. He then bowed to all the elders and was in return congratulated by them all.

27. He then said to Dharmaraja (Yudhisthira), "O Lord, give me permission to observe the vow. The rule that was established by us has been violated by me on my seeing you.

28. I shall go into exile to the forest, for we made this rule." Suddenly hearing those most painful words uttered (by Aryuna), Yudhisthira

29—30. Was afflicted with grief and said in an agitated voice, "Why?" Then Yudhisthira thus spoke in grief to his vow-observing brother Gudakesha (curly haired) Dhananjaya (Aryuna), "O sinless one, if I am an authority worthy of regard, listen to what I say.

31. O hero, I know full well why you entered the room and did what you thought would be disagreeable to me. But I have not felt any displeasure for it.

32. The younger brother may enter the room in which his elder brother sits with his wife. There is no fault to be found in this. If the elder brother enters the room where his younger brother is with his wife, then he acts against the rules of propriety.

33. O mighty-armed hero, therefore, desist from your purpose. Do what I say. Your virtue has suffered no diminution, and you have not also shown any disregard towards me.

Aryuna said:—

34. I have heard from you that the virtue should not be practised by quibbling. I shall not waver from truth. Truth is my weapon.

Vaishampayana said:—

35. Having obtained the king's permission, he made preparations to live in the forest. He went away to dwell in the forest for twelve years.

Thus ends the two hundred and fifteenth chapter, the departure of Aryuna, for the forest, in the Aryuna Vanavasha of the Adi Parva.

CHAPTER CCXVI.

(ARYUNA VANAVASHA PARVA) —*Continued.*

Vaishampayana said:—

1. When that mighty-armed hero, the spreader of the fame of the Kuru race, went away, the Veda-knowing Brahmanas followed him.

2. Followed by the Veda and Vedanga-knowing Brahmanas, ever devoted in the contemplation of the Supreme spirit, by persons skilled in music, by ascetics devoted to the Diety, by *Pouranika Sutas* (men learned in the Puranas),

3. By *Kathakas* (the reciters of sacred stories), by celebate devotees, by dwellers of forests, by Brahmanas who recited sweetly the celestial histories.

4. And by many other sweet-speeched men. With those men, the son of Pandu (Aryuna) travelled over the country like Indra followed by the Marutas.

5—6. O descendant of Bharata, that best of men (Aryuna) saw many charming and picturesque forests, lakes, rivers, seas, and countries, and many sacred pilgrimages. Coming to the source of the Ganges, the lord (Aryuna) thought of dwelling there.

7. O Janamejaya, listen to the wonderful feat which that foremost of the Pandavas, the high-souled hero, performed.

8. O descendant of Bharata, when the son of Kunti (Aryuna) and the Brahmanas lived there, the latter performed many *Agnihotras* (fire sacrifices).

... O king, in consequence of those learned, vow-observing, undeviatingly righteous Brahmanas' daily establishing and kindling fires for their sacrifices on the banks of that sacred river, and pouring libations of *Ghee* into it and worshipping it with flowers, that region from which the Ganges flowed became exceedingly beautiful.

11. One day that best of the Pandavas, the son of Kunti (Aryuna), in order to perform his ablutions, went to the Ganges which flowed in the midst of the Brahmanas.

12. O king, after performing his ablutions, and offering water to the grandsires, as he was getting out of the water with the desire of performing his sacrificial rites before the fire,

13. O great king, the mighty-armed hero was dragged into water by the daughter of the Naga king, named Ulupi, maddened with desire.

14—15. He saw a fire there in the house of the Naga, named Kaurava, and the son of Kunti, Dhananjaya, performed his sacrificial rites with devotion before that fire. Agni was much pleased to see the fearlessness with which he poured the libations.

16. Having performed the sacrificial rites before the fire, the son of Kunti (Aryuna) spoke thus smilingly to the daughter of the Naga king.

Aryuna said :—

17. O handsome maiden, O timid girl, what a bold act you have performed! O blessed damsel, where is this beautiful region situated? Who are you and whose daughter are you?

Ulupi said :—

18. O king, there is a Naga, named Kaurava, born in the race of Airavata. I am his daughter,—I am the Naga maiden, named Ulupi.

19. O best of men, seeing you descend into the river in order to perform your ablutions, I was deprived of my senses by the god of love.

20. O descendant of Kuru, I am still unmarried. O sinless one, afflicted as I am by the god of love, gratify me to-day by giving yourself up to me.

Aryuna said :—

21. O amiable girl, commanded by Dharmaraja (Yudhisthira), I am observing *Brahmacharya* for twelve years. I am not in my own sway.

22. O acquatic lady, I am desirous of doing what is agreeable to you. I have never before spoken an untruth in my life.

23. Therefore, tell me, O snake-lady, how I may act so that while doing your pleasure, I may not be guilty of any untruth or sin.

Ulupi said :-

24. O son of Pandu, I know why you are roaming over the world and why you observe *Brahmacharya* at the command of your elder (brother).

25—26. This was the rule which all of you made amongst you for having Draupadi as your common wife, that he who would by ignorance enter the room in which one of you would be with her, he must adopt *Brahmacharya* for twelve years. The exile of any of you, therefore, is only for the sake of Draupadi.

27. You are but observing that vow. Your virtue cannot suffer any diminution, O large-eyed hero, it is your duty to relieve the distressed.

28—29. Your virtue cannot suffer any diminution by relieving me. O Aryuna, if your virtue (really) suffer a small diminution, you will acquire great merit by relieving me. O Partha, I am your adorer. O lord, accept me. This is the opinion of the wise.

30. If you do not accept me, know that I will destroy myself. O mighty-armed hero, earn great merit by saving my life.

31. O best of men, I solicit your protection. O son of Kunti, you always protect the destressed and the helpless. Weeping in sorrow I solicit your protection.

32. Being filled with desire, I woo you. Therefore, do what is agreeable to me. You should gratify my wish by giving up yourself to me.

Vaishampayana said :—

33. Thus addressed by the daughter o the Naga king, the son of Kunti, making virtue his motive, did everything as she desired.

34. The powerful hero passed the night in the mansion of the Naga and rose with the rise of the sun. From the mansion of Kaurava,

35. He came with her (Ulupi) back to the region from which the Ganges flowed to the plains. Taking his leave, the chaste Ulupi returned to her own abode.

36. O descendant of Bharata, she gave a boon (to Aryuna) making him invincible in

water. (She said), "Every aquatic creature will certainly be vanquished by you."

Thus ends the two hundred and sixteenth chapter, the meeting with Ulupi, in the Aryuna Vanavasha of the Adi Parva.

CHAPTER CCXVII.

(ARYUNA VANAVASHA PARVA)

—Continued.

Vaishampayana said :—

1. O descendant of Bharata, the son of the wielder of thunder (Indra), having narrated everything to the Brahmanas, started for the side of the Himalayas.

2. Arriving first at *Agasta Vata*, the son of Kunti, then went to the Vashistha's hill. On the peak of Vrigu hill he performed his ablutions.

3. O descendant of Bharata, the best of the Kurus gave away to many Brahmanas thousands of kine and houses.

4. That best of men then bathed at the pilgrimage, named Hiranyavindu, and then that best of the Pandavas went to many other sacred places.

5. O best of the Bharata race, that best of men accompanied by the Brahmanas then descended (from those hills) and travelled towards the east, wishing to see the countries situated in that direction.

6—8. The best of the Kurus saw the pilgrimages one after the other. O descendant of Bharata, he saw the river *Utpalosa* in the forest of Naimisha ; (he saw) the *Nanda*, the *Upanunda*, the famous *Kausika*, the great rivers *Gaya* and *Ganga* and other *Tirthas* and hermitages where he purified himself and gave away to the Brahmanas (many) kine.

9. Whatever *Tirthas* and other holy places were in Anga, Banga and Kalinga, he went to all of them.

10. O descendant of Bharata, seeing them all and performing many ceremonies and giving away much wealth, he went to the gate of the kingdom of Kalinga where the Brahmanas, who were following him, bade the son of Kunti farewell and desisted from following him any further.

11. Having obtained their leave, the son of Kunti, the brave Dhananjaya, accompanied by only a few attendants, went there where the sea was.

12. Crossing (the country of) the Kalingas and seeing on his way many countries, holy places, and charming mansions, that lord proceeded on.

13. Seeing the Mahendra mountain adorned with the ascetics, and going slowly along the sea-shores, he went to Manipur.,

14. O king, seeing all *Tirthas* and other holy places, the mighty-armed hero went

15. To the king of Manipur, the virtuous Chitravahana, who had a beautiful daughter named Chitrangada.

16. He saw her in his capital roaming at pleasure. Seeing the handsome daughter of Chitravahana, he was filled with desire.

17. Going to the king, he told him what he desired, saying, "O king, give your daughter to a son of an illustrious Kshatrya."

18. Having heard this, the king said, "Whose son are you and what is your name?" He (Aryuna) replied, "I am the Pandava, the son of Kunti, Dhananjaya."

19. The king then spoke thus in sweet accents, "There was born a king in our race named Pravanjana.

20. He was childless. In order to get a child he performed excellent penances. By his severe austerities, the god of gods, the wielder of *Pinaka* (Siva),

21. The supreme lord, the god of gods, and the husband of Uma, O Partha, was gratified. The illustrious Deity gave him the boon that only one child would be born in our race (in succession).

22. Thence only one child is born to every successive descendant of this race. All my ancestors had each a male child.

23. But I have only a daughter to perpetuate my race. O best of men, I always consider her as my son.

24—25. O best of the Bharata race, I have made her a *Putrika* (heir). O descendant of Bharata, the one son that will be born to her will be the perpetuator of my race. That son will be the dower in this marriage. O Pandava, you can take her if you like on this condition.

26. Promising to do it, he accepted that maiden, and the son of Kunti lived in that city for three years.

27. When she gave birth to a son, he (Aryuna) embraced her with affection, and taking leave of the king, he set out again in his travels.

Thus ends the two hundred and seventeenth chapter, the marriage with Chitrangada, in the Aryuna Vanavasha of the Adi

CHAPTER CCXVIII.

((ARYUNA VANAVASHA PARVA)

—Continued.

Vaishampayana said :—

1. That best of the Bharata race Aryuna then went to the sacred *Tirthas* situated on the shores of the south sea, all adorned with the ascetics.

2. There were five *Tirthas* where also lived many ascetics, but these sacred waters themselves were shunned by the ascetics.

3. (They were named) Agastya, Saubhadra, the greatly holy Paulama, Karandhama which yielded the fruit of a horse-sacrifice,

4. And the great washer of sins Bharadwaja ;—these five *Tirthas* that best of men saw.

5—6. The Pandava, the descendant of Kuru (Aryuna), finding them uninhabited and ascertaining that they were shunned by the ascetics, asked with joined hands those pious men that lived near them, "Why these *Tirthas* are shunned by the *Bramhabadis* (the utterers of the Vedas)."

The Celestials said :—

7. O descendant of Kuru, there dwell (in their waters) five large crocodiles which carry away the ascetics (who go to bathe in them); therefore these *Tirthas* are shunned by all.

Vaishampayana said :—

8. Having heard these words of the ascetics, the mighty armed hero, that best of men, though dissuaded by them, went to see those *Tirthas*.

9. Then coming to that excellent *Tirtha*, Sauvadra, named after a great Rishi, that hero, that chastiser of foes, plunged into it to take a bath.

10. Thereupon a large crocodile under the water seized the leg of that best of men, the son of Kunti Dhananjaya.

11. But the mighty-armed, the son of Kunti, the foremost of all strong men, seized that acquatic animal and dragged it up to the shore.

12. Dragged up by the illustrious Aryuna, that crocodile became a most handsome woman adorned with all ornaments.

13. O king, that charming and celestial-like damsel appeared to shine in her own beauty. Thereupon the son of Kunti Dhananjaya, seeing that wonderful sight,

14. Spoke thus in great happiness to to that lady, "O beautiful lady, who are you? O lady of the lake, where do you live? Why did you commit such a dreadful sin before?"

Barga said :—

15. O mighty-armed hero, I am an *Apsara*, a sporter in the celestial gardens. O greatly strong one, my name is Barga, I am ever beloved of the celestial treasurer (Kuvera).

16. I had four other friends, all handsome and all capable of going everywhere at will. One day accompained by them, I was going to the abode of the protector of the world ;

17. When we were all going, we saw a Brahmana of rigid vows, who was exceedingly handsome and who was studying the Vedas in solitude.

18. O king, the whole forest was covered with the effulgence of his asceticism. He seemed to have illuminated the whole region like the sun.

19. Seeing his that severe, excellent and wonderful asceticism, we alighted in that region, wishing to disturb his asceticism.

20. O descendant of Bharata, myself, Sauravi, Samichi, Vaduvuda and Lata all came to that Brahmana at the same time.

21. O hero, we sang, we laughed, we tried to tempt the Brahmana in various ways, but he did not set his mind on us even for a moment.

22. O best of the Kshatryas, his mind, being fixed on the meditation of the pure, the greatly effulgent (Brahmana), did not suffer his heart to waver. Angrily looking at us, he cursed us saying, "Becoming crocodiles, live in water for one hundred years."

Thus ends the two hundred and eighteenth chapter, the rescue of the crocodiles, in the Aryuna Vanavasha of the Adi Parva.

CHAPTER CCXIX.

((ARYUNA VANAVASHA PARVA)

—Continued.

Barga said :—

1. O best of the Bharata race, we were all greatly distressed. We sought the protection of that ascetic of undeviating vows.

2. (We said), "O Brahmana, intoxicated with beauty and youth, and maddened by the god of love, we have acted very improperly,—you should pardon us.

3. It was enough death to us that we had at all come here to tempt such an ascetic of controlled soul as you are.

4. The virtuous men consider that women are created as non-slayable, therefore you should not kill us. Grow yourself in virtue.

5. O virtuous man, it is said that a Brahmana has always friendly feelings over all creatures. O Rishi of blessedness, let this saying of the learned be made true.

6. The good man always protects those that seek protection at his hands. We solicit your protection; you should therefore pardon us."

Vaishampayana said :—

7. O hero, having been thus addressed, that virtuous-minded Brahmana of good deeds, as effulgent as the sun or the Moon, became propitious to them.

The Brahmana said :—

8. The words "hundreds" and "hundred thousands" all indicate eternity. The "hundred" used by me should be understood as a limited period and not as eternity.

9. You shall, becoming crocodiles, seize and drag men into water. (After the expiration of one hundred years), a best of men will drag you all from the water to the land.

10. You will then resume your own real forms. I have never spoken an untruth even in jest.

11. From that day all those sacred *Tirthas* will be known by the name of *Nari-Tirthas* all over the world. All of them will be sacred and sin-cleansing in the eyes of the virtuous and the wise.

Barga said :—

12. Having saluted that Brahmana with reverence and walked round him, we left that place in great grief; and we all came away thinking (all the while),

13. "Where shall we soon meet with that man who will give us our own old forms?"

14. O descendant of Bharata, as we were thinking, at that very moment we met with the illustrious celestial Rishi Narada.

15. O Partha, seeing that celestial Rishi of immeasurable effulgence, our hearts were filled with joy. Having saluted him with reverence we stood before him with faces covered with blushes.

16. He asked us the cause of our sorrow, and we told him all. Having heard what had happened, he thus spoke to us,

17. "In the low lands on the coast of the southern sea there are five sacred and delightful *Tirthas*,—go there without delay.

18. That best of men the pure-souled Pandava Dhananjaya (Aryuna) will certainly deliver you from your this distressful state."

19. O hero, hearing the Rishi's words, all of us came here. O sinless one, I have been really delivered by you to-day.

20. But, those others of my friends are still within the waters of the other lakes. O hero, perform a good work,—deliver them all.

Vaishampayana said :—

21 O king, thereupon that best of the Pandavas (Aryuna) of great prowess gladly delivered all of them from that curse.

22. O king, rising from the waters, they all regained their old forms, and those *Apsaras* then all looked as they looked before.

23. Making safe those *Tirthas* and giving them (*Apsaras*) leave to go away, that lord (Aryuna) went again to Manipur to see Chitrangada once more.

24. He saw there on the throne Vavruvahana, begotten by him (on Chitrangada). Seeing her, O king, the Pandava (Aryuna) proceeded towards Gokarna.

Thus ends the two hundred and nineteenth chapter, Aryuna's Tirtha Visiting, in the Aryuna Vanavasha of the Adi Parva.

CHAPTER CCXX.

(ARYUNA VANAVAHSA PARVA)

—Continued.

Vaishampayana said :—

1—2. The immeasurably powerful (Aryuna) then saw one after the other all the sacred waters and other holy places that were on the shores of the western ocean. Seeing them all, he at last came to the Provasha.

3. When the invincible Vivatsa (Aryuna) came to the holy and charming Provasha, the slayer of Madhu (Krishna) heard of it.

4—5. Madhava (Krishna) went there to see his friend, the son of Kunti. Krishna and the Pandava (Aryuna) met together, and they embracing each other, enquired after one another's health. Those two friends, who were none else than the Rishis Nara and Narayana of old, then both sat down together.

6. Then Vasudeva (Krishna) asked Aryuna about his travels, saying, "O son of Pandu, why are you roaming over the earth seeing all the *Tirthas*?"

7. Thereupon Aryuna narrated to him every thing that had happened. Having heard all, the lord of the Vrishni race (Krishna) said, "This is what it should be."

8. Krishna and the Pandava sported at pleasure for some time at the Provasha, and they then went to the Raivataka mountain to live there for some time.

9. Before their arrival (at Raivataka), that hill at the command of Krishna, was adorned by many artificers. Much food was also collected there.

10. Enjoying every thing that was provided there for him, the Pandava Aryuna sat with Vasudeva (Krishna) to see the performances of the actors and dancers.

11. Having dismissed them all with proper respect, the high-souled Pandava laid himself down on a well-adorned and excellent bed.

12. When that mighty-armed hero lay on that excellent bed, he described to him (Krishna) the sacred waters, the lakes, the mountains, the rivers, and the forests that he had seen.

13. O Janamejaya, when he was thus talking as he lay on the celestial-like bed, sleep (slowly) stole on the son of Kunti.

14. He rose in the morning, awakened by the sweet songs and melodious notes of the *Vina*, by the panegyrics and benedictions of the bards.

15. After he had performed the daily rites, he was accosted with affection by the hero of the Vrishni race (Krishna). Then riding on a golden car he set out for Dwarka.

16. O Janamejaya, Dwarka with its streets, gardens and houses was well adorned to give a grand reception to the son of Kunti.

17. The citizens of Dwarka, in order to see the son of Kunti, eagerly came to the royal (public) streets in hundreds and thousands.

In order to see him hundreds and thousands of women and men of the Vrishni, the Andhaka and the Bhoja races formed into a great crowd.

19. He was respectfully welcomed by all the Bhojas, the Vrishnis and the Andhakas. He in return worshipped all that deserved his worship, and received their blessings in return.

20. The hero was accorded the most welcome and affectionate reception by all the youngmen (of the Yadava race). He too again and again embraced those that were of his own age.

21. In the delightful mansion of Krishna, adorned with gems and filled with every article of enjoyment, he passed many nights with Krishna.

Thus ends the two hundred and twentieth chapter, Aryuna's arrival at Dwarka, in the Aryuna Vanavasha of the Adi Parva.

CHAPTER CCXXI.

(SUBHADRA HARANA PARVA).

Vaishampayana said:—

1. O best of kings, a few days after a great festival of the Vrishnis and the Andhakas was held on the Raivataka hill.

2. In that mountain-festival of the Bhojas, the Andhakas and the Vrishnis, the hero gave away much wealth to the thousands of Brahmanas.

3. O king, the region around the hill was adorned with many mansions filled with various gems, and they appeared as if they are all *Kalpabrikshas* (trees giving whatever wanted.)

4. The musicians played in concert all the musical instruments; the dancers danced and the songsters sang.

5. The effulgent youths of the Vrishni race, adorned with ornaments and riding on golden cars, looked handsome every where.

6. Hundreds and thousands of the citizens with their wives and attendants went there, some on foot and some on excellent cars.

7. O descendant of Bharata, there roved the lord Haladhara (Valadeva), intoxicated with wine, accompanied by his wife Revati and followed by many Gandharvas (musicians)

8. There was the powerful king of the Vrishnis, Ugrasena, accompanied by his one thousand wives and followed by the Gandharvas.

9. There were the son of Rohini, and ever furious in battle Samba. Intoxicated with drink, adorned with beautiful garlands, and attired in costly robes, they sported there like two celestials.

10. There were Akrura, Sarava, Gada, Vabhru, Viduratha, Nishatha, Charudeshna, Pritha, Vipratha.

11. Satgata, Satyaki, Bhangakara Maharava, Haridikya, Uddhava and any mothers whose names are not mentioned.

12. They were each separately accompanied by their wives and followed by the musicians. They all adorned that festival on the Raivataka mountain.

13. When that wonderful festival of great grandure and delight was continuing, Vasudeva (Krishna) and Partha (Aryuna) went about together.

14. When thus walking about, they saw the beautiful daughter of Basudeva, Subhadra, adorned with ornaments in the midst of her companions.

15. As soon as Aryuna saw her, he was struck by (the arrows) of the god of love. Seeing that Partha was looking at her with absorbed attention, Krishna,

16. O descendant of Bharata, spoke thus to that best of men (Aryuna) with smiles, "How is it that the mind of one who roams in the forest is thus agitated by desire?

17. O Partha, she is my sister and also the sister of Sarana. Her name is Subhadra; she is the most beloved daughter of my father. If your mind is set upon her, I shall then speak to my father."

Aryuna said:—

18. She is the daughter of Basudeva and the sister of Vasudeva (Krishna); endued with so much beauty, whom can she not fascinate?

19. If your this sister, this lady of the Vrishni race, become my wife, then certainly do I win prosperity in everything.

20. O Janardana, tell me by what means I may obtain her. I shall do anything achievable by man (in order to obtain her).

Krishna said:—

21. O best of men, *Saimvara* is the marriage form of the Kshatryas, but, O Partha, that is doubtful, as we do not know her temper and disposition.

22. The men learned in the precepts of religion say that in the case of heroic Kshatryas, a forcible taking away of a girl for the purpose of marriage is also praiseworthy.

23. O Aryuna, therefore, carry away this my sister by force, for who knows what she may not do in a *Saimvara*?

Vaishampayana said:—

24. Having thus settled everything about what should be done, Krishna and Aryuna sent some swift messengers to Yudhisthira at Indraprastha, informing him of every thing. That mighty-armed son of Pandu (Yudhisthira), as soon as he heard it, gave his assent to it.

Thus ends the two hundred and twenty first chapter, the assent of Yudhisthira, in the Subhadraharana of the Adi Parva.

CHAPTER CCXXII.

(SUBHADRA HARANA PARVA)—*Continued.*

Vaishampayana said:—

1. O Janamejaya, having received information of the assent (of Yudhisthira) and learning that the maiden had gone on the Raivataka (hill), Dhananjaya (Aryuna),

2. That best of the Bharata race, obtained the assent of Vasudeva (Krishna) and also settled in consultation with him all that was to be done.

3—5. That best of men (Aryuna), attired in armour and armed with the sword and his fingures encased in leather fences, set out as if in a hunting excursion on his (Krishna's) well-built golden car, adorned with rows of small bells and equipped with every kind of weapon. The clatter of its wheels resembled the roars of clouds; its splendour was as that of a blazing fire; it struck terror into the hearts of all foes; and the two horses yoked with it were named Sugriva and Saivya.

6. Subhadra, having worshipped that king of hills, Raivataka and the celestials, and having been blessed by all the Brahmanas,

7—8. And having walked round the hill, was returning towards Dwarka. The son of Kunti, struck by the arrows of the god of love, suddenly rushed towards that faultless featured Subhadra and forcibly took her upon his chariot. Thereupon that best of men, having seized that lady of sweet-smiles, proceeded (in haste) on his golden car towards his own city (Indraprastha).

9. Seeing Subhadra thus forcibly carried away, her armed attendants all ran crying towards the city of Dwarka.

10. Having arrived all together to that (Yadava) court, called Sudharma, they represented to the Savapala (the chief officer of the court), all about the prowess of Partha.

11. Having heard this, the Savapala blew his golden decked trumpet of loud blare, calling every one to arms.

12. Alarmed by that sound, the Bhojas the Vrishnis and the Andhakas poured in

from all directions;—even those who were eating and drinking came leaving their food and drink.

13—14. Like blazing fires taking faggots to increase their splendour, those best of men, the great car-warriors of the Vrishni and the Andhaka races, possessing the lustre of the blazing fire, took their seats on thousands of golden thrones, covered with excellent carpets and adorned with gems and corals.

15. When they were all seated like an assembly of celestials, the Savapala with his followers narrated all about the conduct of Jishnu (Aryuna).

16. Having heard it, the proud heroes of the Vrishni, with their eyes red with wine, rose up from their seats, being unable to brook the conduct of Partha.

17—18. Some cried, "Yoke our cars", some "Bring our weapons," some "Bring our costly bows and strong armours," some loudly called upon their charioteers to yoke their horses adorned with gold to their cars.

19. While their cars, their armours, and their standards were being brought, the uproars of those heroes became exceedingly great.

20. Then proud and intoxicated with wine, Valadeva, who was like the Kailasha mountain, adorned with the garlands of wild flowers and attired in blue robes, thus spoke to all.

21. "O senseless men, what are you doing when Janardana (Krishna) is sitting silent? Without knowing what is in his heart, you are vainly roaring in wrath.

22. Let the high-minded (Krishna) speak out what he proposes to do. Accomplish with all alacrity what he desires to do."

23. Having heard these words of Halayudha (Valadeva) which deserved, to be accepted, they all exclaimed, "Excellent," "Excellent." They then became silent.

24. Silence have been restored by the words of the intelligent Valadeva, they again all took their seats in that court.

25. Then the chastiser of foes Rama (Valadeva) thus spoke to Vasudeva (Krishna), "O Janardana, why do you not speak, why are you silently gazing?

26. O Achyuta, it was for your sake that Partha had been welcomed and received with all honour by us. It appears that wretch, that fool, does not deserve our welcome and honour.

27. Is there a man born of a respectable family who will break the very plate after having dined off it?

28. Even if one desires to have such an alliance, who is there who desiring happiness will act so rashly remembering the services he has received?

29. By insulting us and disregarding Keshava (Krishna) he has carried away Subhadra by force wishing to compass his own death.

30. He has placed his foot on my head. O Govinda, how shall I bear it, (shall I not resent it) like a snake trodden by foot?

31. I shall alone to-day make the earth free of all Kauravas. Never shall I put up with this insult offered to us by Aryuna."

32. Thereupon all the Bhojas, and the Andhakas, assembled there approved of every thing that Valadeva said, and they roared like the sounds of kettle-drum or the clouds.

Thus ends the two hundred and twenty second chapter, the wrath of Valadeva, in the Subhadraharana of the Adi Parva.

CHAPTER CCXXIII.

(HARANA HARANA PARVA.)

Vaishampayana said :—

1. When the powerful Vrishnis all began to speak in this strain, then Vasudeva (Krishna) spoke these words of deep import and true morality.

Krishna said :—

2. Gudakesha (Aryuna) has not insulted our family by what he has done. There is no doubt he has enhanced our glory.

3. Partha knows that we are never mercenary. The Pandava (Aryuna) also regards a *Saimvara* as doubtful in its results.

4. Who also would approve of accepting a bride in gift as if she were an animal? What man again is there on earth who would sell his offsprings?

5. I think the son of Kunti (Aryuna) saw these faults in all other methods, therefore the Pandava took the maiden away by force according to ordinance.

6. This alliance is very proper. Subhadra is an illustrious girl and so is Partha. Thinking all this, he has taken her away by force.

7. Who is there that would not desire to have Aryuna as a friend? He is born in the race of Bharata and the illustrious Santanu, and he is also the son of the daughter of Kuntibhoja.

8—10. I do not see such a man in all the worlds, even with Indra and the Rudras, who can vanquish him in battle except the three-eyed deity Siva. His car is well-known; my steeds are now yoked to it. Partha as a warrior is also well known, and his lightness of hand too is well-known. Who shall be equal to him? Go cheerfully to Dhananjaya; stop him by conciliation and bring him back. This is my opinion.

11. If Partha goes away to his city (Indraprastha) by defeating us, our fame will be destroyed. But there is no disgrace in conciliation.

12. O king, having heard these words of Vasudeva, they did as he directed. Stopped by them, the lord Arjuna returned to Dwarka, and he was then united with Subhadra in marriage.

13. Having worshipped by the Vrisnis, the son of Kunti remained for a year in Dwarka, sporting there at pleasure.

14. The lord (Arjuna) passed the last portion of his excile at Pushkara. When twelve years were thus complete, he came back to Khandavaprastha.

15. He went to Yudhisthira and worshipped him first; he then worshipped the Brahmanas, and at last he went to Draupadi.

16. Draupadi, out of jealousy, thus spoke to that descendant of Kuru, Arjuna, "O son of Kunti, go there where the daughter of the Swatata race is.

17. 19. A second tie always relaxes the first one, however strong it might be." Thus Krishna (Draupadi) lamented in various strains, and Dhananjaya (Arjuna) comforted her, asking again and again her forgiveness. Coming to Subhadra attired in red silk, Partha sent her (into the inner appartments) dressed in the garb of a cow-herd woman. The illustrious lady looked handsome even in that dress.

20. Arriving at that best of houses, that wife of a hero, the best of women, the illustrious Vadra (Subhadra) of large and redish eyes worshipped Pritha.

21. Out of excessive affection Kunti smelt the head of that maiden of perfectly charming features, and she then pronounced infinite blessings upon her.

22. Then that damsel of the face like the full moon, Vadra, soon went to Draupadi and worshipped her saying, "I am your maid."

23. Krishna hastily rose and embraced the sister of Madhava; and out of affection she then said, "Let your husband be without a rival."

24. 27. Vadra then with a delightful heart said to her, "Be it so." O Janamejaya, from that time, those great car-warriors, the Pandavas, lived happily, and Kunti also became very happy. Having heard that the best of the Pandavas, Arjuna, had reached that excellent city, Indraprastha, the lotus-eyed and pure-souled Keshava (Krishna) came there with Rama (Valadeva),

28. And the other heroes and great car-warriors of the Vrisni and the Andhaka races, and his brothers and sons and many other warriors.

29. That chastiser of foes, Souri, came with a large army, and there also came that chastiser of foes, that exceedingly liberal, greatly intelligent and illustrious commander-in-chief of the Vrisni heroes, Akrura. (There also came) the greatly illustrious Uddhava,

30. Who was a man of great soul and great intelligence, like a disciple of Vrihaspati himself. (There also came) Satyaka and Satyaki and Kritavarmana and Satwata,

31. Pradyumna, Samba, Nishatha and Sanku, Chandrasena, the greatly powerful Jhilli, Vipruthu, the mighty armed Sarana, the foremost of all learned men Goda,

32. These and many other Vrisnis, Bhojas and Andhakas came to Indraprastha, bringing with them many bridal presents.

33. Hearing that Madhava (Krishna) had come, the king Yudhisthira sent the twins (Nakula and Sahadeva) to receive him.

34. Having been welcomed by them, the Vrisni heroes of great prosperity entered Khandavaprastha which was well-adorned with flags and standards.

35. The streets were well-swept and watered; they were adorned with floral wreathes and bunches, sprinkled over with cooling and fragrant sandal-wood-water.

36. Every part of the town was full of the sweet scent of burning aloes. The whole city was full of happy and healthy people, and adorned with traders and merchants.

37—38. That best of men, the mighty-armed Keshava (Krishna) with Rama and many of the Vrisni, Bhoja and Andhaka races entered the town and was worshipped by thousands of citizens and Brahmanas. He then entered the king's palace which was like the palace of Indra himself.

39. Yudhisthira received Rama with all due ceremonies, and the king embraced Keshava with both his arms and smelt his head.

40. Being much pleased with the reception, Govinda (Krishna) worshipped him (Yudhisthira) with all humility. He duly worshipped that best of men Bhima.

41. The son of Kunti, Yudhisthira, then welcomed with all due ceremonies all the other chief men of the Vrisni and the Andhaka races.

42. He worshipped some as his superiors, he welcomed others as his equals; he received some with affection and he worshipped others with reverence.

43. Then the illustrious Hrishikesha (Krishna) gave much wealth to the bridegroom's party. He gave to the illustrious Subhadra all the bridal presents given to her by her relatives.

44. (He gave the Pandavas) one thousand golden cars adorned with rows of bells, to each of which were yoked four steeds driven by well-trained charioteers.

45. Ten thousand well complexioned kine, belonging to the country of Mathura and yielding much milk, were also presented (to the Pandavas) by Krishna.

46. Being very much pleased, Janardana (Krishna) gave them one thousand moon-like white horses with golden harnesses.

47. (He also gave them) one thousand mules of white colour with black manes, all possessing the speed of wind and all well-trained.

48–49. (He gave them also) one thousand damsels of skin perfectly polished, all young and virgin, all well-attired and of excellent complexion, each wearing one hundred pieces of gold round her neck, adorned with all ornaments and well-skilled in serving at bath and at drink, and in every kind of service.

50. Janardana (Krishna) also gave them as an excellent dower of the bride, hundreds of thousands of draught horses, brought from the country of the Valhikas.

51. Janardana Gave her (Subhadra) as her dowry ten loads of first class gold, possessing the splendour of fire, some portions of it were purified and some portions in original state.

52–54. The weilder of plough as his weapon, the lover of heroism, Rama, gave Partha as his nuptial present one thousand elephants with secretions flowing in three streams from the three parts of their bodies, each as large as a mountain, each irresistible in battle, each decked with coverlets, well adorned with ever-ringing bells and other golden ornaments, and each equipped with excellent *Kandahs* on its back.

55–56. The large number of gems and the large quantity of wealth presented by the Jadavas looked like a sea, of which the cloths and blankets were the foams, the elephants were the aligators and sharks, and the flags the floating weeds. This sea, thus swelling into large proportions, mingled with the ocean of wealth of the Pandavas. It was filled to the brim to the great sorrow of all their foes.

57. Dharmaraja Yudhisthira accepted all these presents and worshipped all those great warriors of the Vrisni and the Andhaka races.

58. Those illustrious heroes of the Kuru, Vrisni and Andhaka races passed their time all in merriment and in pleasure, as do the virtuous men in heaven (after their death).

59. The Kurus and the Vrisnis sported there with joyous hearts, often shouting and clapping their hands.

60. Thus passing many days in pleasure, and worshipped and entertained by the Kurus, the greatly effulgent Vrisni heroes then returned to the city of Dwaravati.

61. The great warriors of the Vrisni and the Andhaka races, placing Rama at their head and carrying with them all those bull-like gems presented to them by the excellent Kurus, set out (for their own city).

62. O descendant of Bharata, the high-souled Vasudeva (Krishna, however) remained with Arjuna in the charming city of Indraprastha.

63. That greatly illustrious hero roamed along the banks of the *Jamuna* in search of deer. He sported and hunted with Kunti (Arjuna), piercing deer and wild boars with his arrows.

64. Then Subhadra, the beloved sister of Krishna, gave birth to an illustrious son, like Pulama's daughter (Shachi) giving birth to Jayanta (son of Indra).

65. He was of long arms, broad chest, and bull-like eyes; that chastiser of foes, that best of men, that hero, the son of Subhadra, was named Abhimanyu.

66. That best of the Bharata race, that chastiser of foes, that son of Arjuna, was called Abhimanyu, because he was fearless and wrathful.

67. That great hero was begotten by Dhananjaya on the maiden of the Swatata race, like fire produced by rubbing in a sacrifice from within the *Sami* wood.

68. O descendant of Bharata, on the birth of this child, the greatly powerful son of Kunti, Yudhisthira, gave away to the Brahmanas ten thousand kine and many thousand gold coins.

69. The child became a favourite of Vasudeva from his earliest years, and of his father and uncles. He shone like the moon become and the favourite of all the people.

70. Krishna performed all the usual rites of infancy on his birth. The child began to grow up like the moon in the white fortnight.

71. That chastiser of foes learnt from Aryuna the science of arms with its four branches and ten divisions, both human and celestial; and he also became learned in the Vedas.

72—73. That powerful boy (Abhimanyu) became equal to his father in counteracting the weapons hurled upon him, in great lightness of hands, in fleetness of motion, forward and backward, and in traversing and wheeling. Seeing his son, the son of Subhadra, (so skilful in arms), Dhananjaya became exceedingly happy.

74. He possessed the power of crushing all his enemies,—he had every auspicious mark on his body; he was invincible in battle and as broad shouldered as a bull, he had a face like that of a snake,

75. He was as proud as the lion, he was a great bowman and as powerful as a mad elephant. His voice was like that of the roars of clouds, and his face was like that of the full moon.

76. He was equal to Krishna in bravery, in energy, in beauty and in features. Vivatsu (Arjuna) saw his son as if he was Magavata himself.

77. The auspicious Panchala princess also obtained five heroes, excellent, and mountain-like sons from the five Pandavas.

78.—79. Prativindhya was begotten by Yudhisthira, Sutasoma by Vrikodara, Srutakarmana by Arjuna, Satanika by Nakula and Srutasena by Sahadeva; they were all great car-warriors. The Panchala princess gave birth to these five heroes, as Aditi gave birth to the Adityas.

80. The Brahmanas from their fore-knowledge said to Yudhisthira, that because that son of his would be capable of bearing like the Vindhya mountains the weapons of the foe, he should be called *Prativindhya*.

81. Because the child that Draupadi bore to Bhimsena was born after Bhima had performed one thousand Soma sacrifices, he should be called the great bow-man *Sutasama*.

82. Because Aryuna's son was born on his return from exile during which he had achieved many celebrated feats, that child came to be called *Srutakarmana*.

83. Nakula's son was named *Satanika* after a royal sage of that name in the illustrious race of Kuru.

84. And because the son, Draupadi bore to Sahadeva, was born under the constellation, called *Vahni Daivata*, therefore he was called after the commander-in-chief of the celestial army,—*Srutasena*.

85. The sons of Draupadi were all born each at the interval of one year. All of them became renowned and was much attached to one another.

86. O king, all their rites of infancy and childhood according to the ordinance, such as *Chudakarana* and *Upanayana*, were duly performed by Dhaumya.

87. After having studied the Vedas, those princes of excellent behaviour and vows learnt from Arjuna the use of all the weapons, both celestial and human.

88 O best of kings, having obtained sons, all of whom were celestial-like, all of whom possessed broad chests and all of whom became great warriors, the Pandavas became exceedingly happy.

Thus ends the two hundred and twenty third chapter, the birth of the Pandu princes in the Haranaharana of the Adi Parva.

CHAPTER CCXXIV.

(KHANDAVADAHA PARVA.)

Vaishampayana said :—

1. When at the command of the king, Dhritarastra, and the son of Santanu, (Bhisma), the Pandavas had taken up their abode at Indraprastha, they brought under their sway many other kings and monarchs.

2. As a soul lives happily depending on the body blessed with auspicious marks and pious deeds, so all the subjects lived most happily, depending on Dharmaraja (Yudhisthira.)

3. O best of the Bharata race, he (Yudhisthira) served equally Dharma, Artha and Kama, as if each of them was a friend as dear to him as his own soul.

4. It appeared as if the three pursuits, Dharma, Artha and Kama, became personified on earth; and with them the king shined as the fourth (pursuit.)

5. Having obtained him as their king, they obtained a monarch who was devoted to

the study of the Vedas, who was a performer of great sacrifices, and who was the protector of all good works.

6. (During his reign) Lakshmi became stationary and hearts became devoted to the Supreme Spirit. Vertue itself began to grow all over the world.

7. Surrounded by his four brothers the king looked as resplendent as a great sacrifice depending upon and assisted by the four Vedas.

8. Many learned Brahmanas with Dhaumya at their head,—each equal to Vrihaspati,—waited upon the king, as the celestials wait upon the Lord of creation.

9. On account of the excessive affection of the people, both their hearts and eyes equally took great delight in Dharmaraja (Yudhisthira) who was like a full moon without a stain.

10. The people took delight in him, not only because he was their king, but because they bore for him a great affection. The king also did what was agreeable to them.

11. The sweet-speeched and greatly intelligent son of Pritha (Yudhisthira) never uttered any thing that was improper, or untrue or unbearable or disagreeable.

12. That greatly powerful and best king of the Varata race happily passed his days in seeking the good of every body, as if every one was his own self.

13. (His brothers,) the Pandavas brought by their great prowers many kings under their sway; they passed their days in happiness, having nothing to disturb their peace.

14. After a few days, Vivatsu (Aryuna) thus spoke to Krishna, "O Krishna, the summer is come, let us go to the *Jamuna*.

15. O Jonardana, O slayer of Madhu, if you like, let us sport there with our friends, and then return in the evening.

Krishna said:—

16. O son of Kunti, this is also my wish. O Partha, let us sport with our friends in the waters (of the *Jamuna*)

Vaishampayana said:—

17. O descendant of Bharata, having consulted with each other and after receiving Yudhisthira's permission, Partha (Aryuna) and Govinda (Krishna) in company with their friends set out (for the *Jamuna*)

18. And arrived at a charming spot, fitted for the purpose of pleasure, overgrown with numerous tall trees and adorned with high mansions and looking like the city of Indra,

19—20. O descendant of Bharata, in these houses were collected for the descendants of Vrisni and Pritha (Arjuna and Krishna) numerous well-flavoured and costly viands, drinks and other articles of enjoyments, and floral wreathes and various perfumes. The party soon entered the inner apartments (of the house), adorned with many precious gems of pure brilliancy. Entering these apparments, every one of them began to sport at his pleasure.

21. The women with beautiful full hips and rising breasts with handsome eyes and unsteady gait for drink began to sport.

22. Some sported at their pleasure in the woods, some in the waters, and some within the houses as directed and commanded by Krishna and Partha (Arjuna).

23. O king, Draupadi and Subhadra, exhilarated with wine, gave away costly robes and ornaments to the women that were sporting there.

24. Some amongst them danced in joy, and some began to sing; some laughed and jested and some drank excellent wines.

25. Some obstructed one another's progress, some fought with one another and some again talked with one another in private, and some cut jokes at one another.

26. Those woods, filled with the charming music of the flute, guitars and drums, became the scene of prosperity itself.

27. When such was the state of things there, the descendants of Kuru and Dasarha (Krishna and Arjuna) went to a certain charming spot near by.

28. O king, after having gone there, the two illustrious Krishnas, the two subjugators of the hostile cities, (Krishna and Arjuna) sat themselves down on two very costly seats.

29. Partha and Madhava amused themselves there by talking over their past achievements, and discoursing on heroism and various other topics.

30. When Vasudeva and Dhanamjaya were thus happily sitting together (in that charming spot), like the twin Aswinas in heaven, a certain Bramhana came to them.

31. He looked like an old *Sal* tree, his complexion was like that of heated gold, his beard was bright yellow tinged with green, the hight and thickness of his body were in just proportion,

32. He had matted locks, he was attired in rags, he was as effulgent as the morning sun, his eyes were like lotus-leaves, his colour was tawny, and he appeared to be blazing in splendour.

33. Seeing that foremost of Bramhanas blazing with splendour coming towards them, Arjuna and Vasudeva hastily rose up and stood waiting (to receive command).

Thus ends the two hundred and twenty fourth Chapter, the arrival of Agni, in the Khandavadaha of the Adi Parva.

CHAPTER CCXXV.

(KHANDAVA DAHA PARVA) *Contd.*

Vaishampayana said :—

1. Thereupon that Bramhana thus spoke to Aryuna and Vasudeva of Satwata race, "You two, who are now staying so near the Khandava, are two foremost of men.

2. I am a voracious Bramhana that eats much. O descendants of Vrisni and Pritha, I ask you to gratify me by giving me sufficient food."

3. Having been thus addressed, Krishna and the Pandava (Aryuna) thus spoke to him, "Tell us what food will gratify you. We shall try to give it to you."

4. Having been thus addressed, the illustrious Bramhana thus spoke to those two heroes who were enquiring what kind of food he wanted.

The Brahmana said :—

5. I do not wish to eat ordinary food. Know that I am Agni (fire). Give me that food which suits me.

6. This Khandava (forest) is ever protected by Indra. I always fail to consume it, because it is ever protected by that illustrious god.

7. There lives (in this forest) his friend the Naga Takshaka with his relatives and followers. It is for him that the wielder of thunder (Indra) protects it.

8. Many other creatures are also protected by him (in this forest) for the sake of Takshaka. Although I am ever desirous of consuming it, I cannot do it for Indra's prowess.

9. Whenever he sees me blazing up (in this forest), he pours upon me waters from the clouds. I cannot thus succeed to consume it, though very much desirous of doing it.

10. I have now come to you,—you are both great experts in arms. I shall be able to consume Khandava with your help. This is the food I desire to have from you.

11. Expert as you are in excellent weapons, I pray you to prevent the showers of rain from coming down upon me, and to prevent also any creatures from escaping when I begin to consume it (the forest).

Janamejaya said :—

12. Why did the high-souled Agni desire to consume the forest of Khandava, abounding in various living creatures and protected by Indra ?

13.—14. When Agni consumed the Khandava in wrath, there was certainly a grave cause for it. I desire to hear from you all this in detail. O Rishi, tell me why the Khandava (forest) was consumed (by fire) in the days of yore.

Vaishampayana said :—

15. O best of men, I shall narrate to you the story of the destruction of the Khandava as told by the Rishis in the Puranas.

16. O king, it has been heard in the Puranas that there was a king named Swetaki who was endued with both strength and prowess, and who was a rival to Indra himself.

17. None has equalled him in sacrifices, charity and intelligence. He performed five great sacrifices and many other smaller ones, in all of which Dhakshinas (presents to Bramhanas) were very large.

18. O king, the heart of that monarch was always set upon sacrifices, religious rites and gifts of all kinds.

19.—20. That greatly intelligent king performed sacrifices for many years, assisted by the *Ritwijas* till they, becoming weak and their eyes afflicted with smoke, left that king, wishing never more to assist him at his sacrifices. The king, however, again and again asked them to come to him, but on account of their sore eyes, they did not come.

21. Thereupon the king with the permission of the *Ritwijas* completed his sacrifices with the assistance of other *Ritwijas*.

22. Some days after, he desired to perform another sacrifice which would extend for one hundred years.

23.—24. But the illustrious king did not get any *Ritwijas* ; the high-souled king with his friends and relatives again and again courted them by bowing down to them, by conciliatory speeches and by the gifts of wealth.

25. But they refused to accomplish the purpose of that greatly effulgent (king). Thereupon that royal sage thus spoke to them in anger, sitting in their own hermitage.

26. "O Brahmanas, if I were a fallen person, if I were in wanting in service to you, I should then deserve to be abandoned by you and other Bramhanas.

27—30. O excellent Bramhanas, as I am neither degraded, nor wanting in homage to you, you should not obstruct the sacrifice performed by me and abondon me thus without sufficient reason. O Brahmanas, I seek your protection, you should be propitious to me. O excellent Bramhanas, if you abondon me from enmity alone, I shall go to other Bramhanas and I shall ask for their assistance at my secrifice. Conciliating them with sweet words and speeches, I shall tell them what is my business to be done so that they may accomplish it." Having said this, the king became silent.

31. The Brahmanas knew well that they could not assist that chastiser of foes at his sacrifice; therefore they pretended to be angry with that best of kings, and they said,

32. "O best of kings, your sacrifices are incessant; we have been fatigued by assisting you (at your sacrifices).

33. We are tired in consequence of this labour; therefore, you should give us leave (to go away). O sinless one, from your loss of judgment only you cannot wait.

34. Go to Rudra (Siva); he will assist you at your sacrifice." Having heard these words of censure and wrath, the king Swataki became angry.

35. Going to the Kailasha mountain, he began to worship the God (Siva), observing regid vows and performing austere penances

36—38. Giving up all food, he passed many years; he only ate fruits and roots, sometimes at the twelveth and sometimes at the sixteenth hour of the day. He stood like the trunk of a tree. For six months with upraised arms and eyes fixed, the king performed the severest penances there (on the Kailasha mountain.)

39. O descendant of Bharata, Sankara (Siva) was greatly pleased; and he at last appeared before him. He said, "O chastiser of foes, O best of men, I have been much pleased with your asceticism.

40. O king, now ask the boon you desire." Hearing these words of the immeasurably effulgent Rudra (Siva),

41—42. The royal sage bowed to him and thus replied to him, "O illustrious one, O chief of the celestials, O god of gods, if you are pleased with me, assist me then in my sacrifices."

43. Having heard these words of the king, the deity was pleased and smilingly replied, "We ourselves do not assist at sacrifices.

44. But O king, O chastiser of foes, as you have undergone the severest of penances with the desire of obtaining a boon, I shall assist you at your sacrifice on this condition.

45. O king of kings, if for full twelve years you can incessantly pour libations of *ghee* into the sacrificial fire,—you yourself leading all the while the life of a *Bramhachari*,—

46. Then, O king, you can obtain me for the purpose for which you ask me." Having been thus addressed by Rudra, the king Swetaki

47. Did what he was asked to do by the weilder of *Sula* (Siva). When twelve years were completed, he again came to Mohashwara (Siva).

48. On seeing the king, and being much pleased with him, the creator of the world Sankera (Siva) spoke thus to that best of monarchs, Swetaki.

49. "O best of kings, I have been pleased with your (great) act. O chastiser of foes, the duty of assisting at sacrifies belongs to the Brahmanas.

50. O chastiser of foes, therefore, I shall not myself assist you at your sacrifice to-day. There is on earth a greatly illustrious and best of Bramhanas who is a portion of my own self.

51. He is known by the name of Durvasha. He will assist you at your sacrifice. He is endued with ascetic powers, he will assist you. Therefore, let every preparation be made (by you)."

52. Having heard these words of Rudra, the king returned to his capital and began to collect all that were necessary for his sacrifice,

53. When every thing had been collected, the king again appeared before Sankara and said, "Every necesary thing has been collected,

54. And through your grace all my preparations are ready O god of gods, let me, therefore, be installed in the sacrifice to-morrow." Having heard these words of the illustrious king,

55. Rudra summoned Durvasha and spoke to him thus, "O best of Bramhanas, this is the high-souled king Swetaki.

56. O chief of Bramhanas, assist him at his sacrifice at my command." The Rishi said to Rudra, "Be it so."

57. Thereupon the sacrifice for which the illustrious king made preparations was performed according to the ordinance, at the proper season and a with large amount of *Dhakshinas*.

58. When that sacrifice of that illustrious king came to an end, all the other priest that assisted at it went away with the permission of Durvasha.

59. All other greatly effulgent *Sadasyas* also, who had been installed in that sacrifice, went away. O king, then that high souled (royal sage) entered his own palace.

60. Thereupon the illustrious Agni became pale, (because he drank a very large quantity of *ghee* in that sacrifice). He could not shine as before.

61. Seeing himself pale, Agni went to the sacred abode of Bramha ever adored by all.

62. Coming to Brahma seated (on his throne), he spoke to him thus, "O lord of the universe, I am reduced both in splendour and strength.

63. I desire to regain my own permanent nature through your grace." Having heard these words of Agni, the illustrious creator of all the worlds,

64. Smilingly thus spoke to Agni, "You have drunk continuously for twelve years a very large quantity of *ghee* poured into your mouth,

65. O exalted Deity, it is for this you have been affected with illness. O Agni, you have, therefore, suddenly lost both your splendour and strength.

66.—67. O Agni, do not grieve for it. You shall soon regain your own nature. I shall despel your this malady. O Agni, the abode of the enemies of the celestials, the fearful forest of Khandava, which at the request of the celestials you reduced to washes in the days of yore has again been filled with numerous creatures.

68. When you will eat the fat of all those creatures (now living in the Khandava), you will then regain your own nature. Go there soon to consume it with all its living creatures. You will then certainly be cured of your malady."

69. Having heard these words that were uttered by the Supreme Deity, Agni proceeded with great speed (towards that great forest).

70. Arriving at the fearful Khandava forest in full vigour, he suddenly blazed up with the help of the wind.

71. Seeing the Khandava on fire, the dwellers of that forest made great efforts to extinguish it.

72. Hundreds and thousands of elephants speedily brought water in their trunks, and they scattered it over the fire in great wrath,

73. Many-headed snakes, becoming mad with anger, speedily scattered on the fire water from their many hoods.

74. O best of the Bharata race, they and the other creatures that lived in that forest soon extinguished the fire by various means and efforts.

75. Thus Agni blazed forth again and again in the Khandava (forest), but the blazing fire was again and again extinguished by the dwellers of that forest.

Thus ends the two hundred and twenty fifth chapter, the defeat of Agni, in the Khandavadaha of the Adi Parva.

CHAPTER CCXIV.

(KHANDAVA DAHA).—

Vaishampayana said:—

1. Then Agni in despair and his malady (uncured) came to the Grandsire in anger.

2. He told Bramha all that had happened. The illustrious one, then reflecting for a moment, spoke thus to him,

3. "O sinless one, I see a means by which you may consume Khandava today,—even before the very sight of the husband of Sachi (Indra).

4. O Vivavasu, the two old deities Nara and Narayana have become incarnates in the world of men to accomplish the purposes of the dwellers of heaven (the celestials).

5. They are called on earth Vasudeva (Krishna) and Arjuna. They are now staying near the Khandava (forest).

6. Ask those two (heroes) to help you in consuming the Khandava. You will then be able to consume it, even if it be protected by the celestials.

7. They will certainly prevent the dwellers of the Khandava to escape, and they will thwart Indra also. I have not the least doubt in this."

8.—10. Having heard his words, Agni speedily came to Krishna and Arjuna. What he said to those illustrious pair, I have already told you. O best of kings, hearing these words of Agni who desired to consume the foes of Pandava against the wishes of Indra, Vivatsu (Arjuna) said to him these words well-suited to the occasion.

11. "I have numberless excellent celestial weapons with which I can fight even with many weilders of thunder (Indra).

12. But, O illustrious one, I have no bow suited to the strength of my arms, and

capable of bearing the might I put forth in battle.

13. In consequence of the great lightness of my hands, I require arrows that will be inexhaustible (in the quiver). My car also is hardly able to bear the load of arrows that I desire to keep by me.

14. I desire to have (some) celestial horses of pure white colour, possessing the speed of the wind, and (I also desire to have) a car, possessing the splendour of the sun; the clatter of its wheels should resemble the roars of clouds.

15. Then there is no weapon suited to Krishna's prowess. He requires weapon like the one with which Mahadeva (Siva) kills Nagas and Pichashas in the battle.

16. O illustrious one, you should give us the means by which we may gain success; and we can prevent Indra from pouring rains on that extensive forest.

17. O Agni, we are ready to do what is possible to be done by manliness and prowess. O illustrious one, but you should give us the proper means.

Thus ends the two hundred and twenty sixth chapter the colloquy between Aryuna and Agni in the Khandava Daha of the Adi Parva.

CHAPTER CCCXII.
(KHANDAVA DAHA).—*Continued.*

Vaisampayana said :—

1.—2. Having been thus addressed, the illustrious smoke-bannered (deity) Agni recollected Varuna, the protector of the world, the son of Aditi, and the lord of waters having his home in the waters. He too, knowing that he was thought of, appeared before Agni.

3. The smoke-bannered deity (Agni) with reverence welcomed the lord of the waters, the foremost of the *Lokapalas*, the eternal god of gods, and he then thus spoke to him,

4. "Give me without delay the bow and the quiver, and also the ape-bannered chariot which were obtained from the king Soma.

5. Partha will (today) accomplish a great deed with the *Gandiva* (the bow in question) and Vasudeva also with the discus. Therefore, give them both to me today."

6—9. Varuna said to Agni, "I am giving." He then gave him that jewel of a bow,—*Gandiva*,—a bow endued with great energy. It was a great enhancer of fame and achievements, it was incapable of being injured by any weapon, it was the chief of all weapons and the gem of them all,—it was the smiter of hostile armies, and it was alone equal to one hundred thousand bows; it was the enhancer of kingdoms, and it was variagated with excellent colorus; it was well-adorned and beautiful to look at, without a mark of weakness and injury anywhere, and it was always worshipped both by the celestials and the Gandharvas.

10—11. He also gave him a chariot filled with celestial weapons, and having a large ape as its standard. Yoked to that chariot were steeds as white as the silver or the fleecy clouds,—they were born in the regions of the Gandharvas, and they were all adorned with golden harness. They had the speed of the wind or the mind. The chariot was equipped with every instruments of war, and was incapable of being vanquished by the celestials or the Asuras.

12.—13. Its splendour was very great, and the sound of its wheels were tremendous; it delighted the heart of every creature that looked at it. It was created by Prajapati after severe ascetic meditation. It was as effulgent as the sun, and its spledour was so great that none could gaze at it. It was that very chariot riding on which the lord Soma defeated the Danavas.

14.—15. Resplendent with beauty, it looked like an evening cloud reflecting the splendour of the sun. It was furnished with an excellent flag-staff of golden colour and beauty. And there sat upon that staff a fierce-looking celestial ape which looked like a lion or a tiger.

16. Stationed on high the ape seemed bent upon burning everything it saw. There were other creatures also on other flags,

17. Whose roars caused the soldiers of the enemy's army to faint away. Then walking round that excellent car adorned with various flags and banners, and bowing to the celestials,

18. Arjuna, attired in armour, armed with sword, and his fingers incased in leather, ascended it as a virtuous man (on a celestial car that takes him to heaven).

19. Taking up that celestial and the best of all bows, that which was created by Bramha in days of yore and which was called *Gandiva*, Arjuna became exceedingly glad,

20. Bowing down to Agni, the greatly powerful hero took up the bow with force, and stringed it.

21. His heart trembled who heard the noise that was made while the bow was stringed by the mighty Pandava (Arjuna).

22. Having obtained that chariot and bow, and the two inexhaustible quivers, the son of Kunti became exceedingly glad; and he then thought that he was competent to assist Agni in the task.

23. Then (Agni) gave Krishna a discus with a piece of iron attached to its centre. It was a desirable fiery weapon, and on receiving it, he too became competent to assist Agni.

24. Then Agni said, "O slayer of Madhu Krishna, you shall certainly, with the help of this weapon, be able to defeat your enemies, even if they are not human.

25—27. O Madhava, with this weapon you shall certainly be superior to men and gods, to Rakshashas and Pishachas, to Daityas and Nagas. You shall certainly be able to kill all creatures with this weapon. Being hurled at your enemy by you in battle, it will irresistibly kill the enemy, and it will then again come back to your hands."

28. Then lord Varuna gave him (Krishna) a club, named Kaumadaki, capable of killing every Daityas, and producing a roar like that of the thunder.

29—30. Then Aryuna and Achyuta (Krishna) thus spoke to Agni in joy, "O illustrious one, furnished as we are now with great weapons and well conversant with their use, and possessed as we are of cars with flags and flag-staffs, we are now able to fight even with all the celestials and the Asuras put together, not to speak of the wielder of thunder (Indra) who desires to fight for the sake of the Naga Takshak.

Aryuna said:—

31—32. O Agni, when the greatly powerful Hrishikesha Krishna moves on the field of battle with this discus in hand, there is nothing in the three worlds which he is not able to consume by hurling his weapon. Having obtained the bow *Gandiva*, and these two inexhaustible quivers, I am also ready to vanquish the three worlds.

33. Therefore, O lord, blaze as much as you like. Surround this large forest with fire. We are quite capable of helping you.

Vaishampayana said:—

34. Having been thus addressed by Dasarha (Krishna) and Aryuna, the illustrious (Agni) put forth his most energetic form, and he then prepared himself to consume that forest.

35. Having surrounded it from all sides with his seven flames, and appearing as fearful as he appears at the end of a Yuga, he began to consume the Khandava,

36. O best of the Bharata race, having surrounded that forest and catching it on all sides, he roared like that of the clouds and made every creature within it tremble (with fear.)

37. O descendant of Bharata, that burning forest looked like the resplendent Meru, the king of the mountains, blazing with the rays of the sun falling on it.

Thus ends the two hundred and twenty-seventh chapter, the burning of the Khandava, in the Khandavadaha of the Adi

CHAPTER CCXXVIII.

(KHANDAVA DAHA PARVA)—*Continued.*

Vaishampayana said:—

1. Then those two foremost of car warriors (Krishna and Aryuna), riding on their cars and placing themselves each on one side of the buring forest, began a great slaughter of all creatures.

2. Wherever and whenever they saw any creature, any dweller of the Khandava, escaping from the fire, those two great heroes immediately shot it down.

3. Their cars moved so fast round the forest that the creatures dwelling in it saw not the smallest space between the two rushing cars (so that they might escape by that way). Those two excellent cars seemed to be one car, and those two heroes also seemed as if they were one man.

4. When the Khandava was on fire, hundreds and thousands of living creatures, uttering fearful yells, ran in all directions.

5. Some had their limbs burnt, some were scorched with the excessive heat, some had their eyes burst out, some were withered away, and some ran about in fear.

6. Some died calmly within the forest clasping their children and some their parents and brothers; they were unable to abandon those that were dear to them out of excessive affection.

7. Many rose high upwards, biting their nether lips,—but they soon again fell below whirling into the blazing fire.

8. Some were seen rolling on the ground with their wings, eyes and feet schorched and burnt. They were soon after found to be dead.

9. The tanks and the ponds that lay within that forest were heated with the fire and they began to boil. The fishes and tortoises that were in their waters were all perish.

10. In that great [illegible] of creatures in that forest, the burning bodies of various animals looked as if Agni had assumed so many forms.

11. The birds that took to their wings to escape from that fire were soon peirced by Aryuna's arrows; and being cut down to pieces, they again fell into the burning fire.

12. Being pierced by Aryuna's arrows the flying birds again fell into the Khandava with great speed and uttering loud cries.

13. Being pierced by the arrows, the dwellers of that forest began to cry, and the noise they made was like the fearful noise that rose at the churning of the ocean.

14. The great flame of the blazing fire rose to the sky and created a great anxiety in the minds of the dwellers of heavens the *Devas*.

15. Thereupon all the illustrious celestials went in a body to their chief of one hundred sacrifices and one thousands eyes, the grinder of the Asuras, Indra.

The celestials said :—

16. O lord of the immortals, why does Agni burn all the creatures below? Has the time for the destruction of the world come?

Vaishampayana said :—

17. Having heard this, and himself seeing what Agni was doing, the slayer of Vitra (Indra) set out to save the creatures from the fire.

18. The lord of the celestials, Vasava soon covered the sky with masses of clouds of various kinds, he then began to pour rain.

19. As soon as commanded by the king of the celestials, those hundreds and thousands of clouds began to shower on the Khandava forest in as thick drops as the flag-staffs of war-chariots.

20. But the showers were all dried up even in the sky by the heat of the fire; and they could not reach the fire below.

21. The slayer of Nemuchi (Indra) becoming very angry with Agni, again collected many more masses of clouds and made them shower a heavy down-pour.

22. Then the flames faught with that heavy shower and those masses of clouds overhead. The forest, being filled with smoke and lightnings, became fearful to look at.

Thus ends the two hundred and twenty eighth chapter, the wrath of Indra, in the Khandavadaha of the Adi Parva.

CHAPTER CCXXIX.

(KHANDAVA DAHA PARVA)—*Continued.*

Vaishampayana said :—

1. The son of Pandu, Vivatsu (Aryuna), calling his excellent weapons to his help, stopped that shower of rain by means of a shower of his own.

2. The high-souled Pandava covered the Khandava forest with innumerable arrows, as the atmosphere is filled with a thick fog.

3. When the sky over the forest was thus covered with the arrows of Sabyasachi (Aryuna), not a single creature could escape (from that forest).

4. The greatly powerful king of the Nagas Takshaka, was not there. When the forest was on fire, he was absent in Kurukshetra where he had gone.

5. But the powerful son of Takshaka, named Ashwasena, was there (in the forest); and he made great efforts to escape from the fire.

6. Confined by Aryuna's arrows, he could not succeed to come out (of the forest), but the snake lady, his mother, determined to save his life.

7. She first swallowed his head, and then she began to swallow his tail; in that state she then attempted to save her son and rose to the sky.

8.—9. As soon as the Pandava (Aryuna) saw her escaping, he cut off her head by means of sharp arrows, but the husband of Sachi, the weilder of thunder, Indra, saw all this; and he resolved to save the son of his friend. He raised a violent wind and deprived Aryuna of his consciousness. In the meantime Ashwasena succeeded in effecting his escape.

10. Having seen this fearful delusion, and having been deceived by the Nagas, the Pandava cut down all creatures into two, three or more pieces.

11. Vivatsu (Aryuna) cursed in anger the Naga that had so decietfully escaped; so did Vasudeva (Krishna) and Agni. They said, "Never shall you be able to win fame or position."

12. Then remembering the deception practised on him, Jishnu (Aryuna) became very much angry, and covering the sky with a cloud of arrows, he saught to fight with the god of thousand eyes (Indra).

13. Seeing Aryuna in wrath, the king of the celestials also sought to fight with him. He hurled his very fearful weapons and covered whole of the sky.

14. Then greatly roaring winds, agitating all the oceans, gathered together masses of clouds charged with torrents of rains.

15. Thereupon those clouds, charged with thunder-rattle, vomited thunder and flashes of lightnings; but to dispel them Aryuna hurled an excellent weapon,

16—17. Named *Vayava* (wind weapon) with proper *Mantras*. In a moment it destroyed the force and the energy of Indra's thunder, and it dried up the water that was in those masses of clouds; it then destroyed the lightnings that played amongst them.

18. (In a moment) the sky was cleared off dust and darkness; delicious and cool breeze began to blow, and the sun regained its normal state.

19. Then Agni, sprinkled over with the fat that came out of the burning bodies of the various creatures, blazed up with all his flames and filled the universe with his roars.

20.—21. O great king, seeing that the forest was protected by the two Krishnas, many feathery creatures of the Garuda race proudly came down from the sky with the desire of striking those two heroes Krishna and the Pandava (Aryuna) with their thunder like strong wings, beaks and claws.

22. Many Nagas also came down upon the Pandava (Aryuna), all with faces emitting most virulent poisons.

23. Partha cut them to pieces by his arrows which appeared as if they had been steeped in the fire of his wrath. They (those birds and snakes) all fell into the burning fire below.

24. Wishing to fight, there also came innumerable Asuras, Gandharvas, Yakshas, Rakshas and Nagas, all uttering fearful yells.

25. Armed with instruments which vomited iron balls and bullets from their throats, and with machines that propelled huge stones and rockets, they rushed forward to strike Krishna and Partha.

26. Though they rained a fearful shower of weapons, Vivatsu (Aryuna) cut off their heads with his sharp arrows.

27. That slayer of foes, the greatly effulgent Krishna, also made a great slaughter of the Daityas and the Danavas with his discus.

28. Being struck with the force of his discus and pierced with his arrows, many immeasurably powerful Asuras became as motionless as the waifs and strays thrown on the shores by the waves.

29—30. Then the lord of the celestials Indra, riding on his white elephant, rushed upon the two heroes, and speedily taking up his irrisestible thunder-bolt he hurled it with great force. The slayer of the Asuras (Indra) said to the celestials, "These two (Krishna and Aryuna) are already killed."

31. Thereupon seeing the great thunder about to be hurled by the great Indra, the celestials each took up his own respective weapon.

52. O king, Yama took up his death-dealing club, the lord of wealth (Kuvera) his mace, Varuna his noose and his beautiful missiles,

33. Skanda (Kartikeya) took up his weapon *Sakti*, and he stood as motionless as the Meru mountain. The Aswinis stood up with their fiery plants in there hands.

34. Dhatri (creator) stood with his bow in hand, and Yaya with a great club; the greatly strong Tashtri took up in anger a huge mountain.

35. Surya took up a bright dart, and Mrityu a battle axe. Aryamana taking up a fearful bludgeon walked about.

36. Mitra stood there taking up a discus as sharp as a razor. O king, Puskara, Vaga and Savita

37. Rushed upon Partha and Krishna with bows and swords in their hands. The the *Vasus*, the greatly powerful *Marutas*,

38—39. The *Vishwadevas*, and the *Sadhyas*,—all blazing in their own effulgence,—these and many other celestials, armed with various weapons, rushed upon those two best of men, Krishna and Partha, with the desire of killing them. Then a wonderful phenomenon was seen in that great battle.

40. Mysterious protents appeared, resembling those that appear at the great dissolution. Seeing this, and seeing also Indra with millions of celestials prepared for fight,

41—42. They (Krishna and Aryuna), fearless and invincible in battle, stood calmly with their bows in hands. Well-skilled in battle those warriors angrily attacked the advancing hosts of the celestials with their thunder-like arrows.

43. They the celestials left the battle field) in fear and sought the protection of Indra. Seeing the celestials routed by Madhava (Krishna) and Aryuna,

44. The Rishis who were in the sky became very much astonished. Indra also, seeing that great prowess in the battle,

45—46. Became exceedingly pleased; and he once more rushed upon them. The

..... of Paka (Indra) then sent down a shower of stones to ascertain the power of Sabyasachi (Aryuna) who could draw his bow even with his left hand. But Arjuna dispelled that shower.

47. Seeing his showers dispelled (by Aryuna), the god of one thousand sacrifices (Indra), the chastiser of Paka, once more sent down a thick shower of stones.

48. The son of the chastiser of Paka Aryuna gave great pleasure to his father Indra by dispelling that shower also by his greatly swift arrows.

48. Then Sakra Indra, wishing to kill the son of Pandu, tore up with his hands a large peak from the Mandara mountain with trees and all; he then hurled it against him.

50. But Aryuna soon cut down that mountain peak into thousand pieces by his swift and fire-mouthed arrows.

51. Fragments of that mountain peak, in falling through the sky, looked as if the sun, the moon and the planets loosened from their positions fell down on earth.

52. The fragments of that huge peak fell down on that forest, and they killed numerous creatures, the dwellers of the Khandava.

Thus ends the two hundred and twenty ninth chapter, the battle between the celestials and Krishna and Aryuna, in the Khandava daha of the Adi Parva.

CHAPTER CCXXX.

(KHANDAVA DAHA PARVA)—*Continued.*

Vaishampayana said—

1–2. The dwellers of the Khandava, the Danavas, the Rakshashas, the Nagas, the wolves and the bears, the other wild animals, the elephants with their temples rent, the tigers, the lions with manes, hundreds of deer and buffaloes, birds and various other creatures, all being frightened by the falling stones and afflicted with anxiety, began to fly in all directions.

3. They saw the fire, and also two Krishnas ready with their weapons. Frightened at the fearful sounds, they lost their power of locomotion.

4. Seeing the fire burning in innumerable places, and seeing also Krishna with weapons to shoot them down they all set up a terrible roar.

5. The whole of the firmament resounded a terrible roar and with also the roar of the fire, as when the clouds roar at the time of the great dissolution.

6. The mighty-armed Krishna (dark) Keshava hurled at them for their destruction his large, fierce and greatly effulgent discus

7. The dwellers of that forest, including the Danavas and the Rakshashas, were struck by that weapon; and being cut into hundreds of pieces, they fell into the mouth of Agni (fire).

8. Mangled by Krishna's discus, the Daityas were covered with fat and blood; and they looked like the evening clouds.

9. O descendant of Bharata, the Vrishni hero Krishna, moving about like Death himself, killed again and again thousands of birds, the Pishachas, the Nagas and other creatures.

10. The discus, being hurled from the hands of Krishna, the slayer of foes killed innumerable creatures; and then it came back again to his hands.

11. While he was thus engaged in killing the Pishachas, the Nagas and the Rakshashas, the face and the feature of Krishna, the soul of all creatures, became fearful to look at.

12. Now the celestials that came to fight and mustered there could not defeat Krishna and Aryuna in battle.

13. When the celestials found that they could not extinguish the fire or protect the forest from the prowess (of Aryuna and Krishna), they retired.

14. O king, the deity of one hundred sacrifices (Indra), seeing the immortals retreat (from the battle), became exceedingly glad and much praised Keshava (Krishna) and Aryuna.

15. When the celestials retreated, an invisible voice thus spoke in a loud and deep voice to the deity of one thousand sacrifices (Indra),

16. "Your friend, that best of the Nagas, Takshaka, has not been slain. Before the fire broke out in the Khandava, he had gone to Kurukshetra.

17. O Vasava, know from what I say that none can ever defeat in battle Vasudeva (Krishna) and Aryuna.

18. They are Nara and Narayana. These two Rishis were formerly heard of in heavens. You will know what is their prowess and energy.

19. They are invincible in battle; these two best of old Rishis are incapable of ever being defeated by any in all the worlds.

20. They deserve worship from all the celestials, the Asuras, the Jakshas, the Rakshashas, the Gandharvas, the human beings, the Asuras and the Nagas.

21. O Vasava, therefore, you should go away from this place with all the celestials. The destruction of the Khandava (forest) has been ordained by fate."

22. Having ascertained these words to be true, the lord of the immortals Indra gave up his wrath and jealousy and went back to heaven.

23. O king, seeing that illustrious celestial gone away, the dwellers of heaven all followed Indra with their soldiers.

24. When those two heroes, Vasudeva and Aryuna, saw the chief of the celestials retreat with all the dwellers of heaven, they set up a leonine roar.

25. O king, when Indra had gone away, Keshava and Aryuna became exceedingly glad. Those two heroes then fearlessly assisted Agni to consume that forest.

26. Having scattered the celestials as the wind scatters the cloud, Aryuna killed with the showers of arrows numberless creatures who dwelt in the Khandava.

27. Cut off by Sabyasachi's (Aryuna's) arrows, not one among those innumerable creatures could escape (from that burning forest).

28. Not to speak of fighting with him, none amongst the strongest creatures, who mustered together to fight, could even look at Aryuna with infallible arms.

29. Sometimes piercing one hundred creatures with one arrow, and sometimes piercing one creature with one hundred arrows, Aryuna (whirled about on his car). All creatures fell into the mouth of Agni as if struck dead by Death himself.

30. The creatures found no ease on the banks of the river, or on uneven plains, or in *Sashanas* (crematoriums.) Everywhere they were afflicted with great heat.

31. Innumerable creatures yelled in pain. Elephants, deer, and wolves all wept and set up cries of affliction.

32. At that sound the fishes that lived in the waters of the Ganges and the sea, and the various classes of *Vidadharas*, the dwellers of that forest became very much alarmed.

33. O mighty-armed hero, not to speak of fighting with Aryuna and Krishna dark Janarddana, none could even look at them.

34. (Krishna) killed with his discus all the Rakshashas, the Nagas and the Danavas who rushed out in crowds.

35. Those creatures of huge bodies, their heads and trunks cut off by the swift discus, deprived of their lives, fell down into the burning fire.

36. Being gratified with a large quantity of flesh, blood and fat, the flames rose up to a great height with curling wreath of smoke.

37—38. Agni with fiery and coppery eyes and with flaming tongue and large mouth, and also with fiery hair on his head, drank with the assistance of Krishna and Aryuna that nectar-like stream of fat. He was filled with great joy, and thus being much gratified, he enjoyed much happiness.

39. Then the slayer of Madhu saw an Asura, named *Moya* suddenly escaping from the abode of Takshaka.

40. Agni, whose charioteer was the wind, immediately assuming a body with (fiery) matted locks on his head, and roaring like the clouds, pursued the *Asura* with the intention of consuming him.

41. Seeing the Asura, Vasudeva stood with his weapon upraised, ready to cut him down. Seeing the discus upraised and Agni after him, with the intention of burning him,

42. *Moya* said "O Aryuna, come soon to me and protect me". Having heard his frightened voice, Dhananjaya (Aryuna) exclaimed, "Do not fear."

43.—44. O descendant of Bharata, the reply of Partha seemed to give *(Moya)* his life. As the kind Partha said to *Moya* not to fear, the Dasarha hero (Krishna) did not desire to kill him who was the brother of Nemuchi. Agni also did not burn him down.

45. Having been protected by Krishna and Partha from the attacks of the chastiser of Paka (Indra), the greatly intelligent Agni burnt the forest for fifteen days.

46. In the burning of that forest, he (Agni) spared the lives of only six creatures,—(namely) Ashwasena, Moya and the four *Sarangakas* (a kind of feathery creatures.)

Thus ends the two hundred and thirtieth chapter, the rescue of Moya, in the Khandavadaha of the Adi Parva.

CHAPTER CCXXXI.

(KHANDAVA DAHA PARVA)— *Continued.*

Janamejaya said :—

1. O Brahmana, tell me why Agni did not consume the *Sarangakas* when that forest was being burnt ?

2. O Brahmana, you have narrated the cause of Ashwasena and the Danava *Moya* having been not burnt,—but you have not narrated the cause of the *Sarangakas* having been not burnt.

3. O Brahmana, the escape of the *Sarngakas* seems to be wonderful. Tell us why they were not destroyed by Agni in that great conflagration.

Vaishampayana said :—

4. O chastiser of foes, I shall tell you all about the reason for which Agni did not consume the *Sarangakas* in that conflagration.

5. O king, there was a great Rishi, the foremost of all virtuous men, known by the name of Mandapala. He was learned in all the *Shastras* and devoted to asceticism and rigid vows.

6. O king, following the footsteps of those Rishis who had brought their passion under complete control, he devoted himself to study and virtue, and he became a victor over all his senses.

7. O descendant of Bharata, having reached the opposite shore of asceticism (gaining success in asceticism), he gave up his human body and went to the region of the Pitris. But he did not get there the fruits (of his virtuous actions).

8. He asked the dwellers of heaven (celestials) sitting round Dharmaraja (the king of the dead) what was the cause of his not getting the fruits of his severe asceticism.

Mandapala said :—

9. Why have these regions become unattainable by me? I thought they have been acquired by me by my asceticism. What have I not done, the fruits of which are these regions?

10. O dwellers of heaven, tell me why these regions are shut against me. I will do that which will give me the fruit of my asceticism.

The celestials said :—

11. O Brahmana, hear of those acts and things for which men are born debtors. There is no doubt that men are born debtors for *Kriya*, religious rites, [illegible] *jaya*, study according to the ordinance and for progeny.

12. These debts are discharged by sacrifices, asceticism and offspring. You are an ascetic, you have also performed sacrifices, but you have no offspring.

13. These regions are shut against you, because you have no offspring. Therefore, beget offspring;—you will then enjoy various regions of felicity.

14. It is said in *Smriti*, that the son rescues the father from the hell, called *Put*, O best of Brahmanas, therefore, try to beget children.

Vaishampayana said :—

15. Having heard these words of the dwellers of heaven, Mandapala thought how he could obtain the largest number of offspring within the shortest period of time.

16. After reflection, he came to the conclusion that the birds alone have the greatest power of fecundity. Becoming a *Sarangaka*, he had connection with a female *Sarangaka*, named Jarita.

17—18. He begot on her four sons who were all utterers of the Vedas. Leaving these sons with their mother in that forest while they were still within the eggs, he went to Lapita. O descendant of Bharata, when the illustrious Rishi went away to Lapita,

19—20. Jarita, filled with affection for her offspring, became very thoughtful. Though forsaken by their father in that forest of Khandava, Jarita, out of her affection for her children, could not forsake her offspring, those infant Rishis still living within the eggs. She brought up those children, herself following the pursuit proper to her own species.

21. Sometime after, the Rishi Mandapala, while wandering in the forest with Lapita, saw Agni coming towards the Khandava to burn it.

22. Knowing the intention of Agni, and remembering also that his children were all young,—moved by fear, he gratified Agni, the greatly effulgent regent of the universe. He did it, wishing to say a word for his unfledged offspring.

Mandapala said :—

23. O Agni, you are the mouth of all the worlds, you are the carrier of sacrificial *Ghee*. O purifier, you move invisibly in the body of every creature.

24. The learned have said that you are a unit, and again you possess triple nature. The wise perform their sacrifices before you, and they consider you as having eight (mouths).

25. The great Rishis say that this universe is erected by you. O eater of the sacrificial *Ghee*, this whole universe will be destroyed in a single day if you were not present in it.

26. Bowing down to you, the Bramhanas, accompained by their wives and children, go to the eternal regions acquired by them by their own (good) deeds.

27. O Agni, the learned say that you are the clouds charged with lightnings. The flames put forth by you consume every creature (on earth).

28. O effulgent deity, this universe is created by you. The Vedas are your words; all creatures, mobile and immobile, depend upon you.

29. Water primarily depends upon you, whole universe also depends upon you. All offerings of sacrificial *Ghee* and all libations of food offered to the Pitris have also been established in you.

30. O deity, you are the consumer, you are the creator, you are Vrihaspati himself. You are Surya, you are Soma and you are Vayu.

Vaishampayana said :—

31. O king, thus praised by Mandapala, Agni was much pleased with that immeasurably effulgent Rishi.

32. He thus spoke to him with a delightful heart, "What good can I do to you?" Thereupon Mandapala with joined hands said to the carrier of sacrificial *Ghee* fire, "When you will burn the Khandava, spare my sons."

33. The illustrious carrier of the sacrificial *Ghee* Agni promised it by saying "Be it so." And then at that very moment, he blazed up with the intention of burning the Khandava.

Thus ends the two hundred and thirty first chapter, the history of Sarangakas, in the Khandavadaha of the Adi Parva.

CHAPTER CCXXXII.

(KHANDAVA DAHA PARVA)—*Continued.*

Vaishampayana said :—

1. When the fire blazed up, the *Sarangakas* became very much distressed. Afflicted with anxiety, they did not find any means of escape.

2. Their ascetic mother Jarita, full of grief and sorrow, seeing that her sons were too young to escape, wept and lamented in grief.

Jarita said :—

3. Alas, the terrible fire, the enhancer of my misery, is coming towards us, illuminating the whole universe and burning the forest.

4. I am filled with sorrow for the sake of these infants with immature understanding and without feathers and feet, who are the sole refuge of our deceased ancestors.

5. The fire is rushing towards us, licking with its tongue the tallest trees and spreading fear all around. My unfledged children are incapable of effecting their escape.

6. I myself am incapable of escaping —specially taking all these (my children) with me. I am incapable of abandoning them; my heart is distressed for their sake.

7. Whom amongst my sons shall I leave behind, and whom shall I carry with me? What should I do which is consistent with duty? O my infant sons, what is your opinion?

8. Even after good deal of reflection, I do not see any way of escape for you. I shall now cover you with my wings and die with you.

9—10. Your cruel father went away saying, "O Jarita, my race will depend on this Jaritari, because he is the eldest of my sons. My second son Sarisrikka will beget offsprings for the spread of my forefather's race; my third son Stamvamitra will be devoted to asceticism; and my youngest son Drona will be the foremost of all the learned men in the Vedas."

11. Now this great calamity has befallen on us,—whom shall I take with me? I am deprived of my judgment. What should I do consistent with duty? By exercising my judgement, I do not find any means of escape for my children from this fire.

Vaishampayana said :—

12. The young *Sarangakas* thus spoke to their mother who was thus lamenting, "O mother, giving up all affection for us, go to the place where there is no fire.

13. If we are killed, you might have other children born to you, but, O mother, if you are killed, we shall have no children in our race.

14. O mother, taking into your consideration both these two calamities, the time has come for you to do that which will be for the good of our race.

15. Do not perform anything out of affection for your children. If you are saved, our father who is desirous of acquiring regions of felicity will have his wishes fulfilled.

Jarita said :—

16. There is a hole here in the ground near to this tree ;—enter this hole without any delay ; you shall then have no fear from fire.

17. O children, when you will enter it, I shall then cover its mouth with dust. This is the only means that I see for your escape from this blazing fire.

18. When the fire will be out, I shall then come back here to remove the ashes. If you want to escape from the fire, follow my advice.

The Sarangakas said:—

19. We are but so many balls of flesh without having our feathers. If we enter the hole, there is no doubt the carnivorous mouse will destroy us all. Seeing this fear before us, we cannot enter the hole.

20. We do not know how we may escape from the fire, or from the mouse. We do not see how our father's act of procreation may not be in vain, and how our mother may be saved.

21. If we enter the hole, the mouse will kill us. If we remain where we are, the sky-ranger Agni will destroy us. Taking both the (two) calamities into our consideration, (we think) death from the fire is preferable to the death by being eaten up.

22. To be eaten up by the mouse in the hole is a most ignoble death. But destruction of the body by fire is praised by the wise.

Thus ends the two hundred and thirty second chapter, the lamentation of Jarita, in the Khandavadaha of the Adi Parva.

CHAPTER CCXXXIII.

(KHANDAVADAHA PARVA)—*Contd.*

Jarita said :—

1. The little mouse that came out of this hole was seized by a hawk with its claws, and it has been carried away. Therefore, you may enter it without any fear.

The Sarangakas said :—

2. We are not at all certain whether that mouse has been carried away by the hawk. There may be other mice living there. We have every fear from them.

3. There is every chance that the fire will not reach us in this place, for it may be carried away in some other direction by the wind. There is no doubt, however, that if we enter the hole, we shall be killed by the dwellers of the hole.

4. If we remain where we are, death is uncertain. O mother, a position in which death is uncertain is better than one in which it is certain. Therefore, it is your duty to escape, for if you live, you may have other children as good as ourselves.

Jarita said :—

5—6. O children, I myself saw the great hawk, that best of birds, swoop down with great speed and fly away with the mouse from the hole. I quickly followed the bird and I pronounced blessings upon him for his carrying away the mouse from the hole, saying,

7. "O king of hawks, as you are flying away with our enemy, the mouse, in your claws, may you live in heaven with a golden body, and having not a single foe.

8—9. When the hawk devoured the mouse, I then obtained his leave and returned to this place. O children, enter this hole with all confidence, you have nothing to fear. I myself has seen the mouse carried away by the illustrious hawk.

The Sarangakas said :—

10. O mother, we do not know whether the mouse has been really carried away by the hawk. We cannot enter the hole in the ground without knowing it.

The Jarita said :—

11. I know to a certainty that the mouse has been carried away by the hawk. Therefore, O children, you have nothing to fear. Do what I say.

The Sarangakas said :—

12. O mother, we do not mean that you are trying to dispel our fears with a false story. When a person's reason is confused, his acts cannot be called his deliberate acts.

13. You have in no way been benefitted by us ; you do not know who we are. Why do you then try to save us to so much cost to yourself ? Who are we to you ?

14. You are young and handsome you are able to search for your husband. O mother, go to your husband, and you will obtain excellent sons again.

15. Let us obtain the higher regions by entering the fire. If the fire does not consume us, you can then come back and obtain us.

Vaishampayana said :—

16. Having been thus addressed by them, the female bird (Jarita) left them (her sons) in the Kandhava ; with great speed she went to the place where there was no fire and where there was safety.

17. Then Agni in haste and with fearful flames came to the spot where the sons of Mandapala were.

18. The (young) birds saw the blazing fire coming towards them. Then Jaritari spoke these wards in the hearing of Agni.

Thus ends the two hundred and thirty third chapter, the history of Sarangakas in the Khandavadaha of the Adi Parva.

CHAPTER CCXXXIV.

(KHANDAVA DAHA PARVA)—*Contd.*

Jaritari said :—

1. The intelligent men always remain wakeful in view of death. When the house of death approaches, he feels no pangs.

2. But a man with perplexed soul who does not remain wakeful (in view of death) feels the pangs of death when the hours of death come. He never gets salvation.

Sarisrikka said :—

3. You are patient and intelligent. The time has come when our lives are in danger. There is no doubt one only amongst many becomes wise and brave.

Stamvamitra said :—

The elder brother is called the protector. It is the eldest brother who rescues (the younger brothers) from danger. If the eldest fails to rescue them, what can the younger brothers do ?

Drona said :—

5. The cruel deity of fire with seven tongues and the seven mouths is coming towards our abode with all speed, blazing forth in his great splendour and licking up every thing on his way.

Vaishampayana said :—

6. Having thus addressed one another, the sons of Mandapala then each with reverence uttered an eulogistic hymn to Agni. O king, listen to them as I recite.

Jaritari said :—

7. O fire, you are the soul of our body, you are the body of the earth's visitation. O Sukra, you are the progenitor of the water, and the water is your progenitor as well.

8. O effulgent deity, your flame like the rays of the sun exists above, below, behind and on every side.

Sarisrikka said :—

9. O smoke-bannered deity, we cannot see our mother; we know not our father. Our feathers have not grown as yet. We have no one except you who can protect us. We are infants,—therefore, O Agni, protect us.

10. O Agni, we are in (great) distress. Protect us with your auspicious form and with your seven flames. We pray for your protection.

11. O deity, O carrier of the (sacrificial) *Ghee*, O Agni, you are the giver of heat, you alone give heat to the rays of the sun. We are young,—we are Rishis—protect us; and be pleased to go from this place by some other way.

Stamvamitra said :—

12. O Agni, you are every thing. The whole universe is established in you. You uphold every creature, and you support the worlds.

13. O Agni, you are the carrier of (sacrificial) *Ghee*, you are the great (sacrificial) *Ghee* itself. The wise know you to be *One* and (at the same time) *Many*.

14. O carrier of (sacrificial) *Ghee* (Agni), you create the three worlds and you again destroy them when the time comes for their destruction by swelling (your body to a fearful dimension). You are the progenerating mother of the whole universe, you are the essence also in which the universe desolves.

Drona said :—

15. O lord of the universe, growing in strength and remaining within their bodies, you cause to be digested the food that creatures eat. Every thing is established in you.

16. O Sukra, O deity from whose mouth the Vedas have sprung,—in the form of the sun you suck up the waters of the earth and every liquid juice that earth yields. You then again in proper time and in proper season give them back in the form of rains; and you thus cause every thing to grow.

17. O Sukra, these plants and creepers with green leaves have all sprung through you. These tanks and ponds, and the ever-blessed great ocean also, have all sprung from you.

18. O deity of fearful rays, this our (mortal) body depends on Varuna (the god of waters). We are incapable of bearing your heat. Therefore, (O deity) be our blessed protector. Do not destroy us to-day.

19. O Agni of copper-coloured eyes and of red neck, O deity whose path is marked by black colour, save us as the ocean saves the houses on its banks by going away (from this place) by some other way.

Vaishampayana said :—

20. Having been thus addressed by that utterer of the Vedas, Drona, the deity from whose mouth the Vedas have sprung (Agni), being well-pleased and remembering his promise to Mandapala, thus spoke.

Agni said :—

21. O Drona, yau are a Rishi, what you have said is the Vedic truth. I shall do your pleasure. You have nothing to fear.

22—23. I was formerly asked by Mandapala to spare his sons when consuming the forest. The words he spoke and your speech also, both are entitled to great weight. Tell me what I am to do. O excellent Bramhana, I have been greatly pleased with your blessed hymn.

Drona said :—

24. O Sukra, these cats trouble us every day. O fire, consume them with their friends and relatives.

Vaishampayana said :—

25. O Janamejaya, telling them what were his intentions, Agni then accomplished all that the *Sarngakas* asked him to do. Growing in strength, he then again began to consume the Khandava.

Thus ends the two hundred and thirty fourth chapter, the history of Sarngakas, in the Khandava Daha of the Adi Parva.

CHAPTER CCXXXV.

(KHANDAVADAHA PARVA).—*Contd.*

Vaishampayana said :—

1. O descendant of Kuru, Mandapala became anxious for his sons. Although he had spoken of them to the deity of fearful rays (Agni), his mind was not in peace.

Being very much anxious for his sons, he spoke thus to Lapita, "O Lapita, my children are not now in possession of the power of moving,—how are they (now) ? When the fire will grow in strength and when the wind will begin to blow with violence, my children will be incapable of saving themselves.

4. How shall their ascetic mother be able to save them ? She will be afflicted with great sorrow when she will find herself unable to save them.

5. She will run about uttering various lamentations; for my sons are incapable of flying or rising up in the air.

6. Alas, how is Jaritari, my son ! How is Sarisrikka, how is Stamvamitra and how is Drona ! Alas, how is also the ascetic lady (their helpless mother) !"

7. O descendant of Bharata, when the Rishi Mandapala was thus lamenting in the forest, Lapita, out of jealousy, thus replied to him,

8. "You need have no anxiety for your children who, as you have assured me, are all greatly effulgent and powerful Rishis. They can have no fear from the fire.

9. Did you not yourself in my presence speak to Agni on their behalf ? Did not the illustrious deity promise to save them ?

10. Being the protector of creatures, he (Agni) will never falsify his words. You have no anxiety in your mind,—your heart is never inclined towards your friends.

11. It is only by thinking of her,—my enemy (Jarita),—that you are so very much in anxiety. It is certain that the love you bear for her is not equal to that you bear for me.

12. He who has two parties to divide his attention can easily see one of them suffer all sorts of pangs. But he can never disregard the party next to his heart.

13. Go to Jarita for whom your heart is so very sorrowful. As for myself, I shall roam alone,—it would be a fit reward for me for having attached myself to a wicked man.

Mandapala said :—

14. I do not roam over the world with such intentions as you believe. It is only for begetting offspring that I am here. But even those that I have is now in danger.

15. He who casts off that which he has for the sake of what he may acquire (in future) is a wicked man. The world disregards and insults him. As for myself, you are at liberty to do what you choose.

16. This blazing fire that licks up the trees produces sorrow in my anxious heart; it creates in my mind anticipations of fear.

Vaishampayana said :—

17. After Agni has left the place where the *Sarangakas* lived, Jarita, very much attached to her sons, came with all speed to see how they all were.

18. She found that all of them had escaped from the conflagration, and they were all well. Seeing their mother, they too began to weep, although they were safe andwell.

19. Seeing them (well), she too shed tears again and again. She embraced one by one all her weeping children.

20. O descendant of Bharata, just at that very time, Mandapala suddenly arrived there, but none of his sons expressed any joy on seeing him.

21. But he spoke to them one after the other, and he spoke also to Jarita, but none of them said ill or well to him in reply.

Mandapala said :—

22. Who amongst these (my sons) is your first born and who is born next to him ? And who is the third, and who is the youngest ?

23. I am speaking to you in sorrow; why do you not reply to me ? It is true I left you, but I did not get peace where I was.

Jarita said :—

24. What business have you with the eldest of these (sons), and with him also who is the next, and with him also who is the third, and with him who is the youngest ?

25. Go to Lapita of sweet smiles who is endued with beauty and youth, and to whom you had gone on seeing me deficient in everything.

Mandapala said :—

26. As regards woman, there is nothing that destroys their happiness more in this or the next world than a co-wife and a clandestine lover.

27—28. They inflame the fire of hostility and cause great anxiety. Even the auspiciously blessed and well-behaved Arundhuti, ever renowned among all creatures felt jealousy against the illustrious and pure minded Vashistha, ever devoted to the greatly good of his wife.

29. She insulted even that Rishi, one of the seven (great Rishis,—the mind-born sons of Bramha). On account of her that insulting thought, she has become a little star and looks like fire covered with smoke, sometimes visible and sometimes invisible, as if she is an evil omen.

30. I had connection with you for offspring. I have never wronged you as did not the Rishi (Vashistha) of old, but you have become jealous as Arundhuti (once was).

31. Men should never trust women, even if they be wedded wives. When women become mothers, they do not much care to serve their husbands.

Vaishampayana said :—

32. Thereupon all his sons came to worship him. And he too giving them all assurance spoke kindly towards them

Thus ends the two hundred and thirty fifth chapter, the history of Sarangakas, in the Khandavadaha of the Adi Parva.

CHAPTER CCXXXVI.

(KHANDAVADAHA PRVA)—*Contd.*

Mandapala said :—

1. I spoke to Agni about your safety; the illustrious deity also promised me that he would do what I wished.

2. On account of those words of Agni, and also knowing the virtuous character of your mother and the great effulgence that are in you, I did not come here earlier.

3. O sons, therefore do not allow anger to enter your hearts. You are all Rishis, learned in the Vedas. Agni knows you full well.

Vaishampayana said :—

4. Having thus assuring his sons, the Brahmana Mandapala took with him his wife and children; and leaving that region, he went away to some other country.

5. Having grown in strength, the illustrious deity of fearful rays also consumed the Khandava with the asssistance of the two Krishnas for the good of the world.

6. Having drunk many rivers of fat and marrow, Agni became highly gratified; and he then appeared before Aryuna.

7. Then Purandara (Indra), surrounded by the Marutas, came down from the sky and thus spoke to Partha and Keshava.

8. "You have achieved a feat that even a celestial can never do. Ask each of you a boon that is not obtainable by man. I am very much pleased with you."

9. Partha asked Indra to bestow upon him all his weapons. Thereupon the greatly effulgent Sakra (Indra) fixed the time to bestow them (on Aryuna). He then said,

10. "O son of Pandu, when the illustrious Mahadeva (Siva) will be pleased with you, I shall then give you all my weapons.

11. O Kuru prince, O Dhananjaya, I shall know when that time will come. I will bestow upon you for your severe asceticism all my fire and wind-weapons; you will accept them all from me."

12. Vasudeva (Krishna) asked that his friendship with Aryuna might last for ever.

The chief of the celestials (Indra) granted to the intelligent Krishna the boon he asked.

13. Having granted these boons to those (heroes), and having spoken to Agni, the lord of the Marutas, accompanied by the celestials, went away to heaven.

14. Agni also, having burnt that forest with all its creatures, animals and birds (continually) for fifteen days, became gratified; and he then extinguished himself.

15. Having eaten flesh in plentiful quantities and drank fat and blood (to his heart's content), he became highly gratified; he then thus (spoke to Aryuna and Achyuta (Krishna),

16. "I have been gratified by you two best of men. O heroes, you shall be able to go at my command wherever you like."

17—18. Having been thus addressed by the illustrious Agni, Aryuna and Vasudeva (Krishna),—and the Danava *Moya* also;—then roamed there for sometime. They then all sat down on the charming banks of a river.

Thus ends the two hundred and thirty sixth chapter,—the end of Khandavadaha —in the Adi Parva.

FINIS ADI PARVA.

A PROSE ENGLISH TRANSLATION

OF

THE MAHABHARATA

(TRANSLATED LITERALLY FROM THE ORIGINAL SANSKRIT TEXT.)

SABHA PARVA.

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SABHA PARVA.

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THE MAHABHARATA

(IN ENGLISH)

CHAPTER I.

(SABHAKRYA PARVA.)

Having saluted the Supreme Deity (Narayana) and the highest of all male beings (Nara), and also the Goddess of Learning (Saraswati), let us cry "success"!

Vaishampayana said :—

1. Thereupon again and again worshiping Partha before Vasudeva, Moya spoke to him with joined hands and in sweet words.

Moya said :—

2. O son of Kunti, I have been saved by you from this angry Krishna and this Pavaka (fire) who was desirous of consuming me. Tell me what I shall do for you.

Aryuna said :—

3. O great Asura, every thing has been done by you. Be blessed. Go (wherever you like). Be always well-disposed towards me as we are well-disposed towards you.

Moya said :—

4. O lord, O best of men, what you have said fully deserves you. O descendant of Bharata, I gladly desire to do something (for you).

5. I am a great artist,—(in fact I am) the Vishwakarma of the Danavas. Therefore, O son of Pandu, I desire to do something for you.

Aryuna said :—

6. O sinless one, you consider that your life has been saved by me from instant death. Such being the case, I cannot make you do anything for me.

7. O Danava, I am not willing to frustrate your intention also. Do something for Krishna; that will be sufficient requital for my services to you.

Vaishampayana said :—

8. O best of the Bharata race, thus requested by Moya, Vasudeva (Krishna) reflected for a moment thus, "What should be done for me?"

9. Thereupon the lord of the universe, the creator of things, Krishna, having reflected (for a moment), thus commanded Moya.

Krishna said :—

10. O best of artists, O son of Diti, if you desire to do some good to me, build a large assembly-hall for Dharmaraja (Yudhisthira), —a hall to your own liking.

11. Build such an assembly-hall that persons belonging to this world may not be able to build another like it, though he sits within it and observes it carefully.

12. O Moya, build an assembly-hall in which we may see all the celestial, Asura, and human designs of artitecture.

Vaishampayana said :—

13. Having heard these words, Moya became exceedingly glad. He drew up a design of an auspicious palace for the Pandavas.

14. Then Krishna and Partha, having told every thing to Dharmaraja Yudhisthira, introduced Moya to him.

15. O descendant of Bharata, Yudhisthira received him with all the honour he deserved; and Moya accepted them showing all respects (to Yudhisthira).

16. O king, O descendant of Bharata, then that son of Diti (Moya) narrated before the sons of Pandu the old history of (Vrishaparva).

17. After resting for some time, that Vishwakarma (Moya) commenced after much reflection to build an assembly-hall for the illustrious Pandavas.

18. According to the wishes of the illustrious sons of Pritha (the Pandavas) and of Krishna, the greatly energetic (Moya) performed on an auspicious day initiatory rites of propitiation.

19. That greatly powerful (Danava) gratified thousands of excellent Brahmanas with *Payasa* (sweetened milk and rice) and with presents of various kinds of wealth.

20. He then measured out a piece of land five thousand cubits square; it was well-suited to the exigencies of every season, it was celestial-like and it was delightful.

Thus ends the first chapter, the choice of land for the assembly-hall in the Sabhakrya of the Sabha Parva.

CHAPTER II.

(SABHAKRYA PARVA)—*Contd.*

Vaishampayana said:—

1. Janardana, (Krishna) who deserved the worship of all, lived for sometime at Khandavaprastha, worshipped with love and affection by the sons of Pritha.

2—3. The receiver of the worship of all the world, the possessor of large eyes, Keshava (Krishna) being desirous of seeing his father, made up his mind to go to (Dwarka). He saluted both Dharmaraja (Yudhisthira) and Pritha and bowed down to his aunt with his head touching her feet. She smelt his head and embraced him.

4—5. The greatly illustrious Hrishikesha Krishna, coming with affection and with tears in his eyes to the sweet-speeched and amiable Subhadra, his sister, spoke to her words of best import and truth,—words that were terse, proper and full of good.

6. She too saluted him in return and worshipped him with bowing down her head. She then told him all that she desired to be told to her relatives.

7. Bidding her farewell and uttering blessings on that beautiful lady, the hero of the Vrishni race Janardana (Krishna) then saw Krishna (Draupadi) and Dhananjaya.

8. That best of men (Krishna) then duly worshipped Dhananjaya; then consoling Draupadi he obtained her leave.

9. The learned and heroic (Krishna) then went with Partha (Aryuna) to his (other) cousins (the Pandavas). Surrounded by the five brothers Krishna looked like Sakra (Indra) surrounded by the celestials.

10. Being desirous of performing the due rites of departure, the Garuda-bannered hero (Krishna), purified himself by a bath and adorned himself with ornaments.

11. The best of the Yadu race, (Krishna) then worshipped the celestials and the Brahmanas with garlands, with *Mantras*, with various kinds of excellent perfumes and with bowing down his head.

12. Having performed all (those) ceremonies, that foremost of all virtuous men, that best of the Yadu race (Krishna), wishing to start, came out to the outer apartments.

13. By presenting vessels of curd, fruits and fried rice, he made the Brahmanas utter blessings on him. Presenting them wealth, he walked round them.

14—15. Ascending on his golden and Garuda-bannered swift chariot, to which was yoked Saibya and Sugriva (his two horses) and taking also his mace, discus, sword, his bow *Saranga* and other auspicious weapons, the lotus-eyed hero (Krishna) started on an excellent moment of a lunar day in an auspicious constellation.

16—18. The king of the Kurus, Yudhisthira, ascended the chariot after him (Krishna), and out of love for him he made that best of charioteers (Daruka) to stand aside, and himself took the reins. The long-armed Aryuna walked round him (Krishna) and he then got on the car and waved a golden-handled *Chamara* over him.

19. The heroic Bhimasena with the twins (Nakula and Sahadeva), the *Ritwikas* and the citizens walked behind Krishna. That slayer of hostile heroes, Keshava (Krishna), thus followed by all the brothers,

20. Shone like a preceptor followed by his beloved pupils. After bidding farewell to Partha (Aryuna) Govinda (Krishna) embraced him firmly (with all the ardour of love).

21. He then worshipped Yudhisthira and also Bhimasena and he embraced the twins. Being embraced in return (by the sons of Pritha) and worshipped by the twins (Nakula and Sahadeva),

22. O Descendant of Bharata, that vanquisher of hostile cities, Krishna, bade Yudhisthira farewell and requested him to return, when he had gone about half a *Yojana*.

23. Govinda (Krishna) learned in all the precepts of virtue, then worshipped Dharmaraja (Yudhisthira) and touched his feet. He (Yudhisthira) raised Keshava up and smelt his head.

24. The Pandava Dharmaraja Yudhisthira then gave permission to the best of the Yadava race, the lotus-eyed Krishna to go by saying "Go."

25. After duly making an appointment (for again coming to Indraprastha) and after preventing the Pandavas with great deal of difficulty from following him the slayer of Madhu (Krishna),

26—27. Went to his own city with a cheerful heart like Sakra (Indra) towards Amaravati (the celestial city). Out of

love for him, they (the Pandavas) gazed at him so long he was within the sight; and when he went out of sight, their minds followed him, but they were not satiated with seeing Keshava (Krishna).

28—29. The handsome hero (Krishna) soon disappeared from their view. The sons of Pritha, those best of men with their minds fixed on Govinda (Krishna) desisted (from following him); and they then soon returned to their own city, although they were not (at all) willing (to return). Riding on his car Krishna also soon started for Dwarka.

30. Followed by the hero, Satyaki, the son of Devaki, Sauri (Krishna) with his charioteer Daruka reached Dwarka with the speed of Garuda.

31. The king Dharmaraja of unfading glory and his brothers, surrounded by their friends and relatives, entered the excellent city (Indraprastha).

32. That virtuous king, that best of men (Yudhisthira) then sent away all his friends and relatives, his brothers and sons; he then amused himself with Draupadi.

33. Keshava also, having been welcomed by the chief Yadus with Ugrasena at their head, entered the excellent city (Dwarka) with joy.

34. Worshipping his old father and his illustrious mother, and saluting Valadeva (his brother) also, the lotus-eyed (hero) took his seat.

35. He embraced Pradyumna, Samba, Nisatha, Charudeshna, Gada, Aniruddha and Bhanu. Receiving leave of the elderly men, Janardana then went to the house of Rukmini (his wife).

Thus ends the second chapter, the departure of Srikrishna to Dwarka, in the Subhakrya of the Sabha Parva.

CHAPTER III.

(SABHAKRYA PARVA)—

Vaishampayana said:—

1. Then Moya spoke thus to the son of Pritha, Aryuna, the foremost of all victorious warriors, "I shall now go away with your permission, but I shall soon come back.

2—3. When the Danavas were engaged in a sacrifice on the banks of the Vindu lake, in the north of the Kailasha near the Mainaka mountains I gathered a charming and variegated *Vanda* (mass of rough stones) of jewels and gems. I kept it in the house of Vrishaparva,

4—5. O descendant of Bharata, if it still exists there, I shall come back with it. I shall then build a renowned, delightful and beautiful assembly-hall for the Pandavas, which will be adorned with all gems and jewels. O descendant of Kuru, there is also a club in the Vindu lake,

6. Kept there by the king (of the Danavas) who killed with it all his foes in battle. It is hard and strong and variegated with golden knobs,—it is capable of standing great weight.

7. It can kill all foes, and it is equal in strength to one hundred thousand clubs. It is a fit weapon for Bhima as the *Gandiva* (bow) is yours.

8. (There is also in that lake) a large conch-shell of loud sound, named *Devadatta* which was produced by Varuna (Ocean). There is no doubt I shall give all these to you."

9. Having said this to Partha, that Asura (Moya) went away in a north-eastern direction. On the north of the Kailasha near the Mainaka mountains.

10. There is a great peak full of many gems and jewels, called *Hiranya Sringa*. (There is) a charming lake named Vindusara where (once dwelt) king Bhagiratha.

11. He lived there for a long period with the desire of seeing the Ganges, which is called Bhagirathi (after him). Here the illutrious lord of all creatures,

12—13. O best of the Bharata race, performed one hundred great sacrifices. There were placed at this spot for beauty, many sacrificial stakes made of gems,—and many sacrificial altars made of gold though not according to the ordinance. Here after performing those sacrifices the deity of one thousand eyes, the husband of Sachi, acquired *Siddhi* (final success).

14. Here the greatly effulgent lord of spirits (Siva), the eternal lord of all creatures lived after creating all the worlds and here he was worshipped by all the spirits.

15. Here Nara and Narayana, Brahma, Yama, and the fifth Sthanu performed sacrifices after the expiration of one thousand *Yugas*.

16. Here for the establishment of virtue and religion Vasudeva with pious devotion performed his sacrifices which extended for many long years.

17. Where Keshava placed thousands and tens of thousands of sacrificial stakes adorned with garlands of gold and innumerable (sacrificial) altars of great splendour.

18. O descendant of Bharata, going there he (Moya) brought the club, the conch-

shell and the various articles of crystal which belonged to Vrishaparva, (the Danava king).

19. Going there the great Asura, Moya, took all that great wealth which was guarded by the *Yakshas* and *Rakshas* and *Kinkaras*.

20. Bringing them away, that Asura (Moya) built with them a matchless assembly-hall. It was celebrated throughout the three worlds, it was beautiful, it was celestial, and it was full of gems and jewels.

21. He gave to Bhimasena that best of clubs (that was in the lake) he also gave to Aryuna that excellent and the best conch.

22—24. The sound of that conch used to make all creatures tremble in fear. O great king, the assembly-hall that Moya built, stood on golden pillars, and it occupied an area of five thousand cubits square, possessing a most beautiful form. It (the hall) shone in great splendour like the fire, the sun or the moon. By its great effulgence it seemed to darken even the rays of the sun.

25—26. With its effulgence which was the mixture of both celestial and terrestrial light, it appeared as if it was on fire. Like a mass of new clouds rising in the sky, it filled the whole of the view. It was spacious, large, charming, soothing, full of celestial effulgence, and filled with all sorts of excellent things,—it was adorned with jeweled walls and gates,—with many pictures and much wealth. It appeared like the work of Vishwakarma himself.

27. The *Sudharma* (the assembly-hall) of the Dasarhas (Vrishnis)—nay even the abode of Brahma was not so grand and endued with so much beauty as this assembly-hall built by the intelligent Moya.

28. Being appointed by Moya, eight thousand Rakshashas, named Kinkaras, guarded and supported this assembly-hall.

29. They were capable of ranging the sky, they were fearful, huge-bodied, and greatly strong; they had blood-like red and coppery eyes, and arrowy-ears, they were all well-armed.

30—31. In that assembly-hall Moya built a matchless tank, and in that tank were lilies with leaves made of dark-coloured gems and with stalks made of brilliant gems; there were also other aquatic flowers of golden leaves. Various kinds of water-fowls played in its waters; it was adorned with full-blossomed lotuses; its water was transparent; and golden-coloured tortoises and fishes played in its bottom which was without mud. A flight of crystal steps rose from the edge of the water to the banks.

32. The gentle breeze shook the flowers that studded its waters; its banks were adorned with costly marble slabs set with pearls.

33. Seeing that tank thus adorned with jewels and precious stones, many kings that came there mistook it for land, and they fell into it with their eyes open.

34. The assembly-hall was adorned with many charming, large and ever blossoming trees with green foliage and cool-shade,

35—36. And with many gardens, emitting a delicious fragrance. There were many tanks adorned with swans, *Kâ ndavas* and *Chakravakas*. The breezes carried the fragrance of lotuses that grew in the waters and flowers that grew in the land and ministered to the pleasures of the Pandavas.

37. O king, having built such an assembly-hall in fourteen months, Moya informed Dharmaraja (Yudhisthira) that it had been completed.

Thus ends the third chapter, the construction of the assembly-hall, in the Sabhakrya of the Sabha Parva.

CHAPTER IV.

(SABHAKRYA PARVA)—*Continued.*

Vaishampayana said :—

1—2.—Having fed thousands of Brahmanas with sweetened milk mixed with rice, honey and *Ghee*, with fruits and roots and with the meat of boar and deer, the ruler of men king Yudhisthira entered into it (the palace). With food seasoned with seasamum, with *Jebanti* (a sort of vegetable), with rice mixed with *Ghee*,

3—4. With the various preparations of meat, with various kinds of other food, with various suckable and drinkable viands, with unused robes and clothes, and with excellent garlands, the king gratified the superior Brahmanas that had assembled there from various directions.

5. He also gave them each one thousand kine. O descendant of Bharata, their cry of "What an auspicious day!" rose to the sky.

6. Having worshipped the gods with various kinds of music and with numerous sorts of costly perfumes, that best of the Kurus (Yudhisthira) entered (the hall).

7. The athletes, actors, prize-fighters, bards and praise-singers exhibited their skill

to amuse the illustrious son of Dharma (Yudhisthira.)

8. Having thus performed many ceremonies, the Pandava (Yudhisthira) with his brothers sported in that charming assembly-hall as Sakra (Indra) in heaven.

9. On the seats in that assembly-hall sat with the Pandavas the Rishis and the kings that came from various countries.

10—18. Asita, Devala, Satya, Sarpamali, Mahasira, Arvavasa, Sumitra, Maitreya, Sunaka, Vali, Vaka, Dalvya, Sthulasira, Krishna Dwaipayana, Suka, Sumanta, Jaimuni, Paila, the pupils of Vyasa, namely ourselves, Tittri, Vajnavalka, Lomaharsana with his son, Apsalmya, Dhaumya, Animandavya, Kausika, Damoshnisha, Traivali, Parnada, Varajanuka, Maunjoyana, Vayubhaksha, Parasarya, Sarika, Valivaka, Silivaka, Satyapala, Kritasrama, Jatukarna, Sikhivam, Alamva, Parijataka, the high-souled Parvata, the great Rishi Markendeya, Pavitrapani, Savarna, Bhaluki, Galava, Jangabandu, Raibhya, Kopavega, Bhrigu, Harivabhru, Kaundinya, Vabhrumali, Sonatona, Kakshivana, Aushija, Nachiketa, Goutama, Paingа, Baraha, greatly ascetic Sandilya, Kukura, Vennjangha, Kalapa and Katha, —all were Rishis of great virtue and learning, with their souls under complete control and passions under complete subjugation.

19—20. These and many others, as numerous as the above, all learned in the Vedas and the Vedangas, conversant with all moralities,—all pure and spotless in conduct,—waited upon the illustrious (king) and pleased him with their sacred discourses. Many chief Kshatryas also waited upon Dharmaraja (Yudhisthira).

21—23. The fortunate and virtuous Manjaketu, Bivardhana, Sangramjit, Durmukha, the powerful Ugrasena, Kakshasena, the lord of the Earth, the invincible Kshemaka, the king of Kamvoja, Kamatha, the mighty Kampana who made the Javanas tremble at his name as the wielder of thunder Indra made the Asuras Kalkeyas tremble at his name.

24—31. Jatasura, the king of the Madrakas, Kunti, the king of the Kiratas, Pulunda, the kings of Anga and Banga, Pundraka and Pandrya, the king of Udhara and Andhaka, Samitra, the slayer of foes Saivya, the king of the Kiratas, Sumana, the king of the Yavanas Chanur, Devarata, Bhoja, Bhimaratha, the king of Kalinga, Srutayudha, the king of Magadha, Voysena, Sukarman, Chekitana, that slayer of foes Puru, Ketumana, Vasudana, Vaideha, Kritakshana, Sudharma, Aniruddha, the greatly strong Srutayu, the invincible Anuparaja, the handsome Kramajin, Sisupala with his son, the king of Karusha, the invincible and celestial-like young heroes of the Vrishni race,—namely Ahuka, Viprithu, Gada, Sarana, Akrura, Kritavarman, the son of Sini, Satyaka, Bhismaka, Ankriti, the powerful Dyumtsena, those chiefs of bowmen, the Kaikeyas and Yajnasena of the Somaka race.

32—34. These greatly powerful and all well-armed and wealthy, Ketuman and Vasumana and many other Kshatryas, as numerous as the above,—and all considered to be the foremost (men amongst the Kshatryas) waited on that assembly-hall upon the son of Kunti Yudhisthira. O king, those powerful princes that learnt science of arms from Aryuna, dressing themselves in deer skins, and those princes of the Vrishni race,

35. Namely, the son of Rukmini (Pradyumna), Samba, Yuyudhana, the son of Satyaka (Satyaki), Sudharmana, Aniruddha, Saibya, these foremost of men (all waited upon Yudhisthira).

36—40. O lord of the earth, these and many other kings, (waited upon Yudhisthira) the friend of Dhananjaya (Aryuna) Tamvaru, Chitrasena with his ministers, and many other Gandharvas and Apsaras, all well-skilled in singing and playing music, and expert in cadence, and also the *Kinnaras*, well-skilled in measures and motions, all at the command of Tumvaru waited upon and amused the sons of Pandu and so did also the Rishis (that were present there) by singing celestial songs in proper and charming voices. Those best of men, those men of rigid vows, those men with heart devoted to truth all waited upon Yudhisthira, as the celestials wait upon Brahma in heaven.

Thus ends the fourth chapter, the entry to the assembly-hall, in the Sabhakrya of the Sabha Parva.

CHAPTER V.

(LOKAPALA SABHAKHYANA PARVA.)

Vaishampayana said :—

1. O descendant of Bharata, when the illustrious Pandavas were seated in it (the assembly-hall) with the chief Gandharvas, there came Narada,

2. The celestial Rishi who was learned in the Vedas and the Upanishadas, who was worshipped by the celestials, who was learned in the histories and the Puranas, who was well-versed in all that had happened in old *Kalpas*,

3. Who was well-skilled in *Naya*, and in the truths of moral science, who was the

——— of the complete knowledge of the Angas, and a perfect master of reconciling contradictory texts,

4. Who was eloquent, resolute, intelligent, learned, possessor of powerful memory, learned in the science of morality and politics, proficient in distinguishing inferior things from the superior,

5. Skilled in drawing inferences from evidence, competent to judge of correctness or incorrectness of syllogistic statements consisting of five propositions, capable of answering successfully (the queries) of Vrihaspati,

6. Who was a man with definite conclusions properly framed about Dharma, Artha, Kama and Moksha (salvation), who was a man with a great soul seeing the universe above, below, and around as if it were present before his eyes, who was a master of *Sankhya* and *Yoga* (Philosophies), and who was ever desirous of humbling the Devas and the Asuras by fomenting quarrels amongst them,

7. Who was learned in the science of war and treaty, proficient in making dispositions of things by guesses, the teacher of six sciences (of treaty, war, march, defending military posts, stratagem by ambuscade &c) and learned in all the *Shastras*.

8—9. Who was fond of war and music, and incapable of being repulsed by any science or learning. Possessed of these and many other accomplishments, the greatly effulgent Rishi Narada with many other Rishis, after having travelled over all the world, came (at last) to the assembly-hall.

10. O king, the celestial Rishi of immeasurable effulgence was accompanied by Panjata, the intelligent Raivata, Saumya and Sumukha.

11. The Rishi who moved about with the speed of mind was filled with joy on seeing the assembly-hall of the Pandavas. The Brahmana (Narada) wishing him victory uttered blessings on Dharmaraja (Yudhisthira).

12. Seeing the Rishi Narada arrived (in the assembly-hall), that best of the Pandavas (Yudhisthira) learned in all religious precepts, soon stood up with his brothers.

13. Bowing low with humility, he saluted him with joy, and hither offered him with due ceremonies, a befitting seat.

14. The virtuous (king) offered him kine, *Arghya* and *Madhuparka* (a preparation of honey). He worshipped him with gems and jewels and with his whole heart.

15. He (Narada) was gratified by receiving the worship from Yudhisthira in proper form. Having been thus worshipped by all the Pandavas, the great Rishi, learned in the Vedas, spoke to Yudhisthira the following words on Dharma, Artha and Kama.

Narada said:—

16. Is the wealth you are earning spent in proper objects? Does your mind take pleasure in virtue? Are you enjoying the pleasures of life? Does not your mind sink under their weight?

17. O chief of men, do you continue in the noble conduct consistent with Dharma and Artha with respect to the three classes (good, bad and indifferent) of your subjects as practised by your ancestors?

18. Do you injure religion (Dharma) for the sake of profit (Artha), or profit for the sake of religion, or both religion and profit for the sake of pleasure which easily tempts men?

19. O foremost of pious men, O (king) learned in the timeliness (of everything), do you dividing your time judiciously follow religion, profit and pleasure?

20. O sinless one, do you attend with the six attributes of kings, to the seven means? Do you examine after surveying your own strength and weakness and the fourteen possessions (of your enemies)?

21. O foremost of pious men, O descendant of Bharata, do you attend to the eight occupations, having surveyed your own and your enemy's means and also having made peace (with your enemies)?

22. O best of the Bharata race, have your seven chief officers of state been tempted by your enemies? Have they become idle for the wealth they have earned? Are they all attached to you?

23. Your counsels are not surely divulged by your trusted and disguised spies, or by yourself or by your ministers.

24. Do you ascertain what your friends, your enemies and the ascetics are doing? Do you make war and peace at the proper time?

25—26. Do you observe neutrality towards the ascetics and towards those that show neutrality towards you? O hero, have you appointed as your ministers men like yourself, men who are old and pious, who are capable of understanding what should be done and what should not be done, who are nobly born and who are attached to you? O descendant of Bharata, the ministers are the basis of the victories of kings.

27. O child, is your kingdom protected by ministers, learned in the *Shastras*, men who are keeping all counsels secret? The

enemies are surely not destroying it (the kingdom).

28. You have not (surely) become a slave to sleep. Do you get up from sleep at the proper time? O king learned in (the mysteries of) *Artha*, do you think at the dead of night what you should do and what you should not do?

29. You do not surely settle any thing alone or take advice of many. Counsels received from the ministers surely do not spread all over your kingdom.

30 Do you without procrastination accomplish measure of great utility that can be easily accomplished? Such measures are surely never obstructed (in your kingdom).

31. Do the ends of all works come to your sight? Are they all fearlessly examined? Once commencing any work are they given up and begun again? Do they fall into confusion at the commencement?

32—33. O king, do you accomplish your works by men that are trusted and incorruptible and that possess of practical experience? O hero, people surely know only the measures that have been accomplished or partially accomplished, and surely they can not know those that are merely in contemplation. Have you appointed teachers, learned in all the *Shastras* and religious precepts, for the princes and for the chief warriors?

34. Do you purchase one single learned man in exchange of one thousand ignorant men? The learned man confers the greatest good at the time of distress.

35. Are all your forts always kept filled with treasure, food, weapons, water, engines, and instruments, and are they protected by artizans and bowmen?

36. Even one single minister who is intelligent, heroic, self-controlled, and discriminating confers the greatest good on a king or on a king's son.

37. Do you ascertain by means of three and three spies who are all unaccounted with one another everything about the eighteen *Tirthas* of the enemy and fifteen of your own means?

38. O slayer of foes, do you watch your enemies with all possible care and attention and do you accomplish this unknown to them?

39—41. Does your honoured priest possess humility and purity of blood? Is he without jealousy and illiberality? Is he renowned? Has some well-behaved, intelligent and simple Brahmana learned in the ordinances been employed by you to perform your daily rites before the sacred fire? Does he always remind you in proper time as to when your *Homa* (sacrifice) has been performed and when it should be performed (again)? Is the astrologer you have employed competent in reading physiognomy and interpreting omens and in neutralising the disturbances of Nature?

42. Have you appointed respectable servants in respectable posts, indifferent ones in indifferent posts and low ones in low posts?

43. Have you appointed in high posts ministers who are guileless and well-conducted from generations to generations, and who are above the common people?

44. O best of the Bharata race, your subjects are not (sorely) oppressed by your severe rule. Do your ministers govern your kingdom always receiving all orders from you?

45. Do they ever slight you as the sacrificial priests slight men that are fallen (from religious path), or as wives slight their husbands who are proud and who are debauchees?

46. Is your commander-in-chief brave, intelligent, patient, well-conducted, nobly born, competent, devoted to you and a man of confidence?

47. Do you treat with respect and regard the chiefs (generals) of your army, who are experts in every kind of war-fare, who are pushing, who are well-behaved and endued with great prowess?

48. Do you give to your soldiers their proper rations and pay at (the appointed) time? Surely you do not oppress them by withholding from them (their rations and pay).

49. Are you aware that the misery caused by the arrears of pay and the irregularity of the issue of rations create mutiny amongst the soldiers? The learned men call it the greatest of all mischiefs.

50. Are all the chief men (of your kingdom) nobly born? Are they all attached to you? Are they ready to give their lives cheerfully for you on the field of battle?

51. Surely (in your kingdom) a man who is beyond all control does not out of desire rule at pleasure over things pertaining military affairs.

52. Does a man who shows exceptional merit in an act get from you more regard, and also an increase of rations and pay?

53. Surely you reward by bestowing wealth and proper honours on men of learning and humility, and men who are skilled in every kind of knowledge.

54. O best of the Bharata race, do you support the wives and children of

have given their lives for you, and those that have fallen into distress for you?

55. O son of Pritha, do you cherish as your sons the enemy who having been vanquished in battle, comes to you from fear, who has become weak and who has sought your protection?

56. O lord of earth, do the people of all the world consider you an embodiment of impartiality? Can they come to you fearlessly as if you are their mother and father?

57. O best of the Bharata race, do you reflecting well upon the three kinds of forces, (at once) march against your enemy when you hear that he is in distress?

58—59. O chastiser of foes, when the (proper) time comes, taking into your consideration all the omens you might see and having been convinced that the resolutions you have formed and their unsuccesses depend on the twelve *Mandalas* and havingp paid your troops their pays do you begin your march? O great king, O chastiser of foes, do you give gems and jewels to the chief officers of the enemy as they (each of them) deserve without the knowledge of the enemy?

60. O son of Pritha, do you try to conquer your angry enemies who are slaves to their passions? Do you do it by conquering your own soul and getting mastery over your own passions?

61. Before you march against your enemy do you properly employ the four arts of conciliation, gift of wealth, production of disunion and the application of strength?

62. O king, do you march against your enemy, after first strengthening your own kingdom? Having marched against them, do you try your best to obtain victory over them? Having conquered them with your might do (afterwards) you protect them?

63. Are your *Chamus* consisting of four kinds of troops, each furnished with eight limbs (wings) after having been well-trained by superior officers led out against your enemy?

64. O chastiser of foes, O great king, in having to the kingdom of your enemy you surely do not kill your enemies without regarding seasons of reaping or famine (raging).

65. Do the various servants in your own kingdom and those of your enemies continue to carry on their respective duties? Do they continue to protect one another?

66. O great king, you have surely appointed trusted servants to look after the food you eat, the robes you wear and the perfume you use.

67—68. O king, are your treasury stables, arsenals, and female apartments well-guarded by servants who are ever devoted to you and who always seek your welfare? You no doubt first protect yourself from your domestic and public servants; and you then protect those servants from your relatives and last of all you no doubt protect all of them from one another.

69. Can any body know in the forenoon any of your extravagance in drink, in sports (gambling) and in women?

70—71. Is your expense always covered by a half, a third or fourth part of your income? Do you always cherish with food and wealth your relatives, superiors, merchants, the old, the helpless, the protected and the distressed?

72. Do your accountants and clerks employ in looking after your income and expenditure always inform you in the forenoon all about your income and expenditure?

73. You surely do not dismiss without fault servants who are able in work, who are popular and who are always devoted to your welfare.

74. O descendant of Bharata, do you appoint after duly examining them (all the three classes of men, namely)—the good, indifferent aud the bad in posts to which they are respectively fit to be appointed?

75. O king, do you appoint men who are thievish, who are open to temptation, who are under age?

76. Do you oppress (the people of) your kingdom by the help of thievish men or by men who are open to temptation or by minors or by women? Are the peasants of your kingdom contented?

77. Are large tanks dug in your kingdom at proper distances, for which agriculture is not in your realm entirely dependent on rains?

78. Are the agriculturists in your kingdom in want of food or seed? Do you kindly advance them loan (of seed grain) taken only a fourth part over every hundred (seer, maund &c)?

79. O child, do the four kinds of *Barta* (agriculture, trade, cattle rearing and lending in interest) are carried on (in your kingdom) by honest men? O child, upon these depend the happiness of your subjects.

80. O king, do the five wise and brave men employed in the five chief ports,—(namely that of protecting the city, fort, the merchant and the agriculturists and of punishing the criminals) always do good to your kingdom by working in unison?

81. Have the villages been made (by you) like towns and the outskirts of towns like villages for the protection of your city? ll under your supervision a id sway?

83. Are the thieves and the robbers that steal in your city and loot your towns pursued by your soldiers over even and uneven grounds?

83. Do you console and protect the women? You surely do not place any confidence on them, or divulge any secret before any of them?

84. O king, hearing of any danger, and even reflecting over it, do you lie in the inner-appartments and enjoy luxury there?

85—86. O king, O son of Pandu, having slept during the second and the third divisions of the night, do you reflect over Dharma and Artha (in the last division of the night)? Do your accompanied by your ministers, learned in the mystery of Time, show yourself well-adorned to your people after waking at the proper time?

87. O chastiser of foes, do men attired in purple clothes, armed with swords and adorned with ornaments, stand by you to protect your person?

88. O king, do you conduct yourself like Yama (the God of justice) in meting out proper punishments to those that deserve it, and also proper worship to those that deserve it? Do you do this equally to those that are dear to you and to those that you do not like?

89. O son of Pritha, do you take care of your bodily ailments by taking medicines and also taking recourse to fasts and regularity of d e', and of your menta' il ne,s by taking advice of the old men?

90. The physicians that have been appointed by you to look after your health are surely learned in the eight divisions (of the science of treatment)? They are surely all attached to you and devoted to you?

91. O king, out of covetuousness, or folly or pride you surely never fail to decide the case between the plaintiff and the defendant who come to you?

92. Do you, out of covetuousness or folly, deprive of the pensions of the men that have come to you for protection out of trustfulness or love?

Do the citizens and the pe
lom, being bought by yo
bribe), try to create a quarrel with you
y forming into an united party?

94. Are your enemies,—especially that are weak,—always repressed by you with the help of your troops? Are those that are strong repressed with the help of good counsel or with the help of both good counsel and troops?

95. Are all your principal (tributary chiefs) rulers of land attached to you? Are they ready to give their lives for you, if they are commanded by you?

96. Do you worship Brahmanas and wise men according to their respective merits as regards their knowledge in all the branches of learning? Such worship is undoubtedly beneficial to you.

97. Have you your faith in the reli based on the three (Vedas) and f llowed men who have gone bef re you? Do you w.th care follow the practices practised by them?

98. Are the accomplished Brahmanas entertained in your presence with delicious and nutritive food in your house? Do they get (proper) *Dakshinas* after the feast?

99. With steadiness of mind and with complete self-possession, do you try to perform *Vajpaya*, *Pundarika* and other fices with all necessary rites?

100. Do you bow your head to your relatives and to your superiors, to the gods, to the ascetics, to old men, to the large trees that are so beneficial (to men), and to the Brahmanas?

101. O sinless one, you do not surely inspire anger or create grief in another person? Do men that are capable of granting you auspicious fruits always stand at

102. O sinless one, are your disposition and practice such as I have described, and such as always lengthen the period of life, spread fame and help the cause of Dharma, Artha and Kama?

103. He who conducts himself thus never finds his kingdom distressed or afflicted. Such a king subjugates the whole earth and enjoys great happiness.

104—105. O best of men, no well-beloved, pure-souled and respected person is surely deceived and his life is not taken in a false charge of theft by your ministers, who are ignorant of *Shastras* and who are covetuous? Your ministers do surely never, out of covetuousness, allow a real thief to escape, ing him to be such and after, with the booty on him?

poor and the rich?

107—110. Do you keep yourself aloof from the fourteen vices of kings, namely,—atheism, untruthfulness, anger, carelessness, procrastination, non-visiting the wise, idleness, restlessness of mind, taking counsel with one man only, consultation with persons ignorant of the science of Artha, abandonment of a settled plan, divulgence of counsels, unaccomplishment of beneficial projects and undertaking everything without reflection? O king, even those kings that are firmly seated on their thrones are ruined by these (vices).

... the ...
ledge ... marriage been successful?

Yudhisthira said:—

111. O Rishi, how do the study of the Vedas, wealth, wife and the knowledge of *Shastras* become successful?

Narada said:—

112. The study of the Vedas is successful when he who studies it performs *Agnihotra* sacrifice. Wealth is successful when the possessor of wealth enjoys it himself and gives it away in charity. Marriage is successful when the wife is enjoyed and when she bears offspring. The knowledge of the *Shastras* is successful when it results in humility and good conduct.

Vaishampayana said:—

113. Having told this the greatly ascetic Rishi Narada then again asked the virtuous-minded Yudhisthira.

Narada said:—

114—115. O king, do your officers who are paid from the taxes to be realised from merchandise, take only their just dues from the merchants that come from distant places (to your kingdom) with the desire of gain? Are the merchants and traders well-treated in your capital and kingdom? Are they capable of bringing their goods without being any way deceived?

116. O child, do you daily listen to the words fraught with Dharma and Artha, the words of old men learned in the science of Artha and capable of pointing out the ways of (both) Dharma and Artha?

117. Are *Ghee* and honey presented to Brahmanas for the increase of crops, kine, fruits, flowers and virtue?

118. Do you always give to the artizans employed in your works all the materials that are required for their construction and also their wages at periods (at least) not extending more than four months?

119. O great king, do you examine the works done for you? Do you praise before good men those that are employed by you? Do you reward them after showing towards them due respect?

120. O best of the Bharata race, O lord, do you follow all the *Sutras* (aphorisms) of the sages,—especially those in respect of elephants, horses and chariots.

121. O best of the Bharata race, are the *Sutras* regarding the science of arms and also those regarding instruments so necessary (for attacking) fortified towns, carefully ...

122. O sinless one, are you acquainted with all weapons, all mysterious incantations and with all the secrets of poison destructive of all enemies?

123. Do you protect your kingdom from the fear of fire, snakes, other carnivorous animals, diseases and Rakshashas?

124. O (hero), learned in all virtuous ... you cherish like a father the blind, the dumb, the lame, the deformed, the friendless, and also the homeless ascetics?

... king, have you banished ... evils (to which human flesh heir to), namely sleep, fear, anger, ness of mind and procrastination?

Vaishampayana said:—

126. Having heard these words of that best of Brahmanas, the celestial ... like Narada and having been pleased with what he heard, the best of the Kuru race, the high-souled king (Yudhisthira) bowed down to him and worshipped his feet.

Yudhisthira said:—

127. I shall do what you have said. My knowledge has increased by your instructions.

Vaishampayana said:—

Having said this, the king did as he was directed and gained (the sovereignty of) the earth bounded by the belt of sea.

Narada said:—

128. The king who is ever engaged in the protection of the four orders (the four chief casts) passes his days in happiness in this world and attains the region of Sakra (Indra) in the next (world).

Thus ends the fifth chapter, the history of Lokapalas, in Lokapala Sauakhyana of the Sabha Parva.

CHAPTER VI.

(LOKAPALA SAVAKHYANA PARVA)—*Continued.*

(Vaishampayana said :—

1. At the end of the Brahmarshi's, (Narada's) words, Dharmaraja Yudhisthira duly worshipped him ; and then having been commanded by him he replied in detail (to the questions asked by the Rishi.)

Yudhisthira said :—

2. O blessed one, the truth of religion and morality indicated by you are just and proper. I duly observe them to the best of my power.

3. There is no doubt that the acts properly performed by the kings of the olden days should be regarded as having borne proper fruit and having been undertaken from sound motive for the attainment of proper objects.

4. O lord, I wish to walk in the virtuous path of those kings ; but we are not able to walk along it like those self-controlled monarchs.

Vaishampayana said :

5—6. The greatly effulgent son of Pandu, Yudhisthira, having received with reverence the words of Narada, and having also replied to the Rishi, reflected for some time. Getting a proper opportunity the king who sat by the side of the Rishi capable of going everewhere at will asked him thus in the presence of the assembly of kings.

Yudhisthira said :—

7. You possess the speed of mind, you roam over various worlds created in the days of yore by Brahma, thus everywhere seeing everything in them.

8. O Brahmana, tell me I ask you, if you have ever before seen anywhere an assembly-hall like this one belonging to me or superior to it.

Vaishampayana said :—

9. Having heard the words of Dharmaraja (Yudhisthira), Narada smiling by answered the Pandava in these sweet words.

Narada said :—

10. O child, O king, O descendant of I have never heard nor seen men any assembly-hall built of and precious stones like this one be-

11. I shall describe to you the assembly-halls of the regions of the king of the Pitris (Yama), of the intelligent Varuna, of Indra, and of the diety whose abode is on the Kailasha (Kuvera).

12—13. I shall (also) describe to you the assembly-hall of Brahma that dispells all misery. All these assembly-halls exhibit in their structure both celestial and human designs and present every kind of form that exists in the Universe. They are worshipped by the celestials, the Pitris, the Ganas, the Sadhyas, the self-controlled ascetics engaged in sacrifices and the mild Rishis that are ever employed in the Vedic sacrifices with *Dakshinas*. O best of the Bharata race, if your mind is set upon hearing all this, (I shall describe them to you).

Vaishampayana said :—

14. Having been thus addressed by Narada, Dharmaraja Yudhisthira with all the excellent Brahmanas (that were present there) joined his hands.

15. The high-minded Dharmaraja then thus spoke to Narada, "Describe to us all those assembly-halls. We desire to hear (all about them) from you.

16. O Brahmana, which Sabha (assembly-hall) is made of what articles? What is the area of each, and what is the length and breadth of each? Who waits upon the Grandsire in his Sabha ?

17. Who waits upon the king of the celestials Vasava (Indra), upon the son of Vivaswata Yama, upon Varuna, and upon Kuvera in their assembly-halls ?

18. O Brahmarshi, tell us all about this. We all together desire to hear you describe them. We are full of great curiosity."

19. Having been thus addressed, Narada replied, "O king, hear all about these Sabhas one after the other."

Thus ends the sixth chapter, the inquiry about Sabhas, in the Lokapala Sabhakhyana of the Sabha Parva.

CHAPTER VII

(LOKAPALA SABHAKHYANA PARVA)—*continued.*

Narada said :—

1. The celestial Sabha of Sakra (Indra) is full of lustre ; and it was obtained by him as the fruit of his actions. O descendant of Kuru, it was made by Sakra (Indra) himself as effulgent as the Sun.

2. Its breadth is one hundred *Yoyanas*, its length is also one hundred and fifty *Yoyanas*; it is five *Yoyanas* in height. It can go anywhere at will.

3. It dispells decrepitude, grief, fatigue, and fear; it is beneficial and auspicious, it is furnished with rooms and seats, it is charming and adorned with celestial trees.

4. O son of Pritha, O descendant of Bharata, in that Sabha sits on an excellent seat the lord of the celestials with his wife Sachi who is the embodiment of beauty and wealth.

5. With an indescribable vague form, with a crown on his head, with bright bracelets on the upper arms, attired in pure white robes, and adorned with many coloured garlands, he sits there with Beauty, Fame and Glory by his side.

6. There daily wait upon that illustrious deity of one thousand sacrifices (Indra) all the Marutas,—that lead the life of house holders,

7. The Sidhyas, the celestial Rishis, the Sadhyas, the celestials, and the bright complexioned Marutas adorned with golden garlands;

8. These with their followers all possessing celestial forms and adorned with ornaments always wait upon and worship the illustrious chastiser of foes, the lord of the celestials.

9. O son of Pritha, there wait upon Sakra (Indra) all the celestial Rishis of pure soul, all as effulgent as the fire, and all whose sins are completely washed off,

10. All that are energetic, without grief of any kind, and without any fever (of anty),—all performers of Soma sacrifice. Parasara, Parvata, Savarni, Galava,

11—14. Sankha, Likhita the Rishi Gourasira, Durvasha, Krodhana, Swena, the Rishi Dirghatama, Pavitrapani, Sabarni, Yajnavalka, Bhaluki, Uddalaka, Swetaketu, Tandya, Bhandayani, Havishman, Garishta, king Harishchandra, Hridhya, Udarashandilya, Parasaya, Krishivala, Vataskandha, Vishakha, Vidhata, Kala, Karaladanta, Tasta, Vishwakarma, and Tumvaru.

15—19. Some born of women,—some not born of women;—some living on air, some on fire,—(all these Rishis) worship the wielder of thunder (Indra), the lord of all the world. Sahadeva, Sunitha, the greatly ascetic Balmiki, Samika of truthful speech, promise keeping Prachetas, Meghatithi, Vamadeva, Pulastha, Puloha, and Kratu, Marichi, greatly ascetic Sthanu, [illegible]n, Goutama, Tarkshya, the Rishi Vaishwanara, the Rishi Kalakatakshya, Asravya, Hiranmaya, Samvartta, Debahavya, greatly powerful Vishwakasena, Kanwa, Katyana, Garga, Kawshika—(all these) and the celestial waters and plants, faith, Intelligence and the goodess of learning,

20. Dharma, Artha, and Kama also lightning, clouds charged with rains, the winds, all the loud-sounding forces of heaven,

21. The eastern point, the twenty seven fires conveying the sacrificial *Ghee*, Agni, Soma, the fire of Indra, Mitra, Savitri and Aryama,

22. Bhaga, Vishwa, the Sadhyas, the preceptor (Vrihashpati), Sukra, Vishwavasu, Chitrasena, Sumana, Taruna.

23. The sacrificial *Dakshinas* (gifts to Brahmanas), the planets, the stars, the *Mantras* which are uttered in sacrifices,—O descendant of Bharata, all these are present there.

24—26. O king, many charming Apsaras and Gandharvas gratify there the lord of the celestials, Satakratu, (Indra) with their various kinds of dances and vocal and instrumental music, with the practice of auspicious rites, and with the exhibition of many skillful feats. They gratify there the illustrious slayer of Vitra and Vala with their various skill. The Brahmana Rishis, all the royal and celestial sages,

27. As effulgent as fire, adorned with garlands and ornaments often come to and go from that celestial assembly-hall riding on various kinds of celestial cars.

28. Vrihashpati and Sukra are always present there on all occasions. These and many other illustrious Rishis of rigid vows,

29. O king, Bhrigu and the seven who are equal to Brahma himself, use always to come to and go from that assembly-hall, riding on cars as beautiful as the car of Soma.

30. O king, I have seen this Sabha, named *Pushkaramalini* of the deity of one thousand sacrifices (Indra). Hear now about the assembly-hall of Yama.

Thus ends the seventh chapter, the description of Indra Sabha, in the Lokapala Sabhakhyana of the Sabha Parva.

CHAPTER VIII.

(LOKAPALA SABHAKHYANA PARVA)—

Narada said:—

1. O Yudhisthira, I shall now describe the assembly-hall of Yama, the son of

O son of Pritha, it was built by Vishwakarma; hear all about it.

2—3. O king, that effulgent Sabha covers an area of one hundred *Yojanas*. O son of Pandu, it possesses the splendour of the sun; it yields every thing that one may desire to have from it. It is neither very cold nor very hot. It delights the heart.

4. There is no grief, and no decrepitude, no hunger, no thirst; nor there was any thing disagreeable, nor there was any kind of wretchedness or distress. There can be no fatigue or any kind of evil-feelings in that Sabha.

5—6. O chastiser of foes, every object of desire, celestial or human, is to be found in that hall; all kinds of enjoyable articles, as also sweet, juicy, agreeable and delicious things that are lickable, suckable or drinkable are all there in profusion. The garlands that are there are of the most

desired.

7. There are both cold and hot waters,—they are all sweet and agreeable. There sit holy royal sages and stainless Brahmana Rishis.

8. O child, they all cheerfully wait upon Yama, the son of Vivaswata. Yayati, Nahusha, Puru, Mandhata, Somaka, Nriga,

9—22. The royal sage Trasadasyu, Kritavirja, Srutasrava, Arishtanemi, Sidha, Kritavega, Kriti, Nimi, Pratardhana, Sivi, Matsya, Prethulaksha, Vrihadratha, Vartta, Marutta, Kusika, Sankshasya, Sankriti, Druva, Chaturaswa, Sadaswormi, the king Kirtavirja, Bharata, Suratha, Sunitha, Nishatha, Nala, Devodasa, Sumana, Ashwaripa, Bhagiratha, Vyaswa, Sadaswa, Vadhraswa, Prithuvega, Prithusrava, Preshadaswa, Vasumana, Kshupa, and Sumahavala, Vrishadguba, Vrishasena, Purukutsa, Dhwaji Rathi, Arshtisena, Dwilipa, the high-souled Ushinara, Aushinari, Pundorika, Saryati, Sarava, Suchi, Anga, Arishta, Vena, Dushmanta, Srinjaya, Jaya, Bhangasuri, Sunitha, Nishada, Vahinara, Karandhama, Valhika, Sudyumna, the powerful Madhu, Aila, the powerful king of the earth Maruta, Kapotaroma, Trinaka, Sahadeva, Aryuna, Vyaswa, Saswa, Krishaswa, the king Sashavindu, the sons of Dasharatha Rama and Lakshmana, Pratardhana, Alarka, Kakshasena, Gaya, Gauraswa, the son of Jamadagni (Parasu) Rama, Nabhaga, Sagara, Bhuridyumna, Mahaswa, Prithashwa, Janaka, king Vaindhya, Varisena, Purujit, Janamejaya, Brahmadatta, Trigra, the king Uparichara, Indradyumna, Bhimajanu, Gauripristha, Nala, Goya, Padma, Muchukunda, Bhuridyumna, Prasenajit, Arishtanemi, Sudyumna, Prithulaswa, Astaka,—one hundred kings of the Matysa race, one hundred of the Nepa, and one hundred of the Huya races.

23. One hundred kings of the name of Dhritarastra, eighty of the name of Janamejya, one hundred of the name of Brahmadatta, one hundred of the name of Iri and Ari,

24. Two hundred Bhismas, one hundred Bhimas, one hundred Prativinda, one hundred Nagas, and one hundred Hayas.

25. One hundred Palasas, one hundred Kashas, and Kushas, the king of kings, Santanu, your father Pandu,

26. Usangana, Sataratha, Devaraja, Jayadhrata, the wise royal sage Vrishadarva with his ministers.

27. One thousand others of the name of Sashavinda who have died after performing horse sacrifices with

28. O king of kings, these holy royal sages, all of great achievements and great knowledge of the *Shastras*, waited upon the son of Vivaswata, (Yama) in that assembly-hall.

29—30. Agastha, Malanga, Kala, Mrityu, the performers of sacrifices, Sadhyas, Yogins, the Pitris of the cla of *Agnishwatta's*, *Fenapa*, *Ushmapa*, *Swadhavat* and *Barhishada*, and those other living

31. The wheel of Time, the illustrious conveyor of sacrificial *Ghee* (Agni), all sinful men and those that died during winter solistice,

32—33. Those officers of Yama who have been appointed to count the alloted days of every body and every thing, Singsapalasa, Kasa, and Kusha trees and all plants in their spiritual form, O king, waited upon Dharmaraja (Yama). These and many others are the Savasadhas (members of the assembly-hall) of the king of the Pitris (Yama).

34. O son of Pritha, they are so numerous that I am unable to describe them, either mentioning them by their names or deeds. The Sabha is capable of going everywhere at will, it is wide of extent; it is beautiful. Vishwakarma has built it after long continued asceticism.

35—36. O descendant of Bharata, it is resplendent with its own effulgence. It is visited by the ascetics of severe penances, of excellent vows, of truthful speech, of pure and peaceful mind, and of heart sanctified by holy deeds,—all

all attired in spotless

:7. All adorned in bracelets and lands, with ear-rings of burnished gold, d with their own holy acts and with the rks of their orders.

18. Many illustrious Gandharvas and ny Apsaras fill all parts of it with both trumental and vocal music, and with nds of dance and laughter.

19. O son of Pritha, sacred perfumes d sweet sounds and the celestial garlands e all there in clouds.

40. Hundreds of thousands of virtuous en of celestial beauty and great wisdom ways wait upon and worship the illus- ious lord of all created beings.

41. O king, such is the assembly-hall of he illustrious king of the Pitris (Yama). I hall now describe the Sabha of Varuna, amed *Pushkaramalini*.

Thus ends the eighth chapter, the description of Yama's Sabha, in the Lokapala Sabhakhyana of the Sabha Parva.

CHAPTER IX.

(LOKAPALA SABHAKHYANA PARVA)—*Continued.*

Narada said :—

1. O Yudhisthira, the celestial Sabha of Varuna is matchless. Its dimension is exactly like that of Yama. It is adorned with white walls and arches.

2. It is built by Vishwakarma under the waters, it is surrounded on all sides by many celestial trees made of gems and jewels and producing excellent fruits and flowers.

3. Many plants with blue, yellow, black, dark, white and red blossoms has formed themselves into excellent bowers.

4. Hundreds and thousands of beautiful and variegated birds of various species always pour forth their melodies within them.

5—6. That Sabha is very delightful, it is neither cold nor hot. It is ruled by Varuna, and it consists many rooms furnished with many charming seats. Here sits Varuna with his queen (Varuni) adorned with celestial ornaments and jewels.

7. Adorned with celestial garlands, perfumed with celestial scents and besmeared with paste of celestial fragrance, the Adityas wait there upon the lord of waters Varuna.

8—12. O Lord of the earth, Vasuki, Takshaka, the Naga, named Airavata, Krishna, Lohita, Padma, the powerful Chitra, the Nagas called Kamvalas, Aswatara, rastra, Valahaka, Matiman, Kundadhara, Karkate, Dhananjoya, Paniman, the powerful Kundaka, Prolhada, Mushikada, Janamejaya,—all having auspicious marks and *Mandalas* and broad hoods,—these and many other Nagas, O Yudhisthira, wait without any anxiety upon the illustrious Varuna. O king, the son of Virochona, Vali, the subjugater of the earth, Naraka,

13—15. Sangradha, Viprachitti, those Danavas, called Kalakpanja, Suhanu, Durmukha, Sankha, Sumana, Samati, Ghatodara, Mahaparswa, Karthana, Pithara, Vishwarupa, Swarupa, Virupa, Mahasira, Dasagriva, Vali, Meghavara, Dasavara, Tittiva, Vitavuta, Sanghrada, Indratahapa, these Daityas and Danavas all adorned with ear-rings,

16—23. Floral garlands and crowns and attired in celestial robes,—all blessed with boons and possessed of great bl and immortality all well-conducted and of excellent vows,—wait upon the illustrious Varuna, the wielder of the noose (as his weapon). O king, there (wait upon him) the four oceans, the rivers Bhagirathi, the Kalindi, the Vidisa, the Venwa, the rapid Narmada, the Vipasa, the Satadru, the Chandrabhaga, the Saraswati, the Iravati, the Vitasta, the Sindu, the Devanadi, the Godavari, the Krishnavenwa, the queen of river, Kaveri, the Kimpuna, the Visalya, the Vaitarini, the Tritya, the Jeshtlila, the great Sone, the Charmanwati, the great river Parnasa, the Saraju, the Varavatya, that queen of rivers the Langali, the Karatoya, the Atriyi, the red Mahanada, the Laghanti, the Gomati, the Sandhya, and the Trisrotasi, these and many others, —all sacred and famous pilgrimages,

24—26. All other rivers, sacred *Tirthas*, lakes, wells, springs, tanks,—large and small,—all in their personified forms, the points of heavens, the earth, all the mountains, every species of acquatic animals, O Yudhisthira, O descendant of Bharata, all these wait upon the illustrious (Varuna). The Gandharvas and the Apsaras, experts in vocal and instrumental music,

27. Wait there upon Varuna singing his eulogistic songs. All the mountains, that are rich in jewels and that are charming,

28—29. Are present there engaged in sweet conversation. Varuna's minister, named Sunava, surrounded by his sons and grandsons, wait upon him along with the Pushkara *Tirtha*, called "*Go*". All these in their personified forms worship that deity

30. O best of the Bharata race, such is the charming assembly-hall of Varuna that I saw before in my travel. Hear now about the assembly-hall of Kuvera.

Thus ends the ninth chapter, the descriptions of Varuna's Sabha, in the Lokapala Sabhakhyana of the Sabha Parva.

CHAPTER X.

(LOKAPALA SAVAKHYANA PARVA)—*Continued.*

Narada said:—

1. O king, the greatly effulgent assembly-hall of Vaisravana (Kuvera) is one hundreds *Yoyanas* in length and seventy *Yoyanas* in breadth.

2. O king, it was built by Vaisravana himself by his ascetic powers. It was like the peaks of the Kailasha (mountain), and it darkens the brilliancy of the moon herself.

3. Being supported by the Guhakas, it looks as if it is attached to the firmament. Being adorned with celestially made large p laces of gold, it displays great beauty.

4. It is extremely delightful and rendered fragrant with celestial perfumes. It is ornamented with many great jewels. Resembling the peaks of a mass of white clouds, it seems to float in the sky.

5—6. It is painted with colours of celestial gold; and therefore it appears as if it is adorned with streaks of lightning. Here (in this assembly-hall) sits on an excellent seat which is as bright as the sun and which is covered with celestial carpets and furnished with beautiful foot stools, the handsome king Vaisravana (Kuvera) attired in excellent robes and adorned with costly ornaments and greatly brilliant ear-rings, and surrounded by his one thousand wives.

7—8. Delicious and cool breezes blowing though the generous forests of Mandaras and carrying the fragrance of the fragrant field of Jesamine and also of the lotuses on the breast of the Aloka (the celestial river) and of the gardens of Nandana (the celestial wood) wait upon the king of the *Yakkhas* (Kuvera).

9. O Great king, there sing the celestials with the Gandharvas surrounded by various tribes of Apsaras in notes of celestial sweet-

10.—11. Misrakeshi, Rambha, Chitrasena Suchismita, Charunetra, Ghritachi, Menaka, Punjikashthala, Viswachi, Sahajanya, Pramlocha, Urvasi, Ira, Varga Sravaiga, Sauraveyi, Samichi, Vudyuda, Lata,

12. These and a thousand other Apsaras and Gandharvas, all great experts in music and dance, wait upon the lord of wealth.

13. That assembly-hall filled with the notes of instrumental and vocal music and with the sounds of various Gandharvas and Apsaras is extremely charming and delicious.

14—18. The Gandharvas named Kinharas, and others named Naras, Manibhadra, Dhanada Swetabhadra, Guhyaka, Kasheraku, Gandakandu, the powerful Pradyota, Kustumvaru, Pistacha, Gajakarna, Visalaka, Varahakarna, Tamraushtha, Falakaksha, Falodaka, Hansachura, Sikhavarta, Vivishana, Pushpanana, Pingalaka, Seninoda, Pravalaka, Vrikshavaspa—Niketa and Chiravasas,— O descendant of Bharata, these, and many other Yakshas by hundreds and thousands (always wait upon Kuvera.)

19. The illustrious (goddess) Lakshmi and also Nala-Kuvera always remain there (in that Sabha). Myself and many others like myself often go there.

20—24. Many Brahmana Rishis and many celestial Rishis always go there; many Rakshashas and Gandharvas, besides those already mentioned, wait in that assembly-hall upon the illustrious lord of wealth. O best of kings, there wait upon his friend the lord of wealth, being ever cheerful and knowing no fatigue, the illustrious (deity), the husband of Uma, the lord of all creatures, the three-eyed Col, the wielder of trident, the slayer of Asura Bhaganetra, the mighty deity of fearful bow, accompanied by his wife and surrounded by hundreds and thousand of spirits, some of dwarfish stature, some of fearful face, some hunch-backed, some with blood-red eyes, some of fearful yells,—some feeding upon fat and flesh, some fearful to look at, and all armed with various weapons and possessed of the speed of wind.

25. With cheerful heart hundreds of Gandharva chiefs attired in their respective robes,—Vishwavasa, Haha and Huhu,

26—27. Tumvaru, Parvata, Sailusha, the great expert in music Chitrasena, Chitraratha, —these and innumerable other Gandharvas worship the lord of wealth. The chief of the Vidyadharas, Chakradhamana with his followers,

28. Wait there upon the lord, the master of wealth. Hundreds and thousands of Kinnaras wait upon the lord, the master of wealth.

29—30. Innumerable kings with Bhagdatta at their head, and the chief of Kimpurushas, Druma, the chief of the

Rakshashas, Mohendra, Gandamadana with many Yakshas, Gandharvas and Rakshashas (all wait upon Kuvera).

31. The virtuous Vivishana wait upon his elder brother, the lord (Kuvera). The (mountains) Himalayas, Paripatra, Vindhya, Kailasha, Mandara,

32. Malaya, Dardura, Mohendra, Sunava, the eastern and the western mountains,

33. These and many others in their personified forms with Meru at their head wait upon the illustrious lord of wealth.

34—38. The illustrious Nandiswara, Mahakala, many spirits with arrowy ears and sharp-pointed mouths, Kashta, Kuthimukha, Danti, greatly ascetic Vijaya, the powerful and the deep-roaring white bull of Siva, many other Rakshashas and Pishachas, all wait upon the lord of wealth. The son of Pulastha (Kuvera), surrounded by his attendants, always with his permission formerly used to worship by bowing his head to the great deity, the god of gods, Siva, the creator of the three worlds. One day the high-souled Bhava (Siva) made friendship with Kuvera, and from that day he is always present in the assembly-hall of the lord of wealth.

39. Those Best of Jewels,—those princes of all wealth, Sanka and Padma (in their personified forms) accompanied by all gems, wait upon the lord of wealth.

40. O king, such is the charming assembly-hall of Kuvera which I saw. It is capable of moving in the firmament. Now I shall describe to you the assembly-hall of the Grandsire. Listen to it.

Thus ends the tenth chapter, the description of Kuvera's Sabha, in the Lokapala section of the Sabha Parva.

CHAPTER XI.

(LOKAPALA SABHAKHYANA

Narada said :—

1. O child, I shall describe to you the assembly-hall of the Grandsire. Listen to it. O descendant of Bharata, None is capable of describing it saying, "It is such."

2. O king, in the Deva Yuga of old, the illustrious deity, Aditya, came down from heaven and roamed at ease over the world

3. O son of Pandu, having seen (before) the Self-created (Brahma), he roamed (on earth) in human form, to see what could be seen here. On that occasion he spoke to me,

4. O best of the Bharata race, about that celestial Sabha (of the Grandsire) which is immeasurable and immaterial and which delights the heart of every creature by its splendour.

5. O best of the Pandavas, hearing the merits of that Sabha, I became desirous of seeing it. O king, I then spoke thus to Aditya,

6—7. "O illustrious one, I desire to see the sacred Sabha of the Grandsire. O exalted one, O lord of light, tell me by what ascetic penances, by what acts, by what charms, and by what rites, I may be able to see that sin-cleansing excellent Sabha."

8—9. O best of the Bharata race, hearing my words, the deity of one thousand eyes, the god of day (Aditya) replied, "Observe with mind rapt in meditation the Brahma-vow extending for a period of one thousand years." Thereupon I commenced that great vow on the breast of the Himalayas.

10. (When I completed my vow), then the illustrious and powerful and sinless Surya who knows no fatigue came and took me to the Sabha of Brahma.

11. O king, none is able to describe it by saying "It is such"; for it assumes an indescribable form within a moment.

12. O descendant of Bharata, it is impossible to indicate its dimensions or shape. I have never seen any thing like it before.

13. O king, it ever contributes to the happiness of those that live within it. It is neither cold nor hot; hunger, thirst and all kinds of uneasiness disappear from one as soon as one enters into it.

14—16. It is made of brilliant gems of many kinds, it does not seem to be supported on any pillars, it knows no deterioration,—it is eternal. That self effulgent Sabha seems to surpass the moon, the sun, and the fire by its numerous matchless and blazing celestial indications.

17—18. O king, in this (Sabha) sits the supreme deity, the Grandsire of all created things, having himself alone created everything by his own Maya. Daksha, Pracheta Pulaha, Marichi, lord Kashyapa,

19—20. Vrigu, Atri, Vashishta, [illegible] Angirasa, Pulastya, Kratu, Prahlada, Kardama, the Prajapaties, Angirasa of the Atharva Veda, the Valikhilas, the [illegible] chipas, Mind, Space, Knowledge, Air Water, Earth

21. Sound, Touch, Form, Taste, Scent, Nature, the Modes, the Elemental and Prime causes of the world,—O descendant of Bharata, (all these sit there).

22—24. The greatly effulgent Agasta, the great ascetic Markandeya, Jamadagni, Bharadwaja, Samvarata, Chyavana, the illustrious Durvasa, the pious Rishasringa, the high-souled Sanatkumara, who is a great ascetic and the preceptor of Yoga, Asita, Devala, Jaigishavya, learned in all truths, Rishava, Ajitsatan, greatly resplendent Mani,

25. The Science of Healing with its eight branches, all these in their personified forms, O descendant of Bharata, wait there (in that assembly-hall). Moon with stars and constellations, sun with its rays,

26—27. Declaration of purpose in sacrifices, the Ritual principles,—these illustrious and vow-observing beings in their personified forms, and many others too numerous to mention, all wait upon Brahma. Artha Dharma, Kama, Joy, Aversion, Asceticism and Peace of Mind,

28. With them come the twenty seven different tribes of the Gandharvas and of the Apsaras and others also, and also the Lokapalas,

29—30. Sukra, Vrihaspati, Vudha, Angaraka, Sani, Rahu, and the other planets, the Mantras, the special Mantras, Hasimat, Vasumat, Adityas with Indra, the two Aguis,

31—32. The Vishwakarma, the Vasus, and Atharva, all Sciences and branches of learning,

33. Histories and all minor branches of learning, all the Vedangas, the Planets, the Sacrifices, the Soma, all the celestials,

34. Savitri, the seven kinds of Speech, Understanding, Patience, Memory, Wisdom, Intelligence, Fame, Forgiveness,

35—36. The hymns of the Sama Veda, the Science of hymns, various kinds of verses and songs, various commentaries with arguments, various dramas, poems and stories, abridged glosses,—these and other holy worshippers of Brahma, all in their personified forms, O king, stay there.

37—40. O descendant of Bharata, O Yudhisthira, Khanas, Lavas, Muharttas (parts of time), the day, the night, the fortnights, the months, the six seasons, the years, the Yugas, the four kinds [illegible] and nights, the eternal, indestructible, and undeteriorating, excellent Wheel of Time, the Wheel of Virtue, all of them stay there. Aditi, Diti, Danu, Surasas, Venata, Ira, Kalika, Suravidevi, Saramz, Gautami,

41. Pradha, Kadru,—all these goddesses, the mothers of the celestials, Rudrani, Sree, Lakshmi, Vadra,

42—43. Sasti, the earth, Ganga, Hri, Swaha, Krita, Sura, Sachi, Pushti, Arundhati, Samvriti, Asa, Niyati, Srishti, Rati,—these and other goddesses wait upon the Prajapati (Brahma).

44. The Adityas, the Vasus, the Rudras, the Marutas, the Aswinis, the Vishwadevas, the Sadhyas, the Pitris,—all possessing the speed of mind, (wait upon the Grandsire).

45. O best of men, know that there are seven classes of Pitris, of which four classes have embodied forms,—the three remaining classes have no forms.

46. O descendant of Bharata, it is well-known amongst men that the illustrious Vairajas, Agniswattas and Garapatyas (three classes of the Pitris) roam in heaven.

47. O king, the Sompas, the Ekasringas, the Chaturvedas, and the Kalas (the four classes of the Pitris) are always worshipped amongst the four orders of men (namely Brahmanas, Kshatryas, Vaisyas and Sudras).

48. Being first gratified by Soma, these (Pitris) gratify Soma next. All these Pitris wait upon the Prajapati.

49. They cheerfully worship the immeasurably effulgent Brahma. The Rakshashas, the Pishachas, the Danavas, the Guhakas,

the birds, the various other animals, all other mobile and immobile great beings, worship the Grandsire.

51. The lord of the celestials, Purandara (Indra), Varuna, Kuvera, Yama, Mahadeva with Uma (his wife), all often go there (to that Sabha).

52—53. O king of kings, Mahasena also worship the Grandsire. Know, O king, that Narayana himself, the celestial Rishis, the Rishis named Valikhilyas, all beings born of females or not born of females,—nay whatever else is seen in the three worlds,—mobile and immobile,—were all seen by me there in that assembly-hall (of Brahma).

54. O son of Pandu, eighty thousand Rishis who have gained complete control over their sexual passions, and fifty thousand Rishis who have begotten offspring were also seen by me there.

55. All the dwellers of heaven see him (Brahma) there at their pleasure,—and worshipping him by bowing down their heads all go back to the place from which they come.

56—58. O king of men, the immeasurably intelligent Brahma, the Grandsire of all created things, the self-created Supreme Deity of immeasurable effulgence, is ever kind equally on all creatures, honours each as each deserves and gratifies with sweet speech, gift of wealth and other enjoyable things all those Devas, Daityas, the Nagas, the Yakshas, the Brahmanas, the birds, the Kaleyatas, the Gandharvas, the Apsasas and all other illustrious beings that come to him as his guests.

59. O descendant of Bharata, O child, that charming Sabha is always being agitated with crowds of beings coming and going.

60. Filled with every splendour and worshipped by the Brahmarsis, that celestial Sabha, the dispeller of all fatigue and mysery, looks extremely beautiful, it being brightened with the wealth of Brahma.

61. O best of kings, as your Sabha is matchless in the world of men, so is matchless in all the worlds that Sabha which was seen by me before.

62. O descendant of Bharata, I saw these Sabhas before in the region of the celestials. Your this Sabha is the foremost in the world of men.

Thus ends the eleventh chapter, the description of Brahma's Sabha, in the Lokapala Sabhakhyana of the Sabha Parva.

CHAPTER XII.

(LOKAPALA SABHAKHYANA PARVA)—*Continued.*

Yudhisthira said :—

1. O best of eloquent men, O lord, from your descriptions it appears that all the monarchs (of the earth) are in the Sabha of the son of Vivaswata (Yama.)

2. O lord, you have said that in the Varuna's Sabha are the Nagas, the chief Daityas, the rivers, and the oceans,

3. And in that of the lord of wealth (Kuvera) are the Yakshas, Guhakas, Rakshashas, Gandharvas, Apsaras, and the exalted Vishadweva (Siva.)

4. You have said that in the Sabha of the Grandsire are the great Rishis, all the celestials, and all the *Shastras.*

5. O Rishi, you have said that in the Sabha of Sakra (Indra) are the celestials, the Gandharvas and the various great Rishis.

6. O great Rishi, you have said that one king namely the royal sage Harishchandra, is in the Sabha of the lord of the celestials.

7. What act, what asceticism, what steady vows were performed by that greatly famous (king) that he has alone become equal to Indra ?

8. O Brahmana, how did you meet with my father, the illustrious Pandu, now living in the region of the Pitris ?

9. O exalted one, O Rishi of excellent vows, what did he tell you ? Tell me all. I am filled with great curiosity to hear all this.

Narada said :—

10. O king of kings, O lord, I shall tell you all about the greatness of the greatly intelligent Harishchandra which you ask me to narrate.

11. That king (Harishchandra) was very powerful and an Emperor over all the monarchs of the earth. All the kings of the world were under his sway.

12. O king of men, riding alone on his car adorned with gold, he conquered all the seven islands (of the world) by the prowess of his weapons.

13. O great king, having conquered the whole of the earth with her mountains, forests and woods, he made preparation to perform a great Rajshuya sacrifice.

14. All the monarchs at his command brought wealth to that sacrifice. They became the distributors of food to the Brahmanas in that sacrifice.

15. The king (Harishchandra) in that sacrifice cheerfully gave away to the sacrificial Brahmanas wealth five times more than what each asked.

16. At the conculsion of the sacrifice, the king gratified the Brahmanas that assembled there from various quarters with large presents of various kinds of wealth.

17. Having been gratified by various kinds of food and enjoyable things given to them to their fill and by the heaps of jewels distributed amongst them, the Brahmanas said :—" The king Harishchandra has became superior to all the kings in energy and in renown."

18. O king, O best of the Bharata race, know that for this reason, Harishchandra has shone more brightly than thousands of other kings.

19. O king, having concluded his great sacrifice, the mighty Harishchandra, being installed in his Empire, looked resplendent.

20. O best of the Bharata race, all the kings that perform the great Rajshuya sacrifice pass their time in bliss in company with Indra.

21. O best of the Bharata race, those kings, that give their lives on the field of battle without turning their backs, go to the abode (of Indra) and pass their time in felicity.

22. Those also that give up their lives after undergoing severe ascetic penances go to the same region and shine brightly there for ages.

23. "O son of Kunti, O descendant of Kuru, seeing the good fortune of Harishchandra and being much astonished at it, your father Pandu has told you something (through me).

24. O king of men, knowing that I was coming to the world of men, he bowed to me and said, "Tell this to Yudhisthira,

25. That he can subjugate the whole earth as his brothers are obedient to him." O descendant of Bharata, he said, "Let him perform the great Rajshuya sacrifice.

26. He is my son,—if he performs that sacrifice, I can go like Harishchandra to the region of Indra and pass my time there in everlasting bliss in company with Indra in his Sabha."

27. O king, I told him thus (in reply), "If I go to the world of men, I shall speak to your son." I have told you what Pandu told me.

28. O best of men, O son of Pandu, accomplish then the intentions of your father. If you do this, you will go with your ancestors to the region of Indra.

29. O king, it is said that this sacrifice is full of many obstacles. The Brahma-Rakshashas who always harm sacrifices search for holes when this sacrifice is begun.

30. On the commencement of such a sacrifice a war may break out which may destroy the Kshatryas, and which may be the cause of the total destruction of the whole world. A slight obstacle (to it) may cause the ruin of the whole earth.

31. O king of kings, reflecting on all this, do what is beneficial to you. Be always watchful in protecting the four orders (of your subjects).

32. Grow in prosperity,—enjoy felecity, gratify the Bramhanas with wealth. I have thus answered in detail all that you have asked me. With your permission, I shall now go towards the city of the Dasrahas (Dwarka.)

Vaishampayana said :—

33. O Janamejaya, O king, having said this to the son of Pritha, Narada went away with those Rishis with whom he had come.

34. O descendant of Kuru, on the departure of Narada, the King (Yudhisthira), the son of Pritha, began to think with his brothers (how to perform) that best of sacrifice, Rajshuya.

Thus ends the twelvth chapter, the description of Brahma Sabha, in the Lokapala Sabhakhyana of the Sabha Parva.

CHAPTER XIII.

(RAJSHYUARAMBHA PARVA.)

Vaishampayana said :—

1. O descendant of Bharata, having heard these words of the Rishi (Narada) Yudhisthira heaved sighs. Full of the thought of the Rajshuya, (sacrifice), the king did not get any peace of mind.

2—3. Having heard the glory of the illustrious kings of old and having known their acquisition of regions of felicity by the performance of sacrifices and sacred deeds, and having also thought the great sacrifice performed by the royal sage Harischandra, the king Yudhisthira desired to make preparations for the Rajshuya sacrifice.

4. Having worshipped all his *Sanasadas* (counsellors and officers) and having been worshipped by them in return, he consulted with them about the sacrifice.

5. O king of kings, having reflected much, the best of the Kurus, (Yudhisthira) resolved to make preparations to perform that sacrifice.

6. Reflecting upon virtue and righteousness, that king of wonderful energy and prowess set his heart to find out what should be beneficial to all his people.

7. The foremost of all virtuous men Yudhisthira, ever kind to all his subjects, always acted without any distinction for the good of all.

8. Dispelling all anger and vengeance he always said, "Give to each what each is to have." The only sounds that could be heard (in his kingdom) were, "Blessed be Dharma, Blessed be Dharma."

9. Having thus conducted himself and having given every one paternal assurance, he had none in his kingdom who entertained any hostile feelings towards him. He therefore came to be called *Ajatasatru* (enemyless).

10. The king treated every one as if he was one of his own family ; and Bhima ruled them all justly and impartially. Vivatsu

[illegible]i (Aryuna) by using both his hands protected all from their enemies.

11. The intelligent Sahadeva administered justice with all impartiality, and Nakula treated all with humility which was natural to his character. (For all this the kingdom became) free from quarrels and fear of all kinds. All people were engaged in their respective works.

12. The rains were as much as could be desired and the kingdom became full of prosperity. Persons living on usury, things necessary for sacrifices, cattle-rearing, tillage, and trades,—all and everything grew in prosperity.

13. In consequence of the good deeds of the king, there was in his kingdom no extortion, no oppression in the realization of rents, and no fear of disease, of fire, of death by poisoning, and of incantations,

14—16. In consequence of Yudhisthira being ever devoted to virtue, it was never heard that thieves or cheats or royal favourites did any wrong towards one another. In consequence of Yudhisthira's devotion to virtue, his trubutary chiefs always waited upon him to render him good service on the six occasions (of war, treaty &c); and the traders and merchants of different classes paid him their due taxes leviable on their respective trades. Thus the kingdom grew in prosperity.

17. The prosperity of the kingdom increased even by greatly voluptuous and luxurious persons. The king possessed every accomplishment and he bore every thing in patience. His sway extended over all.

17. O king, whichever countries this renowned and the illustrious king conquered, the people of them, from Brahmanas to peasants, were all more attached to him than to their own parents.

19. That foremost of speakers (Yudhisthira) summoned together his brothers and ministers and asked them again and again about the Rajshuya sacrifice.

20. Having been thus asked by the greatly wise Yudhisthira eager to perform the sacrifice, they spoke to him these words of grave import.

The Ministers said :-

21. A king already in possession of a kingdom wishes to acquire all the attributes of an emperor by means of the sacrifice, (Rajshnya)—a sacrifice that helps to acquire the attributes of Varuna.

22. O descendant of Kuru, you are worthy of the attributes of an emperor; therefore your friends consider that the time has come for you to perform the Rajshuya sacrifice.

23. In consequence of your Kshatrya possessions, the time for the performance of that sacrifice has come,—the sacrifice in which the Rishis of rigid vows establish the six fires with the *Mantras* of the Sama Veda.

24. At the conculsion of a Rajshuya sacrifice,—the performer is said to be installed in the sovereignity of an empire; he is then rewarded with the fruits of all sacrifices including the Agnihotra sacrifice. It is for this he is called the conqueror of all.

25. O mighty armed hero, O great king, you are quite capable of performing this sacrifice. We are all obedient to you. You will soon be able to perform the Rajshuya.

26. O great [illegible] set your mind to perform the Raj[illegible] without any further discussion."

[illegible]aid :—

Thus spoke to [illegible] king all his friends and counsellors sep[illegible]ly and together.

27. O king, [illegible] heard their these virtuous, bold, agree[illegible] and weighty words, the son of Pandu (Yu[illegible]histhira), accepted them in his mind.

28. O descendant of Bharata, having heard these words of his friends and having known his own strength also, the king again thought in his mind about the Rajshuya.

29. The intelligent Dharmaraja Yudhisthira, ever wise in counsel, again consulted with his brothers, with his ministers, his Ritwijas, (his priest, Dhaumya and Dwaipayana and others.

Yudhisthira said :—

30. How can this Rajshuya sacrifice, which is worthy of an emperor and which my mind is desirous to perform, be accomplished only by my faith and speech ?

Vaishampayana said :—

31. O lotus-eyed hero, having been thus asked by the king, they thus spoke to the Dharmaraja Yudhisthira at that time.

32. "O king, learned in the precepts of virtue, you are worthy of performing the great sacrifice of Rajshuya." When the Retwijas and the Rishis told these words,

33—34. His ministers and his brothers highly approved of his words. The greatly wise and self-controlled son of Pritha (Yudhisthira), ever desirous to do good to the world, again thought over the matter in his mind, taking into his consideration his own

strength and means, the time and the place, his income and expenditure.

35. He knew that the wise never come to grief, because they always act after due deliberation. He thought that the sacrifice should not be commenced pursuant to his own resolution only.

36. Carefully bearing on his shoulder the weight of affairs, he (Yudhisthira) thought of Krishna Janardana as the fittest person to decide the matter.

37. Knowing him (Krishna) to be the foremost of all persons, the possessor of immeasurable energy, the mighty-armed, (hero), being without birth and was born among men only out of his pleasure, he (Yudhisthira) thought of Hari (Krishna) in his mind.

38—39. Having reflected upon his God-like feats, the son of Pandu (Yudhisthira) thought that there could be nothing unknown to him, nothing unacheivable by him and nothing that he could not bear. Having argued thus, he remembered Krishna. Having come to this settled conclusion, the son of Pritha Yudhisthira

40. Soon sent a messenger to that lord of all beings,—sending through him (the messenger) blessings and agreeable words such as the elder should send to his younger. Riding on a swift car, that messenger soon reached the Yadavas.

41. He arrived at Dwaravati in which Dwaravati city Krishna was living. Having heard that the son of Pritha (Yudhisthira) was eager to see him, Achyuta (Krishna) also became eager to see him.

42. Passing quickly through various countries on (the car yoked with) his swift horses, he arrived at Indraprastha with Indrasena.

43. Having arrived at Indraprastha, Janardana (Krishna) came to the son of Pritha (Yudhisthira). He was worshipped by his cousin Dharmaraja (Yudhisthira) in his house with paternal affection.

44—45. He was also received by Bhima as affectionately. He then went cheerfully to see the sister of his father (Kunti). He was worshipped by the twins (Nakula and Sahadeva) as their superiors. He then conversed with his friend Aryuna with joy; Aryuna was very glad to see him. Then when he had rested for sometime in that pleasant place, and become fully refreshed, Yudhisthira came to him and spoke to him his business.

Yudhisthira said :—

46. O Krishna, I have desired to perform the Rajshuya sacrifice; but it cannot be performed by my simply wishing to perform it. You know every thing by which it may be accomplished.

47. He in whom every thing is possible, he who is worshipped everywhere and he who is the king of all kings can alone perform this sacrifice.

48. O Krishna, my friends and ministers have said that I should perform it, but your words will be my guide in this matter.

49. Some (counsellors) do not notice faults (difficulties) out of friendship. Some out of self interest say only that which will be agreeable to the hearer.

50. Some again consider that which is beneficial to them as the fittest thing to be adopted. Men are seen to advice thus in business.

51. You are above all motives; you have conquered anger and desire; you should tell me which is most beneficial to the world.

Thus ends the thirteenth chapter, the arrival of Krishna, in the Rajshuyarambha of the Sabha Parva.

CHAPTER XIV.

RAJSHUYARAMBHA PARVA)—

Continued.

Krishna said :—

1. O great king, you are endued with all accomplishments, and you are worthy of performing the Rajshuya. O descendant of Bharata, you know everything, (therefore) I shall tell you only something.

2. The men now known as Kshatryas are inferior to those Kshatryas that were exterminated by Rama, the son of Jamadagni.

3. O lord of earth, O best of the Bharata race, you are aware of the rules that those Kshatryas established amongst their order, guided by the traditions (coming down from generations to generations.

4. All the numerous royal dynasties and other Kshatryas in the world claim to be descended from Aila and Ikshaku.

5. O king, O best of the Bharata race, the monarchs (the descendants) of Aila and those of Ikshaku became divided into one hundred separate dynasties.

6. O great king, the descendants of Yayati and the Bhoja are also great in birth, number and accomplishments. They are scattered in all directions.

7. O king, all the Kshatryas worship the wealth and prosperity of all these kings. At the present time the king Jarasandha,

8. Having overcome that prosperity ever revered by the whole (Kshatrya) order, and also having overcome them by his prowess, has set himself up over the heads of all the kings.

9—12. Enjoying the sovereignity of the middle portion of the earth, he tried to create disunion among ourselves. O great-king, the monarch, who is the lord of all kings and whose sway extends over the whole earth, is the proper person to be an Emperor. O king, the powerful Shisupala having every way placed himself under his protection, has become his commander-in-chief. O great king, the powerful king of the Kurushas, Bakra, who fight with the power of illusion, also waits upon him as his disciple. The two other greatly powerful and illustrious monarchs have taken the protection

13. Of the greatly powerful Jarasandha, —namely Hansa and Dimvaka. Dantravakra, Karusha, Karava (also wait upon Jarasandha.) He who bears on his head the gem which is known as the most wonderful gem in the world,

14. That king of the Yavanas who has chastised Mura and Naroka and who is the matchlessly powerful king of the West like a (second) Varuna.

15. O great king, who is called Bhagadatta and who was your father's old friend, has, also lowered his head (to Jarasandha) by his speech and specially by his acts.

16. But he is in his heart tied to you by affection. He loves you as a father loves his son. The king, who has his kingdom on the west and south of the earth,

17. Who is your maternal uncle, that heroic Purujit, the spreader of the Kunti race, that chastiser of foes, is the only one king who is on your side.

18—19. That wicked wretch amongst the Chedis, whom I did not kill before, who has become known in the world as the Supreme Being, who gives himself out as such, and who out of foolishness always bears all my signs, has gone over to the side of Jarasandha.

20. The powerful king of Banga, Paundra and the Kiratas who is known by the names of Pandraka and Vasudeva, (also waits upon Jarasandha).

21—22. O great king, that mighty king of the Bhojas, Bhishmaka, who is a friend of Indra, that chastiser of foes, who governs a fourth part of the world, who has conquered by his learning the Pandyas and Krathakausikas, and whose brother Atri is like the son of Jamadagni Rama has (also) become a servitor to the king of Magadha (Jarasandha).

23. We are his (Bhishmaka's) relatives, and therefore, we are always engaged in doing what is agreeable to him. But though we respect and regard him much, yet he does not at all regard us. He is always doing us ill.

24. O king, without knowing his own strength and the dignity of the race to which he belongs, he (Bhishmaka) has placed himself under Jarasanda's shelter, only seeing his blazing fame.

25—26. O lord, the eighteen tribes of the Bhojas from the fear of Jarasandha, have fled to the west; so also have fled the Surasenas, the Bhadrakas, the Vodhas, the Salwas, the Patacheras, the Susthatas, the Mukuttas, the Kulendas and the Kuntis.

27—28. The kings of the Salvwayas, with their brothers and followers, the southern Panchalas and the eastern Koshalas have also fled to the country of the Kuntis. So also the Matsyas and the Samyastapadas have left their kingdoms in the north and have all fled from fear to the southern country.

29. Afflicted with the fear of Jarasandha, all the Panchalas have left their own kingdoms and fled in all directions.

30. Sometime before, the foolish minded Kansa, having persecuted the Yadavas, married two of the daughters of the son of Brihatratha (Jarasandha).

31. They are named Asti and Prapti, and they are the sisters of Sahadeva. Strengthened by such an alliance, the fool (Kansa) persecuted his relatives and gained an ascendency over them all.

82. By his such acts he earned a very bad repute. The wicked wretch persecuted the old chiefs of the Bhoja race.

33. These chiefs saught our protection from the persecution of their relative (Kansa). Having bestowed upon Akrura the beautiful daughter of Ahuka, Satarinka,

34. I did a service to my relatives. Making Sankerasana (Baladeva) my second, I killed both Kansa and Savamana with the assistance of Rama.

35. O king, though the immediate cause of our fear was thus removed, yet Jarasandha (Kansa's father-in-law) took up arms. We eighteen branches of the Yadavas consulted together;

36. And we came to the conclusion that even if we continually strike at our enemy with weapons capable of killing the foe, we

shall not be able to do anything of him in three hundred years.

37—38. He had two friends, who were like the two immortals; and they were as powerful as the foremost men of all powerful men. They were named Hansa and Dimvaka who were incapable of being slain by any weapons. When the powerful Jarasandha was united with them, he was incapable of being defeated by the weapons of all the world. This was my opinion.

39. O foremost of all intelligent men, this was not only our opinion,—but all the other kings were of the same opinion.

40. There was a great king named Hansa,—he was killed by Rama in a battle which lasted for eighteen days.

41—42. O descendant of Bharata, O king, hearing people say that Hansa had been killed, Dimvaka thought that he could not live without Hansa. He went to the Yamuna, jumped into its waters and thus killed himself.

43. Thereupon when that subjugator of hostile cities, Hansa, heard what Dimvaka had done, he too went to the Yamuna, jumped into its waters and drowned himself.

44. O descendant of Bharata, when Jarasandha heard of the death of the two heroes, he returned to his city with an empty heart.

45. O slayer of all foes, on the departure of the king (Jarasandha), we were filled with great joy, and we continued to live at Mathura.

46—47. But when the wife of Kansa and the daughter of Jarasandha, that lotus-eyed lady (Prapti) went to her father lamenting for the death of her husband, and when, O king, she again and again urged the king of Magadha, saying, "O chastiser of foes, kill the murderer of my husband," then, O great king, we thought of acting according to the conclusion we came to before.

48—49. We became exceedingly cheerless, and we became ready to fly. We divided our great wealth into small portions to make it portable. We then fled from the fear of Jarasandha with our sons, cousins and relatives. After reflecting thus over everything, we fled towards the west.

50. O king, there is a charming city, named Kushasthali, adorned by the Raivataka (mountain). In this city we took up our abode.

51. We repaired its fort and made it so strong that it became impregnable even to the celestials. Even women could fight from within it,—not to speak of the great car-warriors of the Vrishni race.

52—53. O slayer of all foes, we are now living in that city without fear of any kind. O best of the Kuru race, thinking of the inaccessibility of that foremost of hills (Raivataka), and considering that they had no longer any fear of Jarasandha, the descendants of Madhu (Yadavas) have become exceedingly glad.

54. Though we were capable of defending ourselves (from the attacks of Jarasandha), yet we have taken shelter on the Gomota mountain which is three *Yoyanas* in length. Within its each *Yoyana* have been placed twenty one posts of armed men.

55. At the intervals of each *Yoyana* have been made one hundred gates,—the heroism of the Vrisni heroes are the arches of these gates. They are (always) protected by the heroes of the eighteen branches of the Yadavas.

56. There are eighteen thousand brothers and cousins in our race. Ahuka has one hundred sons, each of whom is like the best of the celestials.

57. Charudeshna with his brother Chakradeva, Satyaki, myself, the son of Rohini (Valadeva), Samba, as heroic as myself,

58. O king, these seven are *Atirathas*. Besides these there are others, whom I shall (presently) mention. Kritavarma, Anadhristi, Samika, Samitinjaya,

59. Kanka, Sankha, Kunti—these seven are *Maharathas*. The old king Andhakabhoja has two sons, and the king himself,—these ten (are *Maharathas*).

60. Possessing great prowess, all these heroes are as mighty as the thunderbolt. These *Maharathas*, chosing the middle country, now live among the Vrishnis.

61. O best of the Bharata race, O descendant of Bharata, you alone are worthy of becoming an emperor. You should establish your empire over all Kshatryas.

62. O king, but it is my opinion that you will not be able to perform the Rajshuya (sacrifice), so long the greatly powerful Jarasandha remains alive.

63. Many kings have been kept imprisoned in Giribraja (his city), as dead carcasses of elephants are kept in the cave of a great mountain by the lion.

64—65. O chastiser of foes, having been desirous of performing a great sacrifice by (offering) kings (to the sacrifical fire), the king Jarasandha, has adored with fierce ascetic penances the illustrious god of the husband of Uma (Siva). He by this means been able to defeat many of the earth and to fulfil his vow.

66. By defeating all the kings, one after the other and their soldiers, he has brought them all as prisoners to his city; and he has thus daily swelled the crowd (of kings).

67. O great king, we too from the fear of Jarasandha left Mathura and fled to the city of Dwaravati.

68. O great king, if you desire to perform the sacrifice, try to release those (the kings) kept prisoners by Jarasandha, and try to kill him.

69. O descendant of Kuru, O foremost of all intelligent men, if you do not try to do it,—your undertaking can never be successful. If you wish to perform Rajshuya (sacrifice), you must do it.

70. O king, O sinless one, this is my opinion. Do as you think (proper) after reflecting over everything, noting the causes and effects of all. Tell us what you yourself think proper to do.

Thus ends the fourteenth chapter, the words of Krishna, in the Rajshuyarambha of the Sabha Parva.

CHAPTER XV.

(RAJSHUYARAMBHA PARVA)—*Continued.*

Yudhisthira said :—

1. Intelligent as you are, you have said what none else is capable of saying. There is none else in the world but you who can settle all doubts.

2. There are kings in every province engaged in doing good to their respective selves. But none of them has been able to become an Emperor. The title of Emperor is difficult to be achieved.

3. He who knows the valour and the strength of others never applauds himself. He is really worthy of praise who even in fighting with his enemies bears himself with all commendation.

4. O supporter of the Vrishni dignity, man's desires and propensities are varied and extensive like the wide earth adorned with various gems and jewels. As by travelling in distant places experience is gained,—so man can get the highest good by the highest culture of his understanding.

5. I consider peace of mind as the highest quality, for from peace of mind proceeds prosperity. In my opinion, if I undertake to perform this sacrifice, I shall not win the highest reward.

6. O Janardana, these intelligent powerful men born in our race think that one amongst them will at one time become the foremost man amongst all the Kshatryas.

7—8. But, O exalted one, O sinless being, we also were all alarmed at the prowess and the wickedness of the king Jarasandha, O hero, invincible in battle, O lord, the prowess of your arms is our refuge. When you are alarmed at Jarasandha's might, how should I consider myself strong (enough to cope with him)?

9—10. O Madhava, O descendant of the Vrishni race, I have often become dipressed at the thought whether Jarasandha is at all capable of being killed by you, by Rama, or by Aryuna. O Keshava, what shall I say? You are my highest authority in everything.

Vaishampayana said :—

Having heard this, the able speaker Bhima then spoke these words :—

Bhima said :—

11. The king, who is without any exertion, or the king who being himself weak and without resources, enters into hostility with one who is strong, perishes like an ant-hill.

12. It is often seen that even weak king may defeat a strong enemy; and he may become successful in his attempts by his wakefulness and by using policy.

13. (We have) in Krishna policy, in me strength, and in Partha (Dhananjaya) victory. Like the three (sacrificial) fires, we shall bring about the death of the king of Magadha (Jarasandha).

Krishna said :—

14. Men of immature understanding begin an act without having an eye to what may happen in future. It is, therefore, not a self-seeking enemy with immature understanding is ever forgiven by a sensible man.

15—17. It has been heard by us that in the *Satya Yuga*, Yanvanaswa brought every one under his sway, by the remission of taxes, Bhagiratha by kind treatment of his subjects, Kartavirya by his great asceticism, the lord Bharata by his extraordinary prowess and Maruta by his prosperity, and thus they became emperors. O Yudhisthira, you, who wish to acquire the imperial dignity, have all the (above mentioned) five qualities.

18. O best of the Bharata race, the son of Vrihatratha, Jarasandha, is (also) one such (a candidate for the imperial dignity). One hundred families of kings have failed to oppose him.

19—20. He is ruling over an empire by his own great prowess. The monarchs that wear jewels wait upon and worship Jarasandha. Wicked from his childhood, he is not satisfied even by such worship.

21. Having become the foremost of all, he attacks with force the kings that wear crowns. There is not to be found a single king who does not pay tributes to him.

22. O son of Pritha, thus has he brought under his sway one hundred kings. How can then a weak king approach him with hostile intentions?

23. O best of the Bharata race, kept as they are prisoners in the temple of Siva like so many animals to be offered to the sacrifice, do not these kings feel the greatest possible misery?

24. A Kshatrya who is killed by weapons (on the field of battle) is ever considered to be blessed. Why shall we not then assemble together and oppose the king of Magadha?

25. He has already brought under his sway eighty-six kings,—only fourteen (more) are wanted to make the number of one hundred complete. As soon as he will collect them (the fourteen others), he will begin his cruel act (sacrificing them before Siva).

26. He, who will be able to prevent him from doing this act, will surely earn blazing fame. He, who will defeat Jarasandha, will certainly become the emperor of all the world.

Thus ends the fifteenth chapter, the words of Srikrishna, in the Rajshuya-rambha of the Sabha Parva.

CHAPTER XVI.

(RAJSHUYARAMBHA PARVA)—*Continued.*

Yudhisthira said:—

1. O Krishna, depending only on courage, how can I send you (to Jarasandha) out of selfish motives and out of the desire of the imperial dignity?

2. I consider Bhima and Aryuna as my eyes and you Janardana as my mind. How shall I able to live without my eyes and mind?

3. Even Yama cannot defeat the powerful army of Jarasandha who himself is endued with terrible valour. What valour can you show against him?

4. This affair that promises to terminate otherwise may lead to a great mischief. It is my opinion, therefore, that the proposed task should not be undertaken.

5. O Janardana, O excellent man, listen to what I think. To desist from this act seems to be beneficial to me. My heart is full of mysery to-day. The Rajshuya sacrifice seems to me very difficult to be accomplished.

Vaishampayana said:—

6. Partha (Aryuna) who had the excellent bow (Gandiva), the couple of inexhaustible quivers and the car with the (Ape) standard and also that *Sabha*, spoke thus to Yudhisthira.

Aryuna said:—

7. O king, I have obtained the bow, the weapons and the arrows, and also energy, allies, dominions, fame and strength. They are all difficult to be obtained, though they may be often desired.

8. All famous men of learning always praise in good society the nobleness of descent; but nothing is equal to prowess. There is nothing I like more than prowess.

9. One, born in a race famous for valour, but without valour, is scarcely worthy of regard. One who is born in a race noted for valour and also possesses valour is much superior to the former.

10. O king, he is in every way a real Kshatrya who increases his fame and possessions by the subjugation of his enemies. He who is possessed of valour, though he has no other merits, will vanquish his enemies.

11. One, who is endued with all accomplishments, but who is destitute of valour, can hardly ever accomplish any thing. Every merit exists by the side of valour in an incipient state.

12—14. Concentration of mind, exertion and destiny, (these three) exist as the three causes of victory. One who possesses valour, but does act with carelessness can never win victory; It is for this that a many endued with strength sometimes suffers death at the hands of his enemies. As meanness overtakes the weak, so folly sometimes overtakes the strong. A king, therefore, who is desirous of victory, should forsake both these causes of destruction.

15. If for the purpose of performing our sacrifice, we try to kill Jarasandha and to rescue the kings kept prisoners by him for his cruel purpose, there could be no [illegible] higher than this in which we could engage ourselves.

16. If we do not undertake the task, the world will always regard us as worthless. O king, we have certainly the ability, we should we then be regarded (by the [illegible] as worthless?

17. Those that have become Rishis with the desire of obtaining peace of mind get the red clothes with ease. Therefore, if we defeat the enemy, the imperial dignity will be easily obtained by us. We should, therefore, fight with the enemy.

Thus ends the sixteenth chapter, the consultation for killing Jarasandha, in the Rajshuyarambha of the Sabha Parva.

CHAPTER XVII.

(RAJSHUYARAMBHA PARVA)—*Continued.*

Krishna said:—

1. Aryuna has shown what should be the inclination of one born in the Bharata race,—specially of one who is the son of Kunti.

2. We do not know when death will overtake us, whether in the night or in the day; nor have we heard that immortality has been obtained by dessisting from battle.

3. Therefore, the duty of a man (a hero) is to attack all enemies with the help of the policy indicated in the ordinance. This always gives satisfaction to the heart.

4. If aided by good policy, and if not frustrated by destiny, an undertaking is sure to be crowned with success. If both the parties are aided by such means, and if they fight with each other, one must get the better of the other, for both cannot win or lose.

5. If aided by bad policy which is destitute of all well-known arts, a man is sure to be defeated and meet with destruction. If, however, both parties are equally circumstanced, the result becomes doubtful, but both cannot win.

6. When such is the case, why should we not, with the aid of good policy, go to the enemy and kill him as a river uproots a tree? If hiding our own drawbacks and taking advantage of his holes (faults), we attack the enemy, why should we not be successful?

7. It is the policy of all intelligent men that one should fight with enemies who are exceedingly powerful and who stand at the head of their well-arrayed forces. It is my opinion also.

8. If we can accomplish our purpose by secretly entering the abode of our enemy and attacking his person, we shall never meet with obloquy.

9. That best of men (Jarasandha) alone enjoys unfading prosperity like him who is inner-soul of every created being. But I see his destruction (before me).

10. Desirous as we are of protecting our relatives we shall either kill him, in battle, or being ourselves killed by him we shall ascend to heaven.

Yudhisthira said:—

11. O Krishna, who is this Jarasandha? What is his might, and what is his prowess that he has not been burnt by touching you as a insect is burnt at the touch of fire?

Krishna said:—

12. O king, hear who is Jarasandha, what is his might and prowess, and why he has been spared by us, though he repeatedly offended us.

13. There was a king, named Vrihatratha who was the heroic lord of Magadha. He was proud in battle and had an army of three *Aukshahinis* of soldiers.

14. He was handsome, mighty, wealthy and matchlessly powerful. He always bore (sacrificial) marks on his person and looked like a second Sakra (Indra).

15. He was like Surya in glory, like earth in patience, like the destroyer Yama in anger and like Vaisravana (Kuvera) in wealth.

16. O best of the Bharata race, as the rays of the sun (covers the whole earth), so the whole earth was covered by his merits which descended to him from a long line of ancestors.

17—20. O best of the Bharata race, that greatly powerful hero married the two beautiful twin-daughters of the king of Kashi. That best of men made an engagement in secret with his two wives, namely that he would equally love them both, and that he would never show a preferance for any of them. Like a mighty elephant in the company of two female-elephants, or like the ocean in his personified form in the company of the Ganga and the Yamuna, that lord of the earth passed his days in joy in the company of his two wives, both of whom suited him well. His youth passed away in the enjoyment of his wealth.

21. No son was (however) born to him to perpetuate his line; though he performed many auspicious rites, *Homas*, and sacrifices with the desire of getting a son, yet that best of men did not get a son who could perpetuate his line.

22—23. He heard one day that the illustrious Sandakausika, the son of Kakshivana of the Goutama race, having been tired of ascetic penances, have come to his city in his wandering at pleasure, and that he sat under a tree. The king with his wives gratified the Rishi with presents of jewels,

24. That best of Rishis, ever truthful in speech and firmly devoted to truth, thus spoke to him (the king), "O king of kings, I have been much gratified. O hero of excellent vows, ask from me a boon."

25. Thereupon Vrihatratha with his wives bowed down to the Rishi, and he spoke thus to him, his voice being choked with tears in consequence of his despair to obtain a son.

The king said :—

26. O exalted one, I am about to give up my kingdom and to go into the forest to lead an ascetic life. I am unfortunate, (for not having a son),—what shall I do with the kingdom or with a boon ?

Krishna said :—

27. Having heard this the Rishi, sitting in the shade of that very mangoe tree where he was, controlled his outer senses and entered into the Yoga meditation.

28. There fell in the lap of the seated Rishi a juicy mangoe, untouched by the beak of parrots or other birds.

29. That best of Rishis, taking up the fruit and mentally pronouncing some *Mantrus* over it, gave it to the king as the means of his obtaining a son.

30. That greatly learned Rishi spoke thus to the king, " O king, go. Your wish is fulfilled. O king, desist from going to the forest."

31. Having heard these words of the Rishi, the greatly intelligent king bowed down his head before the Rishi and returned to his own house.

32. O best of the Bharata race, recollecting his former promise, that best of kings gave that one fruit to his two wives.

33—34. His two beautiful wives ate the mangoe, dividing it into two equal parts. In consequence of the certainty of the Muni's words and his truthfulness both of them conceived as an effect of their having eaten that fruit. Seeing them in that state, the king was filled with great joy.

35. O greatly wise (king), sometime after when the (proper) season came, each of the two queens brought forth two fragmentary bodies.

36. Each of those two bodies had one eye, one arm, one leg, half a stomach, half a face, and half an anus. Seeing the fragmentary bodies, they (the queens) trembled much.

37. The helpless sisters then in great anxiety consulted with each other ; and they abandoned in sorrow the fragments that had life in them.

38. The two midwives then carefully wrapped up those still-born fragments and went out of the inner appartments (of the palace) by the back door. Throwing away the bodies, they returned in haste.

39. O best of men, sometime after a Rakshasha woman, named, Jara who lived on flesh and blood, took up the fragments that lay on a crossing (of roads).

40. Being impelled by Fate, that Rakshsha woman united the fragments to make them easier to carry.

41. O best of men, as soon as the fragments were united, they formed into a heroic child of one body.

42. O king, the Rakshasha woman, with her eyes wide opened in wonder, found herself unable to carry that child who had a body as hard and strong as the thunderbolt.

43. Closing his coppery red fists and inserting it into its mouth, that child roared as terribly as the clouds charged with rains.

44. O best of men, O chastiser of foes, being much alarmed by the sound, the inmates of the palace along with the king, all came out (to see what was the matter).

45. The helpless, disappointed and the sad queens also, with their breasts full of milk, suddenly came out to get back their child.

46. Seeing them (the queens) in that condition and the king also, who was so much desirous of getting a son, and also the child which was so very strong, the Rakshasha woman reflected thus.

47. "I live in the kingdom of the king who is so eager to get a son. I should not; therefore, kill the child of such a virtuous and illustrious king.

48. Then hiding the child in her arms as the clouds envelope the sun, and assuming a human form, she thus spoke to the lord of the earth (Vrihatratha).

The Rakshashi said :—

49. O Vrihatratha, this is your son. It is given to you by me. Take it. It is born in the wombs of your two wives in consequence of the boon granted to you by the Brahmana. It was abandoned by the midwives, but it was protected by me.

Krishna said :—

50. O best of the Bharata race, having obtained the child, the handsome daughters of the king of Kashi drenched it with their lacteal streams.

51. Having ascertained even king was filled with joy. He then

thus to the Rakshasha woman who was in the guise of a human female possessing the complexion of gold.

52. "O lotus-complexioned lady, who are you that give me the child? O blessed lady, you appear to me as a goddess roaming (over the earth) at pleasure."

Thus ends the seventeenth chapter, the birth of Jarasandha, in the Rajshuyarambha of the Sabha Parva.

CHAPTER XVIII.

(RAJSHUYARAMBHA PARVA)

—Continued.

The Rakshashi said:—

1. O king of kings, be blessed, I am a Rakshasha woman, called Jara. I am capable of going everywhere at will. Worshipped by all, I live in your house in joy.

2. I am a Rakshashi who always wander from house to house of men. I was formerly created by the self-create (Brahma) and was named *Grihadevi* (household goddess).

3—5. I was endued with celestial beauty, and I was placed (in the world) for the destruction of the Danavas. He, who with devotion paints on the walls (of his house) a likeness of myself who am young and who have children, must have prosperity in his house. He, who does not do it, must meet with decay and destruction. O lord, a likeness of myself, surrounded by many children, is painted on the walls of your house. Placed there, I am daily worshipped with scents, flowers, incense, edibles and various objects of enjoyments.

6. Therefore, O virtuous man, I always think of doing some good to you. It happened that I chanced to see the fragments of the body of your son.

7. On my accidentally uniting them, a boy was born. O great king, it has so happened only out of your good fortune. I have been mere an instrument (in reviving the child).

8. I can swallow (even) the mountain of Meru,—what to speak of your child. I am gratified with the worship that I receive in your house; therefore the child is returned to you.

Krishna said:—

9. O king having said this, she disappeared there and then. Obtaining the child the king then entered his own house.

10. The king then caused all the rites and ceremonies of infancy to be performed on the child; he ordered a festival to be observed in Magadha (by his subjects) in honour of the Rakshasha woman.

11. The father (the king) who was equal to the Grandsire, then bestowed a name on that child. As the (fragments of the body of the child) was united by Jara, he was named Jarasandha.

12—13. The greatly powerful son of the Magadha king began to grow up in bulk and in strength, like a fire into which libations of *Ghee* have been poured. He delighted the heart of his father and mother, increasing day by day like the moon in the white-fortnight.

Thus ends the eighteenth chapter, the birth of Jarasandha, in the Raj[illegible] bha of the Sabha Parva.

CHAPTER XIX.

(RAJSHUYARAMBHA

—Continued.

Krishna said:—

1. Sometime after, the great ascetic, the illustrious Sandakausika came again to the kingdom of Magadha.

2. Being overjoyed at the arrival of the Rishi, Vrihatratha with his ministers, priest, his son and wives went out to receive him.

3. O descendant of Bharata, worshipping the Rishi with water to wash his feet and with *Arghya*, the king offered him his son with the whole of his kingdom.

4. O king, the illustrious Rishi accepted the worship of the king and thus spoke to the king of Magadha with a delightful heart.

5. "O king, everything is known to me through my spiritual sight. O king of kings, hear what this your son will be.

6—7. (Hear also) what will be his beauty, excellence, strength and courage. There is not the least doubt that your this son will grow in prosperity and will obtain them, endued as he is with great prowess. No king will be able to equal your greatly powerful son in prowess,

8. As other birds, can never equal the speed of Vinata's son (Garuda). All those that will stand in his way will meet with certain destruction.

9. O king, as the river can make no impression on the mountain, so the weapons hurled upon him even by the celestials will not be able to make any impression on

10. He will blaze forth above the heads of all that wear crowns on their heads. Like the sun he will rob all other kings of their splendour.

11. The kings who are rich in their armies and troops will meet with destruction at the hand of your son like insects in the fire.

12. He will seize the growing prosperity of all the kings, as the ocean receives the rivers swollen with the waters of the rainy season.

13. As the wide earth bears all kinds of produce and supports those that are both good and bad, your this greatly powerful son will support all the people of the four orders.

14. All the kings will remain obedient to him, as all embodied beings remain obedient to the wind, which is as dear to beings as the self.

15. This Magadha prince, this mightiest of all mighty men in the world, will see with his physical eyes the god of gods, Rudra, the slayer of Tripura, Hara."

16. Having said this, the Rishi, thinking of his own business, dismissed that slayer of foes, the king Vrihatratha.

17. The Magadha king then re-entered his capital; and summoning all his friends and relatives, he installed Jarasandha on the throne.

18. The king Vrihatratha became greatly disgusted with all worldly pleasures. After the installation of Jarasandha, the king Vrihatratha followed by his two wives went into a forest to lead the life of an ascetic.

19. O king, after his father and mother had retired into the forest, Jarasandha brought numerous kings under his sway by his valour.

Vaishampayana said:—

20. Having lived for a long time in the forest and practised asceticism, (the king) Vrihatratha ascended to heaven with his wives.

21. As told by Kausika, the king Jarasandha received the boons and ruled the kingdom after obtaining the (sovereignity of the) whole world.

22. Sometime after, when the king Kansa was killed by Vasudeva (Krishna), an enmity arose between him and Krishna.

23. O descendant of Bharata, the greatly powerful king of Magadha whirled a club ninety nine times and he hurled it towards Mathura from Giribraja (his capital).

24. Krishna of wonderful deeds was then living in Mathura. That excellent club fell at a distance of ninety-nine *Yoyanas*.

25. Seeing well all the circumstances the citizens (of Mathura) all went to Krishna and told him all about the fall of the club. The place (where the club fell) was near Mathura, and it was known by the name of Gadavasana.

26. He (Jarasandha) had two supporters, named Hansa and Dimvaka, both incapable of being killed by any weapons, both were learned in the science of politics and morality, and both were in counsel foremost of all intelligent men.

27. I have already told you before every thing about these two greatly powerful heroes. My opinion is that these two heroes and Jarasandha were more than a match for the three worlds.

28. O hero, O great king, it was for this reason that the powerful Akrura, Andhaka and Vrishni tribes, acting from policy, did not fight with him (Jarasandha).

Thus ends the nineteenth chapter, the praise of Jarasandha, in the Rajshuyarambha of the Sabha.

CHAPTER XX.

(JARASANDHABADHA PARVA).

Krishna said:—

1. Hansa and Dimvaka have fallen, Kansa also with his followers has been killed; the time has, therefore, come for killing Jarasandha.

2. He is incapable of being vanquished in battle by all the celestials and the Asuras. Therefore, my opinion is to defeat him in a single combat.

3. In me is policy, and in Bhima is strength, and we are both protected by Aryuna. We shall vanquish the Magadha king like three (sacrificial) fires.

4. If we three go secretly to that king, there is no doubt he will be engaged in a single combat with one of us.

5. From the fear of disgrace, from covetuousness, and from the pride of strength of arms, he will certainly challenge Bhima to a single combat.

6. Like death himself who kills a person however proud he might be, the might armed and the greatly powerful Bhima will surely bring about the destruction of the king (Jarasandha.)

7. If you know my heart, if you have any faith in me, then without any further loss of time, give me as a pledge [illegible] and Aryuna.

Vaishampayana said:—

8. Having been thus addressed by that exalted being (Krishna), and having seen Bhima and Aryuna standing there with cheerful faces, Yudhisthira thus replied.

Yudhisthira said:—

9. O Achyuta, O chastiser of foes, do not say so. You are the lord of the Pandavas. We are all dependant on you.

10. O Govinda, what you say is (always) consistent with wise counsel. You never lead those on whom Lakshmi (the goddess of prosperity) has turned her back.

11. I am, who always at your command, consider that Jarasandha is already killed, that the kings kept prisoner by him have already been liberated, and that the Rajshuya sacrifice is already accomplished by me.

12. O lord of the universe, O best of men, act soon with care in such a way as this task may be accomplished.

13. Like a sorrowful man afflicted with disease and like a man without Dharma, Artha and Kama, I dare not live without you.

14. Partha (Aryuna) cannot live without Souri (Krishna), and Souri cannot live without Partha. My opinion is that there is nothing unconquerable by these two, namely Souri and Partha.

15. This handsome Vrikodara (Bhima) is the foremost of all strong men. Greatly famous as he is, what may not be achieved by him with you.

16. Troops when led properly do excellent service. The wise men say that troops without a leader is useless. Therefore, troops should be (always) led by experienced leaders.

17. The wise always conduct the water to places that are low. The fishermen take the water through the place where there are holes.

18. We shall, therefore, try to accomplish our object by following the leadership of Govinda (Krishna), who is learned in the science of politics, and whose fame has spread all over the world.

19. If one desires to have a successful end of his purpose, he should always place Krishna at the head,—he is the foremost of all men whose strength consists in wisdom and policy; he is the man who possesses the knowledge of both the means and the methods.

20. For the accomplishment of our purpose, let the son of Pritha (Aryuna) follow the best of the Yadavas, Krishna, and let Bhima follow Dhananjaya (Aryuna). Policy, victory and prowess will bring about success in a matter requiring valour.

Vaishampayana said:—

21. Having been thus addressed (by Yudhisthira), all the three brothers, the two Pandavas and the Vrashneya (Krishna), all possessing great prowess, started for the kingdom of Magadha.

22. They were attired in the garb of *Snataka* Brahmanas of effulgent bodies; they were blessed by the agreeable speeches of friends and relatives, (when they started).

23. They possessed great prowess, and their bodies were like the sun, the moon and the fire. Being inflamed by the wrath for (the persecution that was perpetrated by Jarasandha on their relatives), their bodies now looked more blazing than before.

24. Seeing the two Krishnas (Krishna and Aryuna) who are invincible in battle, and seeing Bhima at their head,—all the three bent upon performing the same act,—the people considered that Jarasandha was already killed.

25. The illustrious pair (Krishna and Aryuna) were the masters that directed the every operation of the universe; they directed all acts relating Dharma, Artha and Kama.

26. Having started from the Kuru country, they passed through the Kurujangala. They then arrived at the (lake) Padmasara, whence they went to the Kalkuta (mountain). Crossing it,

27. They (finally) crossed the (rivers) Gandaki, the Sadanira and the Sarkaravarta and other rivers, all these (rivers) taking their rise from the same mountain.

28. They then crossed the charming Saraju and saw the eastern Koshalas. Crosssing through it, they went to Mithila; and then crossing the rivers Mala and Charmanwati,

29. The Ganges, and the Sone, they proceeded eastwards. Going to the heart of the Kusamva (country), the matchlessly effulgent heroes arrived at Magadha.

30. Getting on the (hill) Goratha, they saw the city of the Magadha king, full of kine, wealth and water. It was very beautiful with the trees that stood everywhere in it.

Thus ends the twentieth chapter, the departure for Magadha, in the Jarasandhabadha of the Sabha Parva.

CHAPTER XXI.

(JARASANDHABADHA PARVA)

—Continued.

Krishna said :—

1. O Partha, behold the great city of Magadha standing in all its beauty. It is full of cattle and other beasts of burden; its stock of water is inexhaustive ; it is adorned with fine mansions ; and it is (entirely) free from all dangers.

2. The five large hills,—namely Vaihara, Varaha, Vrishava, Rishigiri and the beautiful fifth hill Chaityaka,

3. These five hills, all with high peaks, and with tall trees with cool shades,—all being connected with one another, seem jointly to protect the city of Giribraja.

4. They are concealed by the forests of charming and fragrant Lodhra trees with their branches covered with flowers.

5. This was the place where the illustrious Gotama of the rigid vows begot on the daughter of Ushinara, a Sudra woman, Kakshivana and other famous sons.

6. The race sprung from such a man as Goutama worships the sway of ordinary human race,—it shows the great kindness of Goutama towards kings.

7. O Aryuna, it was here that in olden times the powerful kings of Anga, Banga and other countries came to the hermitage of Goutama and lived in joy and happiness.

8. O Partha, behold the charming forests of Pippalas and beautiful Lodhras standing near the place where Goutama lived.

9. Here were the abodes of the chastisers of foes, the Nagas, Arvuda, Chakrapani, and Swastika, and also that of the excellent Naga, called Mani.

10. Manu himself had made the country of the Magadhas to be free from draught. Kaushika and Manimán also have favoured and blessed this country.

11. Having secured such a charming and impregnable city, Jarasandha does not fear to accomplish all his unrivalled purposes. We shall, however, to-day humble his pride by attacking him.

Vaishampayana said :—

12. Having said this, those brothers of matchless effulgence, the Vrashneya (Krishna) and the two Pandavas (Bhima and Aryuna) entered the city of Maha.

13. Then they went towards the impregnable city of Girivraja, full of cheerful and well-fed inhabitants belonging to all the four orders of men. The city was ever enlivened with perinial festivities.

14—15. Going to the gate of the city (they did not enter through it) ; the brothers pierced the heart of the high Chaityaka (hill) which was ever worshipped by the race of Vrihatratha and by the citizens (of Girivraja),—the hill that delighted the hearts of all the Magadhas.

16—19. Here (on this Chaityaka hill) Vrihatratha had killed a cannibal, called Rishava. Having killed the monster, he caused three drums to be made of his skin. He then kept these drums in his city. They were such that if once played upon, their sound lasted for full one month. The brothers (Krishna &c.) broke down the Chaityaka,—ever charming to all the people,—at the place where these drums, covered with celestial flowers, sent forth their continuous sound. Desirous as they were to kill Jarasandha, they seemed to place their feet on the head of their foe by their this act.

20—21. Attacking with their powerful arms that immovable, huge, high, old and famous peak, ever worshipped with perfumes and garlands, those heroes broke it down. They then with joyful hearts entered the city.

22. At that very time the Veda-knowing Brahmanas inhabiting the city saw many evil omens which they duly reported to Jarasandha.

23. The priest made the king mount on an elephant ; and he then sanctified him by whirling lighted woods about him. The greatly powerful king Jarasandha commenced a fasting with proper vows to ward off these evils.

24. O descendant of Bharata, they (the brothers) in the meantime, unarmed and with their bare arms as their only weapons, entered the city in the guise of *Snataka* Brahmanas in order to fight with Jarasandha.

25. They saw many beautiful shops, full of various eatables and garlands,—every shop swelling with every article and every wealth that man can ever desire.

26. Seeing the great wealth of those shops, those best of men, Krishna, Bhima and Dhananjaya (Aryuna), proceeded along the public streets. Those greatly powerful heroes snatched garlands from the flower vendors.

27—29. Having attired in robes of colours and adorned with garlands and rings, the heroes entered the palace of the greatly intelligent Jarasandha as Himalayan lions longingly look at the pen of cattle. The

arms of those warriors, smeared with sandal and aloe paste, looked like the trunks of *Sala* trees. O great king, when the people of Magadha saw those heroes with necks as broad as those of *Sala* trees and with wide chests, they began to be very much astonished.

30. Passing through three rooms crowded with men those best of men, with pride and cheerfulness came to the king.

31—32. Jarasandha rose up in haste saying "Welcome to you." He received his visitors with proper ceremonies, with water to wash their feet, with honey, with *Arghya*, with gift of kine and with the other forms of respect. O Janamejaya, both Partha and Bhima remained silent.

33. Amongst them the greatly intelligent Krishna thus spoke to him, "O king of kings,—these two are observing a vow. They will not therefore speak.

34. They will remain silent till midnight. After that hour they will talk with you." The king quartered them in the sacrificial apartments, and he then went to his own royal apartments.

35—36. O king, at midnight he (Jarasandha) came to the place where the Brahmanas (Krishna &c.) were. O descendant of Bharata, that ever victorious king observed the vow which was known all over the earth that as soon as he should hear of the arrival of any *Snataka* Brahmanas in his palace—even if it be midnight, he would immediately come out and grant them an interview.

37. Seeing the strange attire (of his guests), that best of kings, Jarasandha, became, very much astonished, but he waited upon them with all respect.

38. O best of the Bharata race, seeing the king Jarashandha, those best of men, those slayers of foes (Krishna &c.) thus spoke to him,

39. "O king, let salvation be attained by you without any difficulty." And O best of king, having said this to the king, they stood looking at one another.

40. O king of kings, then Jarasandha said to the Pandavas (Bhima and Aryuna) and the Yadava (Krishna), who were all disguised as Brahmanas, "Take your seat."

41. Blazing forth in their own beauty like the three fires of a great sacrifice, these three best of men then took their seats.

42—43. O descendant of Kuru, the firmly truthful king Jarasandha spoke to them thus, "It is well-known to me that no where in the whole world the Bramhanas engaged in observing the *Snataka* vows ever adorn themselves with garlands or with fragrant paste. Who are you then, thus adorned with flowers and with hands that bear the marks of the bow-string?

44. Attired in ascetic robes and adorned unseasonably with flowers and fragrant paste, you give me to understand that you are Brahmanas, though you bear all the signs of the Kshatryas. Tell me truly who you are. Truth adorns (even) kings.

45. Breaking down the peak of the Chaityaka hill, why in disguise have you entered (the city) by the other ways than the gates without fearing the royal anger?

46. The prowess of a Brahmana rests mainly in his speech. Your action does not suit the order you profess to belong. Tell me what is your object to-day.

47. Though you have arrived by such an improper way, why do you not accept the worship I offer to you? What is your object in coming to me?"

48. Having been thus addressed, the high-minded Krishna, well-skilled in speech, thus replied to him in a calm and grave voice.

Krishna said :—

49. O king, know us for *Snataka* Brahmanas. O king of men, O monarch, Brahmanas, Kshatryas and Vaisyas are all competent to observe the *Snataka* vow.

50. This vow has both special and general rules. A Kshatrya who observes this vow with special rules always obtains (great) prosperity.

51. Persons who adron themselves with flowers always gain prosperity,—therefore we have adorned ourselves with flowers. The Kshatryas are powerful in their prowess of arms and in the prowess of speech. O son of Vrihatratha, it is therefore the speeches of the Kshatryas are never audacious.

52. O king, the creator has placed his own energy in the arms of the Kshatrya. If you desire to see it,—you will certainly see it to-day.

53. The intelligent men enter the house of the enemy through a way which is not the general gate; but in the house of a friend they enter by the right gate. This is the rule of the ordinance.

54. O king, know that this is our eternal vow that having entered the house of the enemy for the purpose of accomplishing an object, we do not accept the worship offered by him.

Thus ends the twenty-first chapter, the coloquy between Jarasandha and Krishna, in the Jarasandhabadha of the Sabha Parva.

CHAPTER XXII.

(JARASANDHABADHA PARVA).

—Continued.

Jarasandha said :—

1. I do not recollect when I have ever done you any injury. After careful reflection, I cannot recollect the injury I have done you.

2. O Brahmanas, when I have never done you any harm, why do you consider me, who am innocent, as your enemy? Tell me truly, for this is the rule followed by the honest.

3—4. If injury is done to one's Dharma and Artha, the mind feels pain. Even a great car-warrior, well versed in all the precepts of morality, gets the fate of sinners and falls off from prosperity, if he injures an innocent man.

5. For honest men the practices of the Kshatryas are the best in the three worlds. The men that are learned in the precepts of virtue praise nothing else (than the practices of the Kshatryas.)

6. I adhere to the practices of my order with a steady soul. I never injure any of my subjects. In bringing this charge against me, it appears you speak in error.

Krishna said :—

7. O mighty-armed (hero), there is one who upholds the dignity of a (royal) line. We have come against you at his command.

8. O king, the Kshatryas of the world have been brought captive by you. Having done this cruel wrong, how do you consider yourself innocent?

9. O best of kings, how can a man, being a king himself, act cruelly against other virtuous kings? After persecuting them, you want to offer them as sacrifices to Rudra.

10. O son of Vrihatratha, this sin, committed by you, may even touch us. We practise virtue, and we are capable of protecting virtue.

11. The slaughter of human beings as sacrifice to the gods is never seen. Why do you then desire to sacrifice human beings to the god Sankara?

12. You are calling all men belonging to your own order as beasts. O Jarasandha, foolish as you are, who else is capable of doing it?

13. Whatever actions are performed by a man under whatever circumstances, he gets the fruits of those actions under whatever circumstances they may be performed.

14. We are desirous of helping all distressed people. For the prosperity of our race, we have come here to kill you, slayer of our r[illegible]

15. O king, you consider there is not a Kshatrya equal to you in the world; it is a great error of your judgment.

16. O king, what Kshatrya is there who, possessing greatness of mind and recollecting the dignity of his own parentage, would not ascend the unrivalled heaven by falling on the field of battle?

17. O best of men, know that Kshatryas, being installed in the sacrifice of war with the view of heaven before them, conquer the whole world.

18. The study of Brahma, great fame, ascetic penances and death in battle are acts that lead men to heaven. The attainment of heaven by the three other acts may be uncertain, but death in battle has heaven for its certain result.

19. It is graced with many merits; it is through this, Satakratu (Indra) has became what he is; he rules the universe by vanquishing the Asuras.

20. Fighting with you is the certain path to heaven, for you are proud of your prowess of arms and of the excessive might of your large Magadha army.

21. O king, do not disregard others'; valour exists in every man. O king of men, there are men whose valour is equal or superior to yours.

22. So long it is not known (to the world); so long only you are famous. O king, I tell you, your prowess can be borne by us.

23. O Magadha king, throw away your superiority and pride in the presence of those that are your equals. Do not go to the abode of Yama with your sons, ministers, and troops.

24. Damvodhvaba, Kartavirya, Uttara, and Vrihatratha,—all these kings met with their destruction, along with all their troops, for disregarding their superiors.

25. We are desirous of liberating the captive monarchs from you. Know that we are certainly not Brahmanas. I am Hrishikesha Sauri,—and these two are the Pandavas.

26. O king, O monarch of the [illegible]dha kingdom, we challenge you (to a single combat). Fight with us with steadiness. Either liberate the kings (now kept prisoner by you) or go to the abode of Yama.

Jarasandha said :—

27. I never make a king prisoner without first defeating him. Who is kept prisoner here who has not been defeated (by me)?

28. O Krishna, it has been said that the duty of the Kshatrya is to bring others under his sway by displaying his own prowess, and then to treat them in the way he likes.

29. O Krishna, recollecting the duty of a Kshatrya, how can I from fear to-day liberate the kings collected by me for the purpose of the god?

30. I am ready to fight with troops against troops placed in a battle array, or alone (against you) one, two, or three, either at the sametime or separately.

Vaishampayana said:—

31. Having said this, and being willing to fight with those heroes of fearful deeds (Krishna &c.), Jarasandha ordered his son Sahadeva to be installed on the throne.

32. O best of the Bharata race, when the day for the combat came, the king thought of his commanders-in-chief, Kausika and Chitrasena.

33. O king, they were formerly called by the ever renowned names of Hansa and Dimvaka by every body in the world.

34—35. O, king, that foremost of all powerful men, the self-controlled lord Sauri (Krishna), that best of men, that slayer of Madhu, ever devoted to truth, the younger brother of Haladhara, knowing that the king of Magadha was destined to be killed in battle by Bhima and not by the destroyer of Madhu, did not at the command of Brahma desire to kill that foremost of all powerful men, that hero as powerful as the tiger, that warrior of terrible valor, king Jarasandha.

Thus ends the twenty second chapter, the preparation for the fight, in the Jarasandhabadha of the Sabha Parva.

CHAPTER XXIII.

(JARASANDHABADHA PARVA)

—Continued.

Vaishampayana said:—

1. The excellent speaker, the descendant of Yadu (Krishna), then thus addressed the king Jarasandha who was resolved upon fight.

Krishna said:—

2. O king, with whom amongst us three you have the mind to fight? Who amongst us should be ready for battle (with you)?

Vaishampayana said:—

3. Having been thus addressed, the king of Magadha, the greatly effulgent Jarasandha, desired to fight with Bhimasena.

4. The priest brought the yellow pigment obtained from the cow, garlands of flowers, and other auspicious articles, and also various excellent medicines for restoring lost consciousness and for alleviating pains. He came (with these articles) to the king Jarasandha who was panting for fight.

5. The king's propitiatory ceremonies with benedictions having been performed by an illustrious Brahmana, Jarasandha, remembering the duty of a Kshatrya, dressed himself for battle.

6. Removing his crown and properly binding his hair, Jarasandha stood up like an ocean brusting through its shore.

7. The terribly powerful and intelligent king then thus spoke to Bhima, "O Bhima, I shall fight with you. It is better to be vanquished by a superior man."

8. Having said this, the greatly effulgent Jarasandha, that chastiser of foes, rushed at Bhimasena like the Asura Vala at Sakra (Indra).

9. After having consulted with Krishna and having his propitiatory ceremonies with benedictions been performed by him (Krishna), the powerful Bhimasena also advanced towards Jarasandha with the desire of fight.

10. Then those two best of men, those two greatly powerful heroes, with their bare arms as their only weapons being each eagerly desirous of defeating the other, cheerfully engaged in the fight.

11. Seizing each other's arms and twining each other's legs, they slapped their arm-pits. They caused the arena to tremble with that sounds.

12. O lord, seizing each other's necks with their hands now and again, and dragging and pushing them with great force, each pressed every limb of the other's body and began to roar.

13. Sometimes stretching their arms, sometimes drawing them close, sometimes raising them up and sometimes dropping them down, they began to seize each other. Striking neck against neck and forehead against forehead, they caused fiery sparks to emit like the flashes of lightning.

14—15. Grasping each other by arms in various ways and kicking each other with such force as to impress the innermost nerves, they struck at each other's breast with clenched fists and with their bare arms as their only weapons. Roaring like clouds, they grasped and struck each other like two mad elephants fighting with their trunks.

16. Becoming angry at each other's blow, they dragged and pushed each other, and

they faught on, looking fiercely at each other like two angry lions.

17. Each striking every limb of the other, and each catching hold of the other's waist, they hurled each other to a great distance.

18. Both the heroes were greatly accomplished in wrestling; each clasping the other with arms and each dragging the other to himself, they began to press each other with great force.

19. They then performed the grandest of all feats in wrestling, namely *Prishta-bhanga*,—they also performed the feats, called *Sampurva Nemcha* and *Purna-kumbha*.

20. They also performed the feats *Trina-pira* at pleasure, and then the feat *Purna yoga* with fists. Thus did the two heroes fight with each other.

21—22. O best of men, thousands of citizens, consisting of Brahmanas, Kshatryas, Vaisyas and Sudras, and also women, and even old men, came out and assembled there to witness the fight. The crowd became so great that it grew to be a solid mass of human beings with no space between two persons.

23. The sound they made by the slapping of arms, by the seizing of each other's necks, and by the grasping of each other's legs became so loud that it resembled the roar of thunder or the noise of a falling cliff.

24. Both of them were foremost of strong and powerful men, and both took great delight in such fights. Each was eager to vanquish the other, and each was on the alert to take advantage of the slightest carelessness of the other.

25. O king, the powerful Bhima and Jarasandha, like Vitra and Vasava of old, terribly faught on in the arena, driving the people at times by the motions of their hands.

26—28. Pressing each other forward and dragging each other backward, throwing each other's face downwards and sideways with sudden jerks, they dreadfully mangled each other. They struck each other with keen joints. They loudly addressed each other in stinging words; they struck each other with clenched fists, the blows descending like a mass of stone on another mass of stone. With broad shoulders and long arms, the two well-skilled wrestlers struck each other with their long arms which were like clubs made of iron.

29—30. The fight began on the first day of the month of Kartic, and those two illustrious heroes faught on continuously without food, and without intermission of day or night till the thirteenth day. It was on the night of the fourteenth day, the Magadha king stopped from fatigue.

31. O king, seeing the monarch (Jarasandha) tired, Janardana (Krishna) thus spoke to Bhima of terrible deeds to encourage him.

Krishna said :—

32. O son of Kunti, the foe that has become tired in the fight cannot be pressed. If pressed at such a time, he may even die.

33. Therefore, O son of Kunti, you should not oppress this king (now). O best of the Bharata race, fight with your arms only in such a way as your antagonist may be equal to you.

Vaishampayana said :—

34. Having been thus addressed by Krishna, and knowing the state of Jarasandha, the Pandava (Bhima), the slayer of hostile heroes, determined to kill him.

35. That foremost of all strong men, that descendant of Kuru, Vrikodara (Bhima), mustered all his strength and courage with the desire of now vanquishing the hitherto unvanquished Jarasandha.

Thus ends the twenty third chapter, the fatigue of Jarasandha, in the Jarasandha-badha of the Sabha Parva.

CHAPTER XXIV.

(JARASANDHA-BADHA PARVA.)

—Continued.

Vaishampayana said :—

1—2. Thereupon Bhimsena, his mind firmly set on the desire of killing Jarasandha, thus spoke to the descendant of Yadu, Krishna, "O Krishna, O best of the Yadu race, this wretch is still before me with girded loins and with sufficient strength. He should not be excused by me."

3—4. Having been thus addressed, Krishna, that best of men, with the desire of seeing soon an end of Jarasandha, thus replied to Vrikodara (Bhima), "O Bhima, the strength that you have derived from the celestials,—the might that you have obtained from Maruta, display them today towards Jarasandha."

5. Having been thus addressed, that chastiser of foes, that greatly strong (hero), Bhima, raised up the strong Jarasandha and whirled him on high.

6. O best of the Bharata race, having thus whirled him high for one hundred times, he (Bhima) pressed his knee against his (Jarasandha's) backbone and broke his body into two parts. (Having thus killed him), he roared aloud.

7. The roar of the Pandava (Bhima), mingled with that of Jarasandha while he was being broken by Bhima's knee, raised such a loud roar that it struck fear into the heart of every creature.

8. The people of Magadha became dumb with fear; and even many women were prematurely dilevered by the roars of Bhima and Jarasandha.

9. Hearing the roars of Bhima, the people of Magadha thought that either Himalayas were coming down or the earth is being rent assunder.

10. The chastiser of foes (Krishna) left at night the dead body of the king at the palace gate, as if he was but asleep. They then came out (of the palace.)

11. Krishna made ready the chariot of Jarasandha with the excellent standard; and he then placed on it the two brothers (Bhima and Aryuna). He then liberated the friends (the captive kings).

12. Having been freed from their great fear, those monarchs, those kings, those possessors of gems came to Krishna and presented him with many gems and jewels.

13. Unwounded, (now) with (many) weapons, vanquishing the foe, he (Krishna), riding on the celestial car (of Jarasandha), came out with the kings from the city of Giribraja.

14. He, who wielded the bow with both hands, who was invincible to all kings, and who was exceedingly handsome and well-skilled in killing the enemy, came out with that possessor of great strength Bhima, and Krishna drove the car.

15. That celestial car,—invincible to all warriors,—ridden by the heroes, Bhima and Aryuna, and driven by Krishna, looked exceedingly beautiful.

16. It was in this very car that Indra and Vishnu faught in the battle of old (with the Asuras) in which Taraka (the wife of Vrihaspati) was the cause, and the result of which was a great slaughter. Riding on that very car, Krishna now came out.

17. It possessed the splendour of heated d, it was adorned with rows of jingling lls, it had wheels that made the clatter like the roars of the clouds, it was ever in battle and it always killed the

18. Riding on it, Sakra (Indra) killed ninety nine Danavas of old. Those best of men (Krishna &c.) were exceedingly pleased on obtaining this car.

19. Seeing the long-armed Krishna on the chariot with the two brothers, (Bhima and Aryuna), the people of Magadha became very much astonished.

20. O descendant of Bharata, that car, with which were yoked celestial horses with the speed of the wind and which was driven by Krishna, looked exeeedingly beautiful.

21. On this best of cars there was a flag-staff without being visibly attached thereto. It was the product of celestial art. That beautiful flag-staff could be seen from a distance of a *Yojana*, and it had the splendour of the rambow.

22. When coming out, Krishna thought of Garuda. As soon as thought of, he came there like a large tree worshipped by all.

23. The eater of snakes, Garuda of immense weight of body, sat on that excellent car along with innumerable other open-mouthed and fearfully roaring creatures on its flagstaff.

24. Thereupon that best of cars be came more dazzling than before; and like the sun in midday, surrounded by thousand rays, it became incapable of being looked at by any living creature.

25. O king, such was that celestially made and the best flagstaff that it never struck against a tree. The weapons could not any way injure it, although it was visible to the human eye.

26. That best of men, Achyuta (Krishna), riding with the two Pandavas (Bhima and Aryuna) on that celestial car, the wheels of which made a clatter like the roars of the clouds, came out (of Giribraja.)

27. It (the car) was obtained by the king Vasu from Vasava (Indra). From Vasu it was obtained by Vrihatratha; from Vrihatratha it was in due course obtained by the king (Jarasandha), the son of Vrihatratha.

28. The long armed, the lotus-eyed and the greatly famous (Krishna), coming out (of Giribraja), stopped on a level plain outside the city.

29. O king, all the citizens with the Brahmams at their head then hastened there to adore him according to the due rites of the ordinance.

The kings, who had been liberated n their confinement, worshipped the er of Madhu; and they thus spoke to in eulogiastic words.

31—32. "O mighty armed (hero), O son of Devaki, such an act of virtue is not (at all) wonderful in you. Assisted as you are by the prowess of Bhima and Aryuna, you have to-day rescued the kings who sank in the fearful mire of sorrow in the lake of Jarasandha.

33. O Vishnu, O descendant of Yadu, we were languishing in the fearful hill-fort (of Jaransandha); from our good fortune alone, you have rescued us and earned a great renown.

34. O best of men, we bow to you. Command us what we shall do. However difficult it may be to carry out your command, know, it is already carried out by the kings (ourselves)."

35. Giving them every assurance, thus replied to them Hrishikesha (Krishna), "Yudhisthira is desirous of performing the Rajshuya (sacrifice).

36. That king, ever devoted to virtue, is solicitous to acquire the imperial dignity. Knowing this from me, help him in his attempt."

37. O best of kings, thereupon all those monarchs, saying "Be it so," accepted with joyous heart all that Krishna said.

38. The monarchs made presents of jewels to the hero of Dasarha race (Krishna). Govinda (Krishna), out of kindness towards them, only took a portion of those presents.

39. The son of Jarasandha, the high-minded Sahadeva, came out there with his relatives and his ministers, his priest being at the head of the procession.

40. Sahadeva bowed low before the god among men, Vasudeva; and presenting him many gems and jewels, he worshipped him.

41. That best of men (Krishna) gave every assurance to that very much frightened prince and accepted his very valuable presents.

42—43. He (Krishna) gladly installed there the son of Jarasandha; and thus being installed on the throne of Magadha by those exalted men and having been obtained the friendship of Krishna and being treated with respect and kindness by the two sons of Pritha, the mighty armed and the illustrious son of Jarasandha (Sahadeva) entered the city of the son of Vrihatratha (Jarasandha).

44. That best of men (Krishna), accompanied by the sons of Pritha and enriched with much wealth and laden with numerous jewels, went away (from Giribraja).

45. Achyuta (Krishna), accompanied by the two Pandavas (Bhima and Aryuna), arrived at Indraprastha and went to Yudhisthira. He joyfully addressed the king and said,

46. "O best of kings, the powerful Jarasandha has been killed by Bhima from good fortune. The kings, confined at Giribraja, have all been liberated.

47. O descendant of Bharata, from good fortune, these two Bhima and Dhananjaya (Aryuna), are well. They have arrived at their own city unwounded."

48. Then Yudhisthira worshipped Krisna as he deserved; and he embraced Bhima and Aryuna in joy.

49. Having obtained victory through the agency of his brothers by the death of Jarasandha, Ajatsatru (Yudhisthira) passed his time with his brothers in great merriment.

50. The Pandava (Yudhisthira) with his brothers came to the kings (who had come to Indraprastha.) Entertaining and worshipping them each according to his age, he sent them away.

51. Having been commanded by Yudhisthira, those kings with joyful hearts and without any further loss of time started on their excellent vehicles for their own respective kingdoms.

52. O king, thus did that best of the greatly intelligent Janardana (Krishna), cause his foe Jarasandha to be killed through the instrumentality of the Pandavas.

53. O descendant of Bharata, having caused the death of Jarasandha by policy, that chastiser of foes, (Krishna) took leave of Yudhisthira, Pritha, (Kunti), Krishna (Draupadi).

54. Suvadra, Bhimasena, Falguni (Aryuna), and the twins (Nakula and Sahadeva). Taking leave of Dhaumya, he started for his own city (Dwarka)

55. On that cellestially-made and the best of cars, which possessed the speed of mind, and which was given to him by Dharmaraja (Yudhisthira), and which filled the ten points of the horizon with the rattle of his wheels.

56. O best of the Bharata race, when Krishna was about to start, the Pandavas with Yudhisthira at their head walked round that best of men (Krishna) who was never fatigued with exertion.

57. O descendant of Bharata, having acquired that great victory and having also dispelled the fears of the kings, when the illustrious Krishna, the son of Devaki went away,

58. That feat of his increased the fame of the Pandavas. O descendant of Bharata, O king, the Pandavas (thus) increased the great happiness of Draupadi.

59. Whatever is consistent with Dharma, Artha and Kama continued at that time to be properly performed by king Yudhisthira in the exercise of his duties in protecting his subjects.

Thus ends the twentyfourth chapter, the death of Jarasandha, in the Jarasandha badha of the Sabha Parva

CHAPTER XXV.

(DIGVIJAYA PARVA).

Vaishampayana said :—

1. Having obtained that best of bows (Gandiva) and the couple of inexhaustible quivers and the car and the (ape standard) flagstaff, Aryuna spoke to Yudhisthira thus.

Aryuna said :—

2. O king, bow, weapons, great prowess, allies, dominions, fame, troops,—all these have been obtained by me, though they are all difficult to be gained, however a man may desire to have them.

3. O best of kings, I think we should now do that by which we shall be able to increase our treasury. I desire to make the (other) kings pay tribute to us.

4. I shall start, in an auspicious moment of a holy day of the moon under a favourable constellation, to conquer the kingdoms situated in the quarter protected by the lord of wealth (Kuvera).

Vaishampayana said :—

5. Having heard the words of Dhananjaya (Aryuna), Dharmaraja Yudhisthira thus replied to him in a grave and calm voice.

Yudhisthira said :—

6. O best of the Bharata race, start, but first cause the holy Brahmanas to utter benedictions on you, so that you may plunge your enemies into grief and make your friends happy.

7. O Partha, victory will surely be yours. Your desires will surely be fulfilled.

Vaishampayana said :—

Having been thus addressed, Aryuna, surrounded by a large number of troops, started (for conquest).

8—9. He started on the celestial car of great deeds which he had obtained from Agni. Bhimasena, and those best of men, the long-armed twins Nakula and Sahadeva, also having been affectionately worshipped by Dharmaraja Yudhisthira, started (for conquest). The son of the chastiser of Paka (Aryuna) conquered all the countries situated in the direction protected by the lord of wealth (Kuvera).

10. O king, Bhimasena conquered the East, Sahadeva the south, and well-skilled in arms, Nakula, conquered the west.

11. Surrounded by his friends and relatives, the lord Dharmaraja Yudhisthira lived in the enjoyment of great affluence within the Khandavaprastha.

Thus ends the twentyfifth chapter, the summary of conquests, in the Digvijaya of the Sabha Parva.

CHAPTER XXVI.

(DIGVIJAYA PARVA)—*Continued.*

Janamejaya said :—

1. O Brahmana, narrate to me in full the history of the conquests of the various directions (by the Pandavas). I am not satiated with listening to the great history of my ancestors.

Vaishampayana said :—

2. The earth was conquered simultaneously by all the sons of Pritha. I shall first describe the conquest of Dhananjaya (Aryuna).

3. The mighty armed Dhananjaya, by the greatest courageous feats first, conquered the king of the Kulindas.

4. Having conquered the Kulindas, the Anasttas and the Kalkuttas, he conquered Sumandala with his troops.

5. O king, the chastiser of foes, Shabyashachi (Aryuna) conquered with him (Sumandala) the island of Sakala, and also the king Pritivindhya.

6. Sakala was one of the seven islands of the earth, and there were many kings on that island. A fearful battle took place between them and their troops and Aryuna.

7. But O best of the Bharata race, those great bowmen were all defeated by Aryuna. With them all, he then attacked the kingdom of Pragjotisha.

8. O king, the king of that country was Bhagadatta. A great battle was faught by the illustrious Pandava with him.

9. The king of Pragjotisha was supported by hosts of Kiratas and Chins and by numerous other warriors that dwelt on the sea-coast.

10. Having faught with Dhananjaya (Aryuna) continuously for eight days and having found him not the least tired in the battle, the king Bhagadatta smilingly said to him,

11 "O mighty-armed (hero), O descendant of Kuru, this energy in battle is well-suited to you, (for) you are the son of the chastiser of Paka (Indra) and an ornament in battle.

12. O child, I am the friend of Indra,—I am scarcely inferior to him in battle, (but) I cannot stand before you.

13. O son of Pandu, tell me what is your desire? What can I do for you? O mighty-armed hero, O son, I shall do what you will tell me to do.

Aryuna said :—

14. That foremost of the Kurus, the king Dharmaraja Yudhisthira, learned in the precepts of all virtues, devoted to truth and a performer of sacrifices in which Dakshina is very large, (desires to obtain imperial dignity).

15. I desire to see him acquire (it) the imperial dignity. Let tribute be paid by you to him. You are my father's friend, and you have been also gratified by me. I cannot command you. Therefore, let the tribute be paid by you with cheerfulness and at your own (free) will.

Bhagadatta said :—

16. O son of Kunti, as you are to me, so is also the king Yudhisthira. I shall do all this; tell me what else I can do for you.

Thus ends the twenty sixth chapter, the victory over Bhagadatta, in the Digvijaya of the Sabha Parva.

CHAPTER XXVII.

(DIGVIJAYA PARVA)—*Continued*,

Vaishampayana said :—

1. Having been thus addressed, Dhananjaya (Aryuna) thus replied to Bhagadatta. "If you give me your promise to do it, you will have done all that I desire."

2. Having thus conquered him, the mighty armed son of Kunti, Dhananjaya, then went towards the north, the direction presided over by the lord of wealth (Kuvera).

3. The son of Kunti, that best of men, conquered the inner-mountains, the outer-mountains and the smaller mountains.

4. Having conquered all the mountains and all the kings that lived on them and having brought them under his sway, he exacted tribute from them all.

5. O king, having won the affection of those kings, and having united himself with them, he next marched against Vrihanta, (who was) the king of Uluka,

6. Trembling the earth with the sound of his drums, with the clatter of his chariot wheels and with the roar of the elephants that were with his troops.

7. Vrihanta soon came out of his city with his five kinds of troops and gave battle to Falguni (Aryuna).

8. The battle that took place between Vrihanta and Dhananjaya was a terrible one. But Vrihanta was not able to stand against the prowess of the son of Pandu (Aryuna).

9. Thinking that the son of Kunti was incapable of being withstood, that invincible mountain-king came to him with all his wealth.

10. O king, having made peace with him and having placed him in his kingdom, he (Aryuna) marched against Senvindu whom he expelled from his kingdom.

11. He then subjugated Modapura, Vamadeva, Sudamana, Susankula, the northern Ulukas and the kings and the people of those countries.

12. O king, at the command of Yudhisthira, Kiriti (Aryuna) brought under his sway all these five countries and their people by sending only his troops against them and not moving himself from the city (of Senavindu).

13. After his arrival at Devaprastha, the city of Senavindu, the lord (Aryuna) took up his quarters there with his five kinds of troops.

14. Surrounded by the kings and all the people whom he subjugated, he marched against that best of men, the descendant of Puru, Vishwagosa.

15. O king, having subjugated in battle the brave mountaineers who were all great warriors, the son of Pandu (Aryuna) conquered with the help of his troops the city protected by the Puru king.

16 Having vanquished the Puru king, and also the robber tribes of the mountains, the son of Pandu brought under his sway the seven tribes, called Utsavasankata.

17. That best of Kshatryas (Aryuna) then vanquished the brave Kshatryas of

Kasmira, and also the king Lohita, as well as ten minor chiefs.

18. O king, then the Trigarthas, the Danavas, the Kokonadas and various other Kshatryas advanced against the son of Kunti.

19. That descendant of Kuru (Aryuna) then conquered the charming city, named Avisari. He then vanquished Rochomana, who ruled in Urga.

20. The son of the chastiser of Paka (Aryuna) then conquered the charming city of Singhapura which was well protected by all kinds of weapons.

21. Then that best of the Pandavas, the descendant of Kuru, Kiriti (Aryuna), marched against the countries, called Sumba and Sumala, and attacked them.

22. Then after attacking with great force, the son of Indra (Aryuna) subjugated the Valhikas, ever difficult to vanquish.

23. The son of Pandu, and the son of Indra, Falguni (Aryuna), then took with him a select force and defeated the Daradas along with the Kambojas.

24. The lord (Aryuna) vanquished the robber tribes that lived in the north-eastern frontier, and those also that lived in the forest.

25. O great king, the son of Indra also subjugated the allied tribes of the Lokas, the eastern Kambhojas and the Northern Rishikas.

26. The battle with the Rishikas was very fearful. The battle that took place between them and the son of Pritha (Aryuna) was equal to that between the gods and the Danavas, the immediate cause of which was Taraka (the wife of Vrihaspati).

27. O king, having vanquished the Rishikas on the field of battle, he took from them as tribute eight horses that were of the colour of the parrot's breast,

28. And some other horses also which had the colour of peacocks, these horses were all born in northern and other countries, and possessed great speed.

29. Thus having conquered all the Himalayas and the Nishkuta mountains, he at last arrived at the white mountains and encamped on it.

Thus ends the twentyseventh chapter, ... tributs of various countries, in the ... of the Sabha

CHAPTER XXVIII.

(DIGVIJAYA PARVA)—*Continued.*

Vaishampayana said:—

1. After having crossed the white mountains, that greatly powerful hero conquered the country of the Kimpurashas which was ruled by Drumaputra.

2. After a great battle in which great was the slaughter of Kshatryas, that best of the Pandavas brought the country under his complete control.

3. Having conquered this country, the son of Indra, with a determined mind and with a large number of troops, subjugated the country, named Hutaka, ruled by the Guhakas.

4. Having subjugated them by a policy of conciliation, that descendant of Kuru saw that excellent lake, called Manasa. He saw also various other lakes and tanks sacred to the Rishis.

5. Having arrived at the Manasa (lake), the lord Pandava (Aryuna) conquered the regions, ruled by the Gandharvas—the regions that lay around the Hataka countries.

6. The victor (Aryuna) took from the city of the Gandharvas as his tribute many excellent horses, called Tittiri, Kularasha, and Manduka.

7. Wishing to conquer that country, the son of Indra, the Pandava (Aryuna), came to the country of North Harivarsha.

8. Thereupon some greatly powerful, strong and huge-bodied frontier guards came to him and thus cheerfully spoke to him.

9. "O Partha, this country cannot be conquered by you. If you seek your good, return from this place. O Achyuta, your conquests are already enough.

10. He that enters this country,—if he is human,—is sure to perish. We are pleased with you,—your conquests are (already) too many.

11. O Aryuna, there is nothing to be seen here, there is nothing to be conquered here by you. The Northern Kurus live here,—there cannot be any war here.

12. O son of Kunti, even if you enter this country, you will not be able to see any thing, for nothing can be seen here with human eyes.

13. O best of men, O descendant of Bharata, if, however, you desire to have any thing else, tell us, we may do your bidding."

14. Having been thus addressed, Aryuna smilingly thus spoke to them, "I desire the

acquisition of the imperial dignity for the intelligent Dharmaraja Yudhisthira.

15. If this country is shut against human beings, I shall not enter it. Let something be given by you as tribute to Yudhisthira."

16. Thereupon they gave him as tribute many celestial clothes and ornaments, and many celestial silks and celestial skins.

17. It was thus that best of men (Aryuna) conquered the northern countries, and all the kings (of those countries); and he faught many battles both with the Kshatryas and the robber tribes.

18. Having thus vanquished and subjugated many kings and countries, he exacted tribute from them all, and (he thus) obtained much wealth and many gems and jewels,

19. And many swift horses of the species, called Tittiri and Kalunsha, and also many others with the colour of peacocks.

20. O king, surrounded by a large army of the four kinds of troops, the hero (at last) returned to the city of Indraprastha.

21. Partha (Aryuna) offered to Dharmaraja all the wealth and the animals brought by him. Commanded by the king, the hero went to his chamber to take rest.

Thus ends the twenty eighth chapter, Aryuna's northern conquests, in the Digvijaya of the Sabha Parva.

CHAPTER XXIX.

(DIGVIJAYA PARVA)—*Continued.*

Vaishampayana said :—

1. In the meantime, having received the permission of Dharmaraja (Yudhisthira), the powerful Bhimasena marched towards the east.

2—3. That best of the Bharata race (Bhima), that hero of great valour and enhancer of the enemy's sorrow, was accompanied by a powerful army with the full compliment of elephants, horses and cars, —an army well-armed and capable of grinding all hostile kingdoms,—that best of men (Bhima) first went to the great country of the Panchalas.

4—5. The Pandava (Bhima) began to conciliate the Panchalas by various means. Then that best of the Bharata race soon defeated the Gandakas and Videhas. The lord (Bhima) then subjugated the Dasarnas. The king of the Dasarnas, Sudharma,

6. Faught a fearful battle with Bhima without any arms. Seeing the feat of that illustrious (king), Bhimasena installed the mighty Sudharma as the generalissimo (of his army.)

7. O king, causing the earth itself to tremble with the tread of the mighty army that followed him, then Bhima of fearful valour marched towards the east.

8. O king, that hero, the foremost of all mighty men, then defeated in battle Rachaman, the king of Ashwameda, with all his troops.

9. Having vanquished that king by performing feats that excelled in fierceness, the greatly powerful descendant of Kuru subjugated the eastern region.

10. He then went to the south in the great city of the Pulindas and subjugated Sukumara and the king Sumitra.

11. O Janamejaya, then at the command of Dharmaraja Yudhisthira, that best of the Bharata race marched against the greatly powerful Shishupal.

12. Having heard the intentions of the Pandava (Bhima), the king of Chedi came out of his city. That chastiser of foes then received the son of Pirtha with all respects.

13. O great king, those two best of the Kuru and the Chedi races then met together and enquired after each other's welfare.

14. O king, the king of Chedi offered his kingdom to Bhima, and he smilingly said, "O sinless one, what are you bent upon to do?"

15. Thereupon Bhima told him all about the intentions of the king Yudhisthira. That king acted as desired (by the Pandava).

16. O king, having been duly entertained by Sishupala, Bhima lived there for thirty nights. He then set out from Chedi with his troops and vehicles.

Thus ends the twenty ninth chapter, the conquests of Bhima, in the Digvijaya of the Sabha Parva.

CHAPTER XXX.

(DIGVIJAYA

Vaishampayana said :—

1. Thereupon that chastiser of foes vanquished (king) Srinjman of the country of Kumara, and then Vrihadvala, the king of Koshala,

The daughter of the king Nila was handsome. She always used her father's *Agnihotra* (sacred fire) to stir it up.

29. Being fanned as much as was possible, the fire did not blaze up, till it was not blown by the breaths of the sweet lips of that girl.

30. It was said in the king Nila's palace and in the houses of all (men) that the illustrious Agni wanted to marry that beautiful maiden; and he was (in fact) accepted by her.

31. One day when he (Agni), assuming the form of a Brahmana, was enjoying at pleasure in the company of that handsome girl, he was discovered by the king. The virtuous monarch then ordered the Brahmana to be punished according to law.

32. Thereupon the illustrious carrier of sacrificial libations (Agni) blazed up in wrath. Seeing this, the king was filled with astonishment, and he bent his head to the ground.

33. After sometime, bending his head low, the king bestowed his that daughter on Agni who was in the disguise of a Brahmana.

34. The illustrious Vivavashu (Agni) accepted that fair-brow[illegible]ughter of the king Nila, and he bestowed on favours.

35. The illustrious gratifier of all purposes (Agni) also asked the king to solicit a boon from him. The king asked the boon by which he with his troops while engaged in battle might never be struck with panic.

36. O king, from that day he, who out of ignorance of this, desires to subjugate the city of the king (Nila), is consumed by fire.

37—38. O perpetuator of the Kuru race, from that day the girls of the city of Mahesmati became rather unacceptable to others (as wives). Agni by his boon granted them sexual liberty. The women of that city, being not confined to a particular husband, always roamed as *Sairini* at will.

39. O best of the Bharata race, O great king, from that day all the kings avoid this city for the fear of fire.

40. O king, the virtuous-minded Sahadeva also, seeing his troops afflicted with fear and encircled with flames, stood motionless as a mountain. Touching water and purifying himself, he thus spoke to Pavaka (fire).

Sahadeva said:—

41. O Pavaka, O Krishnabartana ving smoke for marking your track), I bow to you. You are the mouth of the celestials; you are the sacrifice itself.

42. You are called *Pavaka*, because you sanctify every thing; you are called *Havyavahana*, because you carry the sacrificial libation of *Ghee*. The Vedas have all sprung from you, and therefore, you are called *Jatavedas*.

43. You are Suresha (chief of the celestials), you are Chitravanu, Avala, Sargadarsparsi, Vivavasu, Hutasa, Jalana, Sikhi,

44. Vaishwanara, Pingesa, Plavanga and Bhuitagas. You are the origin of Kumara (Kartikeya). O exalted one, you are called Rudragarva and Hiranyaksu.

45. O Agni, let yourself grant me energy and let Vayu grant me life. Let earth grant me nourishment and strength, and let water grant me prosperity.

46. O the first cause of waters. O great purity, O the origin of the Vedas, O the chief of the celestials, O the mouth of the celestials, purify me by your truth.

47. The Rishis, the Brahmanas, the celestials and the Asuras every day pour *Ghee* in the sacrifice according to the ordinance. Let the rays of truth emanate from you as you exhibit yourself in sacrifices. Purify me,

48. O smoke-[illegible] deity, O possessor of flames, O deity born of [illegible], who is present in all creatures. Purify me by your rays of truth.

49. O exalted one, having cheerfully cleansed myself, I do pray to you. O Agni, grant me now contentment and prosperity, knowledge and gladness.

Vaishampayana said:—

50. He, who will pour *Ghee* into Agni reciting these *Mantras*, will be ever blessed with prosperity. Having his souls under his complete control, he will be cleansed of all his sins.

Sahadeva said:—

51. O carrier of sacrificial libation (Agni), you should not put obstacle to a sacrifice.

Vaishampayana said:—

Having said this, the son of Madri (Sahadeva) spread some *Kusa* grass on the ground.

52. O descendant of Bharata, that best of men in expectation of the approaching fire then sat himself down in front of his terrified and anxious troops.

53. Like the ocean that never pass beyond its shore, Agni did not pass over him (Sahadeva). Agni quietly came to him, and he thus spoke to that descendant of the Kuru,

54. Sahadeva, that god among men, these words of assurance. "O descendant of Kuru, rise up, rise up. I was only trying you.

55. I know all your purposes as well as those of the son of Dharma (Yudhisthira). O best of the Bharata race, this city will be protected by me,

56. So long as there will be a scion in the king Nila's dynasty. O son of Pandu, I shall, however, accomplish the desire of your heart."

57. O best of the Bharata race, the son of Madri rose up with a cheerful heart and bowing down his head with joined hands, he worshipped Pavaka, (Agni).

58—59. On the disappearance of Pavaka, king Nila came there, and at the command of that deity (Agni), the king worshipped with due rites that best of men and that master in war, Sahadeva. He accepted his worship and made him pay tribute.

60. Thereupon the victorious son of Madri went further towards the south. Having subjugated the immeasurably effulgent Trapura,

61. The mighty-armed (hero) soon vanquished and subjugated the Paurava king; and he then with great deal of effort subjugated the preceptor of Kausika, Akriti.

62—63. The mighty-armed (hero) then subjugated the king of Surashtra. He sent an ambassador to king Rukmin of Bhismaka in the territories of Bhojakota, who, rich in wealth and intelligence, was the friend of Indra.

64. O great king, remembering his friendship with Vasudeva (Krishna), that king with his son cheerfully accepted their (the Pandavas') sway.

65. Taking many jewels and much wealth from him (Rukmin), that master of war (Sahadeva) then subjugated Suparaka and Talakata.

66. The greatly powerful (hero) then brought under his sway the exceedingly energetic Dandaka. Then he subjugated many kings born of the Mlecha race and living in the islands in the sea;

67. Then the Nishadas, the cannibals, the Karnapravanas, those tribes called Kalamukhas who were a cross race between the men and Rakshashas,

68. The whole of the Cole mountains, also Suraviratna, the island called Copper Island and the mountain called Ramaka.

69. Having brought under subjection, king Timingila, the illustrious warrior subjugated a wild tribe, named the Kerakas who were men with one leg.

70. The son of Pandu also subjugated the city of Sanjayanti and the country of the Pashandas and Karanatakas by means of his messengers alone; and he made them all pay tribute to him.

71. The hero also subjugated and exacted tribute from the Pandyas, the Dravidas, the Udrakeralas, the Andhas, the Talavanas, the Kalinger, and the Ushtrakarnikas.

72. He brought under his away the charming city of Atavi and also the city of the Yavanas by sending messengers and by exacting tribute.

73—74. O king of kings, that slayer of foes, the virtuous and intelligent son of Madri (Sahadeva), having (at last) arrived at the sea coast, sent ambassadors to the illustrious Vivisana, the grandson of Pulastya. He also cheerfully accepted his sway.

75. He (Vivisana) sent to him (Sahadeva) various kinds of jewels and gems, sandal and aloe-woods, many celestial orna-

76. Many costly apparels and many valuable pearls. Thereupon the intelligent Sahadeva returned to his kingdom.

77. Having vanquished by war and by conciliation many kings and having also made them pay tribute to him, that chastiser of foes returned (to his own city.)

78. O king, O Janamejaya, that best of the Bharata race (Sahadeva) presented all that wealth to Dharmaraja (Yudhisthira) and regarded himself crowned with success; and he became very happy.

Thus ends the thirty first chapter, the conquests of Sahadeva, in the Digvijaya of the Sabha Parva.

CHAPTER XXXII.

(DIGVIJAYA PARVA)—*Continued.*

Vaishampayana said:—

1. I shall now describe to you the conquests of Nakula and how that lord conquered the countries once subjugated by Vasudeva (Krishna).

2. The intelligent (Nakula), surrounded by a large army, started from the Khandavaprastha and marched towards the west.

3. The earth trembled with the shouts and the leonine roars of the warriors and the rattle of the chariot wheels.

4. He first attacked the hilly countries called Rahitaka which was dear to Kartikeya, and which was delightful, prosperous, and full of kine and every kind of wealth.

5—6. The battle between him and the heroic Mattamayarakas was a great one. The greatly effulgent (hero) then conquered the desert country and then the country, called Sairishaka which was full of wealth and paddy, then also that country, called Mahetta. A great battle was then fought with the royal sage, Akrosa.

7—9. Having subjugated the Dasarnas, the Sivis, the Trigartas, the Ambashtas, the Malavas, the five tribes of Karpatawas the twice-born tribes called Madhyamakeyas and Vatadhanas, the son of Pandu (Nakula) marched onwards. Then turning back, that best of men (Nakula) subjugated all the tribes named Utsavasanketas, the greatly powerful Gramaneyas living on the sea coast,

10. The Sudras, the Abhiras living on the banks of the Saraswati, and all those tribes that lived on fishing and those that lived on the mountains.

11—12. The whole country, called after the five rivers, the mountains called Aurga, the country called Uttarayohtra, the city of Devyakuta and the tribe called Darapala, the Rumathas, the Harahunas, and the various other kings of the west were all subjugated by the greatly effulgent hero.

13. O descendant of Bharata, having brought them all under his sway, the Pandava Nakula then sent messengers to Vasudeva (Krishna)

14. He (Krishna) with all the Yadavas accepted the sway (of the Pandavas). He then went to Sakala, the city of the Madras.

15. The hero made his uncle Salya to accept cheerfully their (the Pandava's) sway. O king, deserving as he was of his uncle's hospitality and entertainment, he was well entertained by him.

16. The well-skilled hero in war, (Sahadeva), taking a large amount of wealth and gems and jewels, marched onwards. He then subjugated the greatly fearful Mlechas living in the ocean,

17. Also the barbarians called Palhavas, the Kiratas, the Yavanas and the Sakas. Having thus subjugated and exacted tribute from all the kings,

18. That best of the Kuru race, Nakula of great resources, then returned (to Indraprastha). So great was the treasure that he brought that ten thousand camels carried the treasure of that illustrious prince.

19. O great king, having arrived at Indraprastha, the hero offered all the wealth to Yudhisthira.

20. O best of the Bharata race, thus did Nakula conquer the west, presided over by Varuna,—the countries that had been once before conquered by Vasudeva (Krishna).

Thus ends the thirty second chapter, the conquests of Nakula, in the Digvijaya of the Sabha Parva.

CHAPTER XXXIII.

(RAJSUYIKA

Vaishampayana said:—

1. Protected by Dharmaraja (Yudhisthira) and supported by Truth, and also all their enemies being kept in check, all subjects (of the Pandava king) were always engaged in their respective business.

2. In consequence of the equitable taxation and the virtuous and the just rule of the king, the clouds poured as much rain as desired, and the country became properous.

3. As the result of the king's (virtuous) acts every thing of the kingdom,—specially the breeding of cattle, agriculture and trade,—greatly flourished.

4. O king, even cheats and thieves, nay even the king's favourites, were never heard to speak lies amongst themselves.

5. During the reign of Yudhisthira, who was ever devoted to virtue, there were no draughts, or floods, or plagues, or fires, or premature deaths.

6. The (other) kings used to come to him only for agreeable services, or for paying their respects to him, or for offering to him tribute that did not (any way) impoverish them. They never used to come for any other purpose (such as conquests).

7. The large treasury of the king became so much filled with the hoards of wealth virtuously obtained that it could not be emptied even in one hundred years.

8. Having ascertained the state of his treasury and the extent of his possessions, the son of Kunti (Yudhisthira) set his heart upon performing the (Rajshuya) sacrifice.

9. His friends and relatives all separately and jointly said, "O lord, the time for the sacrifice has come. Let it be now performed without delay."

10—11. When they were thus talking, there came that omniscient and ancient

one, that soul of the Vedas, that invincible one as described by the learned, that foremost of all lasting existences in the universe, that origin of all things, that receptacle in which every thing is destroyed that slayer of Kesh', Hari (Krishna).

12—14. Having appointed Vasudeva to the command of the army and having brought with him for Dharmaraja (Yudhisthira) a large amount of wealth, the bulwark of all the Vrishnis, the dispeller of all fears in danger, the grinder of all foes, that best of men, Madhava, entered the excellent city (Indraprastha), surrounded with a large army and filling the atmosphere with the rattle of his chariot's wheels. The inexhaustible ocean of gems, that the Pandavas possessed,

15. Was brought to a full limit by the wealth that he (Krishna) brought, and thus all their (the Pandava's) griefs were removed. By the arrival of Krishna, the capital of the Bharata race was gladdened like a sunless region by the sun, or a region of still air by gentle breeze.

16. Coming to him with joy and receiving him with all due respect, Yudhisthira asked him his welfare. When he (Krishna) was comfortably seated,

17. That best of men (Yudhisthira) with the Ritwikas, Dhaumya and Dwaipayana being at their head, and also with Bhima, Aryuna and the twins (Nakula and Sahadeva) thus spoke to Krishna.

Yudhisthira said :—

18. O Krishna, it is for you that the whole earth has come under my sway. O descendant of the Vrishni race, it is through your favour that this vast wealth has been earned by me.

19. O Madhava, O son of Devaki, I desire to devote all this wealth to the Brahmanas and to the carrier of sacrificial libations (Agni) according to the ordinance.

20. O prince of the Dasarha race, O mighty-armed hero, you should grant me permission to celebrate the Rajshuya sacrifice along with you and with my brothers.

21. O Govinda, O long-armed hero, O prince of the Dasarha race, install yourself in that sacrifice. If you perform the sacrifice, I shall be cleansed from sin.

22. O lord, O Krishna, grant permission to me that I may be installed in the sacrifice along with my these younger brothers, for if permitted by you, I shall be able to enjoy the fruit of that excellent sactifice.

Vaishampayana said :—

23. To him replied Krishna after extolling his many virtues.

Krishna said :—

O best of kings, you deserve the imperial dignity. Let therefore the great (Rajshuya) sacrifice be performed.

24. If you perform that sacrifice, and if you obtain its fruit, we shall all consider ourselves as crowned with success. I am always engaged in seeking your good. Perform the sacrifice you desire.

25. Appoint me in some office in that sacrifice. I shall obey all your commands.

Yudhisthira said :—

26. O Krishna, O Hrishikesh, when you have come here agreeably to my wish, my resolve is fulfilled ; success is sure to come to my work.

Vaishampayana said :—

27. Having been commanded by Krishna, the son of Pandu (Yudhisthira) with his brothers employed himself to collect the necessary materials for the Rajshuya (sacrifice).

28. That chastiser of foes, the son of Pandu (Yudhisthira), commanded that foremost of all warriors, Sahadeva, and also all his ministers, saying,

29—30. "Let men be appointed to collect without loss of time all those articles which the Brahmanas will direct as necessary for the performance of this sacrifice, and also all auspicious necessaries and things that Dhaumya may order to be collected ; (collect) each of the kind required and one after the other in due order.

31. Let Indrasena and Visoka and the charioteer of Aryuna, Puru, if,—they desire to please me,—be employed in collecting them.

32. O best of the Kuru race (Sahadeva), let them gather every article agreeable to taste and smell,—articles which may delight and attract the hearts of the Brahmanas."

33. As soon as these words were uttered by Dharmaraja Yudhisthira, that foremost of all warriors, Sahadeva, informed the king that they had been all done.

34. O king, Dwaipayana then appointed the Ritwijas, who were high-souled, and who were like the Vedas in their personified

35. The son of Satyavati (Vyasa) himself became the *Brahma* in that sacrifice, that best of the Dhananjaya race, Sosama, became the chaunter of the Sama Veda.

36. The Brahma-knowing Jajnavalka became the *Adhvaryu*, the son of Vasu, Paila, with Dhaumya, [illegible]

11. Wishing to see that *Sabha* and also Dharmaraja Yudhisthira, no one came there with less tribute than one thousand (in kind, number or quantity).

12—15. All (the assembled kings) honoured Dharmaraja with large presents of jewels. Every one of those kings proudly said, "Let the Kuru king complete his sacrifice with the gems and wealth that I present to him, (without taking any presents from any other king)." O king, the sacrificial ground of the illustrious son of Kunti, crowded with guards and warriors, with the cars of the celestials and with the kings, all possessing beauty and wealth, looked extremely handsome with the numerous palaces, so built as to last for ever, and so high that their tops touched the car of the celestials who came to see that sacrifice, with the dwellings of the Brahmanas, and the mansions that were built for the kings which resembled the cars of the celestiasl, and adorned with gems and filled with every kind of wealth.

16. Yudhisthira, as if vying with the deity Varuna himself in wealth, commenced the (Rajshuya) sacrifice which was distinguished by large Dhakshinas to Brahmanas and enblazoned with the six fires.

17. The king gratified every body with presents of great value and with every object that one could desire, with abundance of rice and of every kind of food, and also with a large quantity of jewels brought as tribute. Every one of that vast concourse of people was fed to his fill.

18. The celestials were gratified in that sacrifice by the *Ida*, *Ghee*, *Homa* and libations poured by the great Rishis, learned in *Mantras* and pronunciations.

19. Like the celestials, the Brahmanas were also gratified with the sacrificial gifts, food and great wealth. Men of all the orders were gratified and were filled with joy.

Thus ends thirty-fifth chapter, the commencement of the sacrifice in the Rajshuyika of the Sabha Parva.

CHAPTER XXXVI.

(ARGHYASHARANA PARVA).

Vaishampayana said:—

1. On the last day of the sacrifice when the king (Yudhisthira) was to be sprinkled over with sacred water, the great Brahmana Rishis with (all) the monarchs (present there) entered the inner enclosure (of the sacrificial ground).

2—3. Those illustrious and *Mantra*-knowing Rishis, with Narada at their head and with the royal sages seated at their looked like the celestials seated in the mansion of Brahma in the company of the celestial Rishis. Those Rishis of immeasurable energy, having then obtained leisure, started various topics of conversation.

4. "This is so," "This is not so," "This is even so," "This cannot be otherwise,"—thus did many of them engage in arguments with one another.

5. Some amongst the disputants made the weaker arguments to appear stronger, and the stronger ones the weaker by their arguments based on *Shastras*.

6. Some greatly intelligent disputants fell upon the position urged by others as hawks dart at meat thrown into the air.

7. Some amongst them, learned in the interpretations of *Shastras*, and some others of rigid vows, well acquainted with every commentary and gloss, engaged themselves in pleasant conversations.

8. That (sacrificial) platform, crowded with the celestials, Brahmanas and the great Rishis,—all endued with the Vedas,—looked as beautiful as the sky studded with the stars.

9. O king, there was no Sudra or any man without vows near the inner (sacrificial) platform of Yudhisthira's palace.

10. Seeing the prosperity of the prosperous and intelligent Dharmaraja, which was the result of that sacrifice, Narada became exceedingly happy.

11. O ruler of men, seeing the assemblage of all Kshatryas (in that sacrifice), the Rishi Narada became thoughtful.

12. O best of men, he recollected the words he had heard in the abode of Brahma regarding the *Angsavatarana*, (incarnations of portions of every deity.)

13. O descendant of Kuru, knowing that assembly was an assembly of the celestials, Narada thought in his mind the lotus-eyed Hari.

14—15. He knew that the creator of every object, the exalted god of all gods, Narayana,—who had formerly commanded the celestials saying, "Take your births on earth and kill one another and then come back to heaven,"—that chastiser of all the enemies of the celestials, that subjugator of all hostile towns, had taken his birth in the Kshatrya order to fulfil his own purpose.

16. The illustrious lord of the universe, Sambhu, Narayana, having thus commanded all the celestials, had taken his birth in the race of Yadu.

17. Having been born in the Andhaka Vrishni race on earth, that foremost of all perpetuator of races was graced with great good fortune and was shinning like the moon among the stars.

18. He whose prowess of arms was adored by the celestials with Indra,—that Hari, that chastiser of foes,—was then living in the world of men in a human form.

19. "Oh! what could be greater wonder than that the self-create himself will take away (from earth) all these Kshatryas enduced with great strength.

20. Thus reflected the omniscient Narada who knew that Hari, Narayana, (Krishna) was no other than the Supreme Being, whom every body worships with sacrifices.

21. That foremost of all men, learned in the precepts of virtue, that greatly intelligent man (Narada), (thinking of all this,) sat in the sacrifice of the intelligent Dharmaraja (Yudhisthira) with feelings of awe.

22. O king, Bhisma then thus spoke to Dharmaraja Yudhisthira, "O descendant of Bharata, now offer *Arghyas* to the kings as each deserves."

23—24. O Yudhisthira, hear,—the preceptor, the sacrificial priest, the relative, the *Snataka*, the friend and the king,—these are the six (classes of persons) who deserve to get the *Arghya*. The wise men have said that when any of these live with one for a full one year, he deserves to be worshipped with the presentation of *Arghya*. These kings have been staying with us for a very long time,

25. Therefere, O king, bring *Arghya* for each of them; and let the *Arghya* be first presented to him who is the foremost of all of them.

Yudhisthira said:—

26. O descendant of Kuru, O grandsire, whom do you consider to be the foremost of these (men present here), and to whom should the *Arghya* be presented first. Tell me this.

Vaishampayana said:

27. O Descendant of Bharata, the son of Santanu, Bhisma, settled it by his great intelligence that Krishna was the foremost of all on earth.

Bhisma said:—

28. As sun shines among all luminous objects, so shines this (Krishna) among all (these kings and potentates) by his egfulgence, strength and prowess.

29. This sacrificial ground is illuminated and gladdened by Krishna like a sunless region by the sun and a airless region by the air.

Vaishampayana said:—

30. Then commanded by Bhisma, the powerful Sahadeva proceeded to present in due form the excellent *Arghya* to the prince of the Vrishni race, (Krishna).

31. Krishna also (agreed to) accept that worship according to the forms of the ordinance. But Sishupala could not bear that worship (proposed to be) offered to Vasudeva (Krishna.)

32. The greatly powerful Chedi-king (Sishupala), after reproving Bhisma and Dharmaraja (Yudhisthira) in the presence of that assambly, began to censure Vasudeva (Krishna).

Thus ends the thirty sixth chapter, the Arghya-presentation to Krishna, in the Arghyaharana of the Sabha Parva.

CHAPTER XXXVII.

(ARGHVAHARANA PARVA)—*Contd.*

Sishupala said:—

1. O descendant of Kuru, when so many illustrious kings are present here, this man of the Vrishni race does not deserve a royal worship like a king.

2. Your this conduct in wilfuly making this lotus-eyed hero worshipped by the Pandavas is not worthy of the illustrious Pandavas.

3. O sons of Pandu, you are children; you do not know what Dharma is, for it (the ways of Dharma) is very subtle. This son of the river (Bhisma) has but little knowledge, and therefore he has transgressed the *Smriti* (rules of morality).

4. O Bhisma, if a man like you, possessing virtue and morality, acts from motives of pleasing others, he (surely) becomes worthy of censure among all the honest and wise

5. How does this man of the Dasarha race, who is not a king, deserve to be worshipped among these kings that you have worshipped him?

6. O foremost man of the Puru race, if you consider him to be the eldest,—why, here is Vasudeva. How can his son be worshipped before him?

7. If you consider him your well-wisher and supporter, why,—when Drupada is here, how can he get the (first) worship?

32. Who is there among the young or the old or among these illustrious kings who does not consider Krishna worthy of worship, or who does not worship Krishna ?

33. If Sishupala considers this worship undeserved, in this undeserved worship he should do that which is proper in this matter.

Thus ends the thirty eighth chapter, the words of Bhisma, in the Arghyaharana of the Sabha Parva.

CHAPTER XXXIV.

(ARGHYAHARANA PARVA)—

Vaishampayana said :—

1. Having said this, the greatly strong Bhisma stopped. Then Sahadeva gave this reply (to Shishupala) of grave import.

2. "If there is any king (present here) who cannot bear the worship offered by me to Keshava, the slayer of Keshi, and the possessor of immeasurable energy,

3. On the head of such heroes I place my foot. When I say this, let that one give me the proper reply.

4—6. Let those kings who possess intelligence approve the worship of the preceptor, the father, and the *Guru* (Krishna) who (fully) deserves the *Arghya* and the worship." When Sahadeva thus showed his foot, no one among those intelligent, wise, proud and powerful kings said anything. Thereupon, showers of flowers fell upon the head of Sahadeva.

7. An invisible voice said, "Excellent, Excellent!" Clad in a black deer skin, the speaker of both the past and the future,

8. The dispeller of all doubts, Narada, learned in (the mysteries) of all the world, then said in the midst of innumerable creatures these words of the clearest import.

9. "Those men, who will not worship the lotus-eyed Krishna, should be considered as dead though living. He should never be talked to."

Vaishampayana said:—

10 Having worshipped those that deserved worship, then that god among men, Sahadeva, well-acquainted with the difference between a Brahmana and a Kshatrya, completed the ceremony.

11. When Krishna received the first worship, that slayer of foes, Sunitha (Sishupala), with eyes red as copper in anger, thus addressed the kings (present there).

12. "When I am here to be the _____ lissimo, what are you thinking now? In battle array let us stand against the assembled Vrishnis and the Pandavas."

13. Having thus stirred up the kings, that best of the Chedis (Sishupala) began to consult with them how to obstruct the completion of the sacrifice.

14. The invited kings, who had come to the sacrifice, all with Sunitha (Sishupala) at their head, looked angry, and their faces became pale.

16. They all said, "We must act in such a way as the final sacrificial rites to be performed by Yudhisthira and this worship of Krishna may not be supposed to have our acquiescance."

16. Having been impelled by a belief in their great power and confidence, and having been also deprived of all sense by anger, all the kings began to talk in this way.

17. Though they were appeased by their friends, their faces glowed with anger, and they roared like lions driven away from their prey.

18. Krishna understood that the undeteriorating great sea of kings with its countless waves of soldiers was making preparation for a fight.

Thus ends the thirty ninth chapter, the consultation of the kings, in the Arghyaharana of the Sabha Parva.

CHAPTER XL.

(SISHUPALA BADHA PARVA).

Vaishampayana said :—

1—3. Seeing that assembly of kings agitated by anger, as the fearful ocean is agitated by the winds at the time of the universal dissolution, Yudhisthira thus spoke to that foremost of all intelligent men, the grandsire of the Kurus, the aged Bhisma, as that slayer of foes, Purohita (Indra) of extraordinary prowess, speaks to Vrihaspati. "This vast ocean of kings have been agitated by wrath. O grandsire, tell me what should be done now.

4. O grandsire, tell me what I should do now that my sacrifice may not be obstructed and my subjects may not be injured."

5. When Dharmaraja Yudhisthira, learned in morality, said this, the grandsire of the Kurus Bhisma thus spoke to him.

6. "O best of the Kurus, do not be alarmed. Can the dog kill the lion? I have already settled some means that is both beneficial and conformable to policy.

7. As a pack of dogs bark all together at a sleeping lion, so do all these rulers of the earth.

8. O child, like the dogs at the lion, these (kings) are angrily barking before the sleeping lion of the Vrishni race (Krishna.)

9. Achyuta (Krishna) is now like a lion that is asleep. So long he does not wake up this king of the Chedis, this foremost of men, makes these monarchs look like the lions.

10. O best of kings, O child, this Sishupala possesses but little intelligence. He is desirous of taking along (with him) all these monarchs to the abode of Yama through the agency of him who is the soul of this Universe.

11. O descendant of Bharata, Krishna has been surely desirous of taking back to himself the effulgence and prowess that now lives in Sishupala.

12. O son of Kunti, O foremost of all intelligent men, the intelligence of this wicked king of the Chedis, as well as that of all these kings, have become perverse.

13. The intelligence of all men whom this best of men (Krishna) desires to take to himself become as perverse as that of this Chedi king.

14. O Yudhisthira, Madhava is the creator and destroyer of all the four kinds of beings existing in the three worlds."

15. O descendant of Bharata, having heard his words, the king of the Chedis spoke thus to Bhisma in stern and harsh words.

Thus ends the fortieth chapter, the consolation to Yudhisthira, in Sishupala Badha of the Sabha Parva.

CHAPTER XLI.

SISHUPALA BADHA PARVA.—*Continued.*

Sishupala said :—

1. Old and infamous wretch of your race, are you not ashamed to frighten all these kings by these false terrors?

2. You are the foremost of the Purus,—living as you do in the third state (celibacy), it is but fit that you should give such advice, which is so void of morality.

3. O Bhisma, when you are their leader the Purus are like a boat tied to a boat, or like a blind man following a blind

4. You have once again given our hearts by reciting the deeds .. .... (Krishna), such as his killing Putana and others.

5. O Bhisma, arrogant and fool as you are, and also desirous of praising Krishna, why does not your tongue split into a hundred parts?

6. O Bhisma, how do you, superior as you are in knowledge, desire to praise the cowherd (Krishna) whose evil repute is told even by men with childish intelligence.

7. O Bhisma, if he (Krishna) has killed a vulture in his childhood, what is there to praise in that feat? What is there also in his killing of Ashwa and Breshava, both of whom were ignorant of the science of war?

8. O Bhisma, what is there wonderful if this (Krishna) threw down by a kick an inanimate piece of wood, namely a car?

9. O Bhisma, in my opinion there was nothing remarkable in this one's holding for a week the Govardhana hill which is like an ant-hill.

10. O Bhisma, "while sporting on the hills, this one ate a large quantity of food," hearing these words of yours, many have been much astonished.

11. O (Bhisma) learned in the precepts of religion, what could be more wonderful than this one's killing Kansa, by whose food he became fattend and strong.

12. O Bhisma, O wretch of the Puru race, you are ignorant of the precepts of religion. You have not heard from the pious men what I would now tell you.

13—14. The pious men always instruct good men not to use weapons against women, kine, Brahmanas and the men whose food has been partaken, and also those whose shelter has been enjoyed. O Bhisma, it appears all this teaching has been thrown away on you.

15. O wretch of the Puru to praise Keshava (Krishna), you describe him before me as great and superior in knowledge and age, as if I know nothing.

16. O Bhisma, if at your word one who has killed women and kine be worshipped, what then is to become of this teaching? O Bhisma, how can he deserve praise who is such?

17. "This one is the foremost of all wise men," and "This one is the lord of the universe," hearing these words o

[illegible] all true. But they are surely all false.

18. The verses that a chaunter chaunts, though he chaunts them often, would produce no impression on him. Every creature acts according to his own disposition like the [illegible]

O Bhisma, "Practice virtue and forego sin",—these were the words that the truthful (birds) heard him say.

33. O Bhisma, it has been heard by us that oviparous creatures, (all) dwelling in the sea, brought him food for the sake of virtue.

34. O Bhisma, all those birds left their [illegible] and dived in the

[illegible] are of similar [illegible]
gh you possess the knowledge of
, yet you have fallen from the path of
.

21. O Bhisma, who will so act as you have from the motives of virtue, knowing himself to be virtuous and superior in knowledge?

22—23. O Bhisma, if you know Dharma, if your mind is guided by wisdom, why was that virtuous maiden Amba, who desired to have another for her husband, was forcibly carried away by you? Your brother Vichitravirya who followed the path of the pious men,

24. Knowing her state of mind, did not [illegible] she was brought by you. [illegible] your virtue, in your very begotten by another on the widow of your brother according to the ways of the pious.

25. O Bhisma, where is your virtue? Your Bramhacharja is in vain. Your celebacy is no doubt the result of your ignorance or impotence.

26. O (Bhisma), leaned in Dharma, I do not see your prosperity. You who thus preach morality does not seem to have ever waited upon the old.

27. Worship, gift, study, large-Dakshina ng sacrifices,—these all are not equal to [illegible] sixteenth part of that merit which is obtained by the possession of a son.

28. O Bhisma, the merit that is obtained by observing many vows and fasts surely goes all in vain if one is childless.

29. You are childless,—you are old,—you are an expounder of false morality. Like the swan in the story, you shall now be killed by your own relatives.

30. O Bhisma, the learned men have said this (story) of old. I shall presently narrate it in full in your hearing.

31. In the days of yore there lived an old swan on the coast of the sea. He always spoke of morality and used to instruct all the birds; but his conduct was otherwise.

purpose, are the eggs [illegible] Some time after seeing the eggs decreased in number, another greatly intelligent bird suspected him, and one day he saw him (eat those eggs)

36. Having witnessed the sinful act of the swan, that bird spoke of it to all the other birds in great sorrow.

37. O excellent Puru, then all those birds, witnessing with their own eyes the act of the (old), swan, came to him, and they then [illegible] ed that wretch of false conduct.

38. O Bhisma, your conduct is like that of the old swan. These kings might kill you in anger as the birds killed the old swan.

39. O Bhisma, the Purana-knowing men mention a proverb as regards this occurance. O descendant of Bharata, I shall repeat it to you in detail.

40. It is this:—"O bird, though your heart is affected, yet you preach. But your this sinful act of eating the eggs transgresses all your speeches."

Thus ends the forty-first chapter, the words of Sisupala, in the Sishupala Badha, of the Sabha Parva.

CHAPTER XLII.

(SISHUPALA BADHA)—*Continued.*

Sishupala said:—

1. The greatly powerful king Jarasandha, who did not desire to fight with Krishna, saying that he was but a "servant," was (surely) worthy of my greatest esteem.

2. Who will consider praiseworthy the act of killing Jarasandha which was done by Keshava (Krishna), as also by Bhima and Aryuna?

3. Entering (the city) by a way [illegible] was not the (public) gate, and disguised as a Veda-knowing (Bhahmana,) this Krishna saw the prowess of

When that illustrious king offered this wretch water to wash his feet, it was then he said from seeming motives of virtue that he was not a Brahmana.

5. O descendant of Kuru, when Bhima, Dhananjaya and Krishna were asked by Jarasandha to eat, that request was refused by this Krishna.

6. If this one (Krishna) is the lord of the se, as this fool thinks himself to be, does he not then consider himself a nana?

It is greatly surprising that though you often lead the Pandavas away from the path of the pious, yet they consider you (Bhisma) to be honest.

8. O descendant of Bharata (Bhisma), there is nothing to be surprising (perhaps) in those who have got you, who is no better than a woman and who is old, to be their counsellor in all things.

Vaishampayana said :—

9. Hearing his these harsh words--harsh both in import and sound,--that foremost of all strong men, the powerful Bhimasena, became angry.

10. Under the influence of anger, his lotus-like eyes, naturally large and expanding, became still more extended, and also as red as the copper.

11. The assembled kings saw on his forehead three lines of wrinkles like the Ganges with her three currents on the three-peaked mountain.

12. When he began to grind his teeth in anger, the kings saw his face resemble like that of the Death preparing to swallow every creature at the end of the Yuga.

13. As the strong-minded (hero) was about to jump up with great impetuasity, the mighty-armed Bhisma caught him (by the hand), as if Mahadeva seized Mahasena.

14. O descendant of Bharata, Bhima's anger was soon appeased by Bhisma with various words of sound counsels.

15. That chastiser of foes could not disobey Bhisma's words, as the ocean never goes beyond its shore, though swollen with the waters of the rainy season.

16. O king, though Bhima was angry, the heroic Sishupala, depending on his own valour, did not tremble in fear.

17. Though Bhima was every moment jumping up (from his seat) with great impetuasity, yet Sishupala did not bestow a single thought on him, as a lion does not mind a small animal who leaps up in rage.

18. Seeing Bhima of terrible prowess in such great rage, the mighty king of Chedi laughingly spoke thus.

19. "O Bhisma, release him. Let all these kings see him burnt down by my prowess like an insect by fire."

20. Having heard these words of the king of the Chedis, that foremost of the Kurus, that best of all intelligent men, Bhisma thus spoke to Bhima.

Thus ends the forty second chapter, the wrath of Bhima, in the Sishupala Badha of the Sabha Parva.

CHAPTER XLIII.

(SISHUPALA BADHA PARVA)—*Continued.*

Bhisma said :—

1. This Sishupala was born with three eyes and four hands in the dynasty of the kings of Chedi. As soon as he was born, he screamed and brayed like an ass.

2. His father and mother along with all their relatives were struck with fear (on seeing this fearful phenamenon). Seeing these evil omens, they resolved to abandon him.

3. But at that time an invisible voice (thus) said to the king and his wife with their ministers and priest, all of whose hearts were paralized by anxiety.

The Voice said :—

4. O king, this your son, who has been (just) born, will become fortunate and superior in strength. Therefore you have no fear from him. Cherish this child without (any) anxiety.

5. O king, he will not die. His time is not yet come. He that will kill him with weapons has also been born.

Bhisma said :—

6. Having heard these words, the mother, becoming anxious by affection for her son, spoke thus to the invisible being.

7. "I bow with joined hands to him that has uttered these words regarding my son. Let him (the invisible being), whether he is an exalted god or any other being, tell me another word.

I desire to hear who will be the slayer of this my son."

9—11. The invisible being then again said, "He, upon whose lap this child being taken, his extra arms will fall down on the ground like a pair of five headed snakes, and observing whom his third eye on the forehead will disappear, will be his slayer." Having heard of the child's three eyes and five arms and also of the words of the invisible

12. All the kings of the world came to see him. The (Chedi) king worshipped the monarchs that came as each deserved,

13—14. And gave his child upon their laps one after the other. Thus the child was placed on the laps of one thousand kings one after the other. But what was heard (from the invisible being) did not come to pass. Having heard this (about the child) at Dwaravati, the two greatly powerful heroes,

15. The Yadu princes, Sankarsana (Valadeva) and Janarddana (Krishna) went to the capital of the Chedi (king) to see their aunt, the princess of the Yadu race (the queen of the Chedi king.)

16. Saluting every body according to his rank and saluting also the king and the queen and inquiring after every body's welfare, Rama and Keshava (Valarama and Krishna) took their seats.

17. When those two heroes were duly worshipped, the queen with great pleasure and joy herself placed the child on the lap of Damadora (Krishna).

18. As soon as the child was placed on his lap, his extra arms fell down and the eye on his forehead disappeared.

19. Seeing this, the queen became alarmed and agrieved ; she begged Krishna to grant her a boon. (She said), "O mighty armed hero, I am afflicted with fear ; grant me a boon.

20. You are the assuager of all men afflicted with grief ; you are the dispeller of every body's fear." Having been thus addressed, the descendant of Yadu, Krishna, replied,

21. "O lady, do not be alarmed. O virtuous queen, you have no fear from me. O aunt, what boon shall I give you? What shall I do?

22. Whether I am able or not, I shall do what you will say." Having been thus addressed, she thus spoke to the descendant of Yadu, Krishna,

23. "O greatly powerful hero, O best of the Yadu race, you will have to pardon for my sake the offences committed by Sishupala. O lord, know, this is the boon I ask."

Krishna said :—

24. O aunt, even when he will deserve to be killed,— in such one hundred (occasions of) offences of this (Sishupala), I will pardon him. Do not be (therefore) agrieved.

Bhisma said :—

25. O Bhima, such is this wretch Sishupala, a king with a wicked heart. Being proud for the boon granted by Govinda (Krishna), he now calls you to battle.

Thus ends the forty third chapter, the history of Sishupala, in the Sishupala Badha of the Sabha Parva.

CHAPTER XLIV.

(SISHUPALA BADHA PARVA.)

Continued.

Bhisma said :—

1. The desire, that causes the Chedi king to call you, whose strength knows no deterioration, to fight, is hardly his own wish. This is surely the purpose of Krishna himself, who is the lord of the universe.

2. O Bhimasena, what king was there on earth who could abuse me as this wretch of his race, who has been already taken for his own by Death, has done to-day?

3. This mighty armed (hero) is certainly a portion of Hari's (Krishna's) energy. The lord (Krishna) wishes to take back to himself his that energy.

4. O best of the Kuru race, for this reason (only) this wicked-minded and tiger-like Chedi king roars in this way without caring little for any of us.

Vaishampayana said :—

5. Having heard these words of Bhisma, the Chedi king could not brook them. He thus replied to Bhisma in great wrath.

Sishupala said :—

6. O Bhisma, when always rising from your seat you are praising him like a (professional) chaunter, let our enimies possess that prowess which is possessed by this Keshava (Krishna).

7. O Bhisma, if your mind takes pleasure in praising others, then praise these kings (present) here, and leave off Janarddana (Krishna).

8. Praise this best of kings Danda, the monarch of Valhika, who, as soon as he was born, rent this earth.

9. O Bhisma, praise this Karna, the king of Anga and Banga, who is like Indra in strength, who draws the great bow,

10. Who is adorned with the celestial ear-rings of heavenly make and with the armour possessing the splendour of the rising sun, with (both of) which he was born,

11. And who vanquished and mangled in a wrestling match the greatly invincible Jarasandha equal to Vasava (Indra).

12. O Bhisma, praise always Drona and his son (Ashwathama), who are, both father and son, worthy of praise, who are great car-warriors, and who are best of Brahmanas.

13. O Bhisma, it is my opinion that if they are enraged, either of the two can annihilate this earth with all its mobile and immobile creatures.

14. O Bhisma, I do not see any king who is equal to Drona or Ashwathama in battle. Why do you not desire to praise them?

15. Passing over Duryodhana who is the mighty-armed king of kings, and who is unrivalled on earth girt with the seas;

16. Also king Jayadhratha, who is accomplished in weapons and who is of great prowess; and also Druma, the preceptor of of the Kimpurushas, who is renowned on earth for his prowess,

17. And also old Kripa, the son of Saradwatta, who is the preceptor of the Bharata race,—passing over these greatly powerful men, why do you praise Keshava (Krishna)?

18. Passing over that foremost of bowmen, that excellent man, the greatly powerful Rukmin, why do you praise Keshava?

19. Passing over the greatly energetic Bhismaka, and the king Dantabakra, and also Bhagadatta celebrated for his many sacrificial stakes, the king of Magadha Joyatsena,

20. And also Drupada and Birata, Sakuni and Vrihadbala, Vinda and Anuvinda of Avanti, Pandya, Swata, Uttama,

21. The greatly prosperous Sanka, the proud Vrishasena, the powerful Ekalavya, the great car-warrior the king of Kalinga,—passing over all these powerful men, why do you praise Keshava?

22. O Bhisma, if your mind is always eager to praise others, why do you not praise Salya and other rulers of the earth?

23. O king, what am I capable of doing (giving you good advice) when you have never before heard any thing from the virtuous men who are learned in the precepts of virtue?

24. O Bhisma, have you not heard that reproach and glorification of self and reproach and glorification of others are not the practices of those who are respectable?

25. O Bhisma, there is none who approves your conduct in thus continually praising this Keshava, who is unworthy of any praise; you (surely) do it from ignorance alone.

How can you from your desire alone establish the whole universe in this wicked-minded slave and cow-herd of Braja?

27. O descendant of Bharata, your inclination is not conformable to your true nature, like that of the bird Bhulinga, the story of which has been already told by me.

28. O Bhisma, there was a bird, called Bhulinga living on the other side of the Himalayas. His words were always without any meaning.

29. "Never act rashly" was what he always said, but he never knew that he himself always acted rashly.

30. O Bhisma, that foolish bird used to pick from the lion's mouth the pieces of flesh sticking between its teeth when the lion was engaged in eating.

31. O Bhisma, that bird surely lived at the pleasure of the lion. O sinful wretch, you always speak like that bird.

32. O Bhisma, surely you live at the pleasure of these kings. There is none else like you who is engaged in doing things contrary to the opinions of all.

Vaishampayana said:—

33. O king, having heard these rude and harsh words of the Chedi king, Bhisma spoke thus in the hearing of the king of Chedi

34. Truly am I alive at the pleasure of these rulers of earth. But I do not consider these kings as equal to even straws.

Vaishampayana said:—

35. Having been thus addressed by Bhisma, the kings became full of anger. Some amongst them stood erect and some began to reproach Bhisma.

36. Having heard these words of Bhisma, some of these great bowmen said, "This sinful wretch, Bhisma, though old, is exceedingly boastful. He deserves no pardon.

37. Therefore, O kings, let this wicked-minded Bhisma be killed like an animal, or let us master all together, and let him be burnt in a fire made of straw."

38. Having heard their these words, the grandsire of the Kurus, the intelligent Bhisma, then thus spoke to the kings.

Bhisma said:—

39. O rulers of earth, I do not see the end of our speeches, for words may be answered with words. Therefore, listen to what I say.

40. Whether I may be killed by you like an animal or be brunt in a fire made of straw, I say, I place my foot on the all.

41—42. Here is Govinda (Krishna) who knows no deterioration. Him have we worshipped. Let him, who is willing to meet a speedy death call to-day to battle Madhava, Krishna, the wielder of discus and club. Falling (in the battle), let him enter and mix with the body of this Deity.

Thus ends the forty fourth chapter, the words of Bhisma, in the Sishupala Badha of the Sabha Parva.

CHAPTER XLV

(SISHUPALA BADHA PARVA)—*Continued.*

Vaishampayana said:—

1. Having heard these words of Bhisma, the greatly powerful Chedi king, being desirous of fighting with Vasudeva (Krishna), thus spoke to Vasudeva.

Sishupala said:—

2. O Janarddana, I challenge you. Come, fight with me till I kill you to-day with all the Pandavas.

3. O Krishna, the Pandavas also deserve to be killed by me with you, for they, having passed over all these kings, have worshipped you who are not a king.

4. O Krishna, it is my opinion that those, that have from childishness worshipped you, as if you deserve it, although you are unworthy of worship, you being only a slave and a wretch and not a king, deserve to be killed by me.

Vaishampayana said:—

5. Having said this, that best of men (Sishupala) stood up and roared in anger. When he ceased (talking), Krishna spoke these words in a soft voice to all the kings in the presence of the Pandavas.

Krishna said:—

6. O kings, this cruel-hearted man who is the son of a lady of the Swatwata race is a great enemy of the Swatwata race. Though we never seek to injure him, yet he always seek to do us injury.

7. O kings, hearing that we had gone to the city of Pragjyotisha, this wretch of cruel deeds came and burnt Dwarka, though he is the son of my aunt (father's sister.)

8. When the Bhoja king was sporting on the Raivataka hill, he killed many of that king's attendant and carried away many in chains to his own city.

9. This wretch, sinful in all his purposes, in order to obstruct my father's sacrifice, stole the horse of the horse-sacrifice which was let loose under armed guards.

10. This wretch, prompted by sinful motives, though she was unwilling, stole the wife of saintly Vabru (Akrura), when she was on her way from Dwarka to the country of the Sauvaras.

11. This wretch, ever intent to injure his maternal uncle, ravished in the disguise of the king of Kurusha the saintly Bhadra, the princess of Vishala, who was the intended bride of the Kurusha king.

12. I have patiently borne all these for the sake of my father's sister. It is, however, very fortunate that (to-day) all this has happened before all these kings.

13. Look [illegible] at the hostility that he bears towards me. Know also all that he has done against me at my back.

14. He deserves to be killed by me only on account of the great pride that he has displayed to-day before all these kings. I am hardly able to pardon him to-day for the injuries he has done me.

15. Desirous as he was of a speedy death, this fool had (once) desired to possess Rukmini (Krishna's wife), but the fool did not obtain her, as a Sudra cannot get a hearing of the Vedas.

Vaishampayana said:—

16. Having heard these words of Vasudeva, all the kings assembled there, began to reproach the Chedi king.

17. Having heard these words, the powerful Sishupala laughed aloud and spoke these words.

Sishupala said:—

18. O Krishna, are you not ashamed to talk in this assembly, specially before all these kings, of Rukmini who had been intended for me.

19. O slayer of Madhu, who else is there but you, who, regarding himself a *man*, would say in the midst of respectable men that his wife was intended for some body else?

20. O Krishna, if you please pardon me or pardon me not. Angry or friendly, what can you do to me?

Vaishampayana said:—

21. When he (Sishupala) was thus talking, the high-souled slayer of Madhu, (Krishna), thought in his mind of the discus that humbles the pride of the Daityas.

22. As soon as the discus came into his hands, the skillful speaker, the high-souled (Krishna), spoke loudly these words.

Krishna said:—

23. O rulers of earth, hear why this man has been hitherto pardoned by me. Asked

by his mother, I promised to pardon his one hundred offences.

24. This was the boon that she asked me and this was the boon that I granted to her. O kings, that number has (now) become full. I shall now kill him in the presence of the kings.

25. Having said this, the chief of the Yadu race, that chastiser of foes (Krishna), immediately cut off in anger by his discus, the head of the Chedi king.

26. The mighty armed hero fell like a cliff struck by thunder. The kings saw a fearful effulgence from the body of the Chedi king

27. Issuing like that of the sun in the sky. O great king, that effulgence then adored the lotus-eyed Krishna, ever worshipped by all the worlds, and it then entered his (Krishna's) body.

28. Seeing the effulgence (of Sishupala) enter (the body of) that mighty armed and excellent of men (Krishna), all the kings thought (the phenamenon) as very wonderful.

29. When the Chedi king was killed by Krishna, the cloudless sky poured showers of rain, blasting thunders were hurled and the earth itself began to tremble.

30. Some amongst those kings did not speak a word during those unspeakable moments; they sat gazing at Janarddana (Krishna).

31. Some rubbed in anger their palms with their fore fingers, others, being deprived of their senses by anger, bit their lips with their teeth,

32. Some kings, praised the Vrishni hero in private, some became exited with anger, while others became mediators.

33—34. The great Rishis became much pleased and praised Keshava (Krishna), and the high-souled Brahmanas and the greatly powerful kings, seeing the prowess of Krishna, became glad at heart and praised him. The Pandava (Yudhisthira) then commanded his brothers to perform the funeral ceremony of the king (Sishupala),

35—36. The heroic son of Damaghosha without delay and with all proper respect. They obeyed (their brother's command). Then the son of Pirtha (Yudhisthira), with his brothers and with all the kings, installed the son of the king Sishupala in the kingdom of Chedi.

37—38. O king, furnished with plentiful of corn, rice and every kind of food and with abundance of wealth that sacrifice of the greatly effulgent king of the Kurus, blessed with every kind of prosperity, and well protected by Keshava, commenced with all auspicious ceremonies and became exceedingly beautiful and pleasing to all young men.

39. So long the great Rajshuya sacrifice was not completed, the mighty armed Janarddana, the illustrious Sauri (Krishna), guarded it with his bow, called Saranga, and with his discus and club, and thus in due time it was completed.

40. Thereupon all the Kshatrya kings came to the virtuous minded Yudhisthira who had bathed (after the completion of the sacrifice) and thus spoke to him,

41. "O virtuous man, you have grown in prosperity by good fortune. You have acquired the imperial dignity. The fame of the Ajamira race has been greatly increased by (you) the descendant of Ajamira.

42. O king of kings, you have acquired great religious merit by your this act. O best of kings, we tell you we have been worshipped by you to the full extent of our desires.

43. We now desire to return to our own kingdoms. You should give us permission." Having heard the words of the kings, Dharmaraja Yudhisthira

44. Worshipped them as each deserved, and then commanded his brothers thus, "All these kings have come to us at their own pleasure;

45. These chastisers of foes are now desirous of returning to their kingdoms after bidding me farewell. Blessed (brothers), follow these excellent kings to the confines of our kingdom."

46. Having been thus commanded by their brothers, the virtuous Pandava princes followed the kings one after the other as each deserved.

47. The powerful Dhistadyumna followed the king of Birata. Dhananjaya (Aryuna) followed the great car-warrior and high-souled Yagmasena.

48. The mighty Bhimasena followed Bhisma and Dhritarastra. The lord of battle, Sahadeva, followed the heroic Drona and his son.

49. O king, Nakula followed Suvala and his son, the sons of Draupadi and the son of Suvadra followed the great car-warrior, the mountain kings.

50. The other best of Kshatryas followed other Kshatryas; and thousands of Brahmanas also, after being duly worshipped, went away.

51. On the departure of all the kings and the Brahmanas, the powerful Vas (Krishna) thus spoke to Yudhisthira.

Krishna said :—

52. O descendant of Kuru, with your permission I shall now go to Dwarka. By good fortune you have accomplished the best of sacrifices, Rajshuya.

Vaishampayana said :—

53. Having been thus addressed Dharmaraja (Yudhisthira) thus replied to Janardana (Krishna), "O Govinda, through your grace I have accomplished the great sacrifice.

54. Through your grace, all the Kshatrya (kings) came under my sway and brought here for me valuable tribute.

55. O sinless one, O hero, how can I give you permission to go? Without you my heart never feels any delight.

56—57. But (I know) you must have to go to the city of Dwarka." Having been thus addressed, the virtuous-minded and the world renowned Hari (Krishna), accompanied by Yudhisthira, went to Pritha and cheerfully said, "O aunt, your sons have to-day obtained the imperial dignity.

58. They have obtained vast wealth, and they have been crowned with success. Be pleased with all this; with your permission, I shall now go to Dwarka."

59. Keshava (Krishna) then bade farewell to Subhadra and Draupadi. Then he came out of the inner appartments accompanied by Yudhisthira.

60—61. He performed his ablutions and went through the daily rites of worship. The Brahmanas uttered benedictions. Then the mighty armed Daruka came with the car of excellent make and of body resembling the clouds. Seeing the Garuda-bannered car arrived,

62. The high-souled and lotus-eyed (Krishna) walked round it respectfully and ascending on it, started for the city of Daravati.

63. The blessed Dharmaraja Yudhisthira, accompanied by his brothers followed on foot the greatly powerful Vasudeva (Krishna),

64. Then the lotus-eyed Hari (Krishna) stopped for a moment that excellent chariot; and thus spoke to the son of Kunti Yudhisthira.

65. "O kings, cherish your subjects with ceaseless vigilence and patience. As the clouds are to all creatures, as the large tree to the birds,

66. And as the thousand-eyed deity (Indra) tothe immortals, so you also become the refuge of all your friends and relatives."

Krishna and the Pandava (Yudhisthira), thus talking with each other,

67. Took each other's leave and went towards their respective homes. O king, when the foremost of the Satwata race, Krishna, had gone away to Daravati,

68. King Durjodhana and the son of Suvala, Sakuni,—these two best of men, only—remained in that celestial *Shabha* (Assembly Hall).

Thus ends the forty fifth chapter, the killing of Sishupala, in the Sishupala Badha of the Sabha Parva.

CHAPTER XLVI

(DYUTA PARVA.)

Vaishampayana said :—

1. When that best of sacrifices, Rajshuya, ever difficult of accomplishment, was completed, Vyasa, surrounded by his disciples, came before him (Yudhisthira).

2. On his arrival he soon rose from his seat, surrounded by his brothers, and worshipped his grandfather (Vyasa) with offering him a seat and water to wash his feet.

3. When the illustrious (Rishi) took his seat on a best seat made of gold, he said to Dharmaraja Yudhisthira "to take his seat."

4. When the king was seated surrounded by his brothers, the illustrious Vyasa, the skilful speaker, thus spoke.

5. "O son of Kunti, you grow in prosperity for good fortune; you have acquired the imperial dignity which is very difficult to be acquired. O perpetuator of the Kuru race, all the Kurus have grown in prosperity for your sake.

6. O king, with your permission I shall (now) go. I have been duly worshipped." Having been thus addressed by Krishna (Vyasa), Dharmaraja Yudhisthira,

7. Saluted his grandfather by touching his feet and thus spoke to him, "O foremost of all men, a very great doubt has arisen in my mind.

8—9. O best of the twice-born, there is none else except you who can remove it. The illustrious Rishi Narada said that three kinds of portents, namely celestial, atmospherical and terrestrial, happen (if Rajshuya sacrifice is performed). O grandsire, have these portents been removed by the fall of the Chedi king?"

10. Having heard these words from the king, the son of Parasara, the lord Krishna Dwaipayana, Vyasa, thus spoke to him,

11. "O king, for thirteen years those portents will produce great results. O king they may even cause the destruction of all the Kshatryas.

12. O best of the Bharata race, O descendant of Bharata, in course of time, making you the sole cause, the assembled Kshatrya kings will all be destroyed for the fault of Duryodhana and the prowess of Bhima and Aryuna.

13—15. O king of kings, in your dream you will see towards the end of this night Vrishadhaja (Bull-marked), Nilkanta (blue-throated), Bhava, Sthanu, (deep in meditation) Kapali, (dinking from human skull), Tripurantaka (slayer of Tripura), fierce and terrible Pashupati (the lord of creatures), Mahadeva (the god of gods), Umapati, (the husband of Uma) Hara, Sarva, Vrisha, Suli, (holding the trident) Pinaki (armed with Pinaka bow),—attired in skin, Siva, tall and white as the cliff of the Kailasha, seated on his bull and always gazing towards the direction, presided over by the Pitris (South).

16. O king, you will see such a dream (today). Do not be grieved for it, for none can rise superior to Time.

17. Be blessed. I shall now (go towards the Kailasha mountain). Rule the earth with vigilence and steadiness and bear patiently all privations."

18. Having said this, the illustrious Krishna Dwaipayana, Vyasa, accompanied by his disciples, who always followed the dictates of the Vedas, went towards the Kailasha mountain.

19. On the departure of the grandfather (Vyasa), the king became afflicted with grief and anxiety. He continuously sighed and reflected on what the Rishi said.

20. He said to himself, "What the great Rishi has said must came to pass. How can fates be warded off by human exertions ?"

21. Thereupon, the greatly effulgent Yudhisthira thus spoke to all his brothers, "O best of men, you have heard what Dwaipayana (Vyasa) has said.

22. Hearing his words, my firm resolve is to die, when I have been ordained to be the cause of the destruction of all the Kshatryas.

23. O children, if Time has willed it, what need is there for me to live ?" To the king who was thus speaking replied Falguni (Aryuna),

24. "O king, do not yield yourself to the great depression which destroys one's reason. O great king, mustering fortitude, do what is beneficial".

25. Thereupon Yudhisthira, ever devoted to truth, thinking all the while the words of Dwaipayana (Vyasa), spoke thus to all his brothers.

26. "O children, O blessed ones, listen to the vow I make from this day. For what other purpose am I to live for thirteen years ?

27. I shall not speak a harsh word to my brothers or to any of the kings of the earth. I shall remain obedient to my relatives and practise virtue.

28. If I live in this way, making no distinction between my own sons and those of others, there will be no disagreement in the world. Disagreement is the cause of war.

29. O best of men, I shall keep war at a distance, and I shall ever do what is agreeable to others. Thus no evil reputation will touch me in the world."

30. Having heard these words of their eldest brother, the Pandavas, ever engaged in doing what is agreeable to Dharmaraja (Yudhisthira), approved of them.

31. O king, Dharmaraja (Yudhistira), having thus taken the vow with his brothers in that assembly, gratified the Pitris and the celestials.

32. O best of the Bharata race, on the departure of all the Kshatrya kings, he (Yudhisthira), surrounded by his brothers, performed the usual auspicious rites.

33. Yudhisthira then with his ministers entered his excellent palace. O great king, Duryodhana and the son of Suvala, Sakuni, (then) lived in that charming Sabha (Assembly Hall).

Thus ends the forty sixth chapter, the vow of Yudhisthira, in the Dyuta of the Sabha Parva.

CHAPTER XLVII.

(DYUTA PARVA).—*Continued.*

Vaishampayana said :—

1. O best of men, Duryodhana lived in their (the Pandava's) that Assembly-Hall. He slowly examined the whole of that mansion with Sakuni.

2. The Kuru prince saw in it many celestial designs which he had never seen in the city of Hastinapur.

3—5. One day the son of Dhritarastra, king (Duryodhana), coming to a place made of crystal, mistook it for water and drew up his clothes. Finding his mistake out, he wandered over the Sabha in great sorrow.

6. Sometime after, he mistook a lake of crystal water, adorned with crystal water-flowers for land and fell into it with all his clothes on.

7. Seeing him fallen into the water, the greatly strong Bhima laughed aloud, the servants also laughed at Sujodhana (Duryodhana).

8. Other handsome and dry clothes were soon given to him at the command of the king (Yudhisthira). Seeing his this plight, the mighty Bhimasena,

9. Aryuna, and the twins (Nakula and Sahadeva) all laughed aloud. Ever incapable of putting up with insults, he (Duryodhana) could not bear their laughter.

10—11. Concealing his emotions, he even did not cast his eyes on them. Seeing him again draw up his clothes to cross a piece of land (made of crystal), mistaking it for water, all men laughed aloud. Then king (Duryodhana) mistook a closed door made of crystal as open,

12. And he hurt his head to pass it and stood with his brains swimming. In this way mistaking another open door made of crystal as closed, he attempted to open it with out-stretched hands and tumbled down.

13. Coming upon another door that was really open, the king, thinking it closed, went away from it.

14—15. O king, having thus become a victim of various mistakes there (in that Assembly-Hall) and having seen the vast wealth (that was collected) in the great Rajshuya sacrifice, the king Duryodhana, with the permission of the Pandavas, returned to the city of Hastinapur.

16. As he proceeded (towards the city), reflecting (on all he had seen,) the heart of the king Duryodhana,—having been afflicted with the sight of the prosperity of the Pandavas,—became inclined to sin.

17—18. O perpetuator of the Kuru race, seeing the sons of Pritha happy and all the kings of the world obedient to them, and (seeing also) that every body (both) young and old engaged in doing good to them,—reflecting also on the splendour and prosperity of the illustrious Pandavas, the son of Dhritarastra, Duryodhana, became pale.

19. In proceeding (towards his city) with an afflicted heart, he only reflected on the matchless Assembly-Hall and the great prosperity of the intelligent Dharmaraja (Yudhisthira.)

20. The son of Dhritarastra, Duryodhana, was so much taken up with his own thoughts that he did not speak a word to Suvala's son (Sakuni), though he repeatedly spoke to him.

21. Seeing him very much agitated (in heart), Sakuni thus spoke to him, "O Duryodhana, why are you proceeding,—sighing (all the while)?

Duryodhana said :—

22—23. O uncle, seeing the whole earth brought under Yudhisthira's sway by the force of the illustrious Aryuna's weapons, and seeing also the sacrifice of the son of Pritha like that of the greatly effulgent Sakra (Indra) among the celestials,

24. I have been filled with jealousy, and I am burning day and night. I am being dried up like a shallow tank in the summer season.

25. Behold, when Sishupala was killed by the chief of the Satwata race, there was none to take his side.

26. The kings appeared (as if) they were consumed by the Pandava fire; therefore they were forgiving, for else who could pardon such an offence?

27. That greatly improper act of Vasudeva was only successful on account of the prowess of the illustrious sons of Pandu.

28. Various kings brought with them various kinds of wealth to the son of Kunti, king (Yudhisthira) and worshiped him like the tribute-paying Vaisyas.

29. Seeing the splendour of the Pandava's prosperity, and being afflicted with jealousy, I am as if on fire, although I should not be jealous.

Vaishampayana said :—

30. Having been burnt as if by fire and having made the (following) resolve, he (Duryodhana) thus again spoke to the king of Gandhara (Sakuni).

Duryodhana said :—

31. I shall throw myself into the fire, or I shall drink the poison, or I shall drown myself in water. I am unable to live.

32. What man is there in the world possessing manliness who can bear to see his foes in prosperity and himself in destitution?

33. Therefore, I, who bear the sight of the prosperity and fortune of my foes, am neither a woman nor one who is not a woman, neither a man nor one who is not a man.

34. Seeing their lordship over the world, their such vast wealth, and also their that sacrifice,—who is there like me that will not smart under it?

35. I am alone incapable of acquiring such royal prosperity. I do not also see any one who can help me in doing it. Therefore I think of death.

36. Seeing the great and serene prosperity of the son of Kunti, I consider Fate to be supreme and exertion useless.

37. O son of Suvala, I formerly tried to destroy him, but baffling all my efforts, he has grown in prosperity like the lotus (in the tank).

38. Therefore, I consider Fate to be supreme and (all) exertions useless. The sons of Dhirtarastra are decaying, (but) the sons of Pritha are prospering.

39. Seeing their prosperity and their thAt Assembly-Hall, and also the laughter of their servants, I am burning (in my heart), as if I am on fire.

40. O uncle, know me now to be in great grief and full of jealousy. Speak of it to Dhritarastra.

Thus ends the forty seventh chapter, the lamentations of Duryodhana, in the Dyuta of the Sabha Parva.

CHAPTER XLVIII.

(DYUTA PARVA)—*Continued.*

Sakuni said :—

1. O Duryodhana, you should not be jealous of Yudhisthira. The Pandavas are enjoying what their good fortune yields them.

2—3. O chastiser of foes, O great king, you were unable to destroy them by repeatedly adopting various plans, many of which you reduced to practice. These best of men for their good fortune escaped (all) your machinations.

4. They obtained Draupadi as wife and Drupada with his two sons (as allies); and also the greatly powerful Vasudeva (Krishna) as a help to acquire the whole world.

5. O ruler of earth, having obtained their paternal share of the kingdom and not being deprived of it, they have grown (in prosperity) by their own energy. What is there to make you sorry in all this?

6. Having worshipped Hutasana (Fire) Dhananjaya (Aryuna) has obtained the Gandiva (bow), the two inexhaustible quivers and many celestial weapons.

7. With that best of bow and by the prowess of his arms, he has brought all the rulers of earth under his sway. What is there to be sorry at?

8. Having saved the Danava [illegible] from the conflagration of fire, the chastiser of foes, Sabyasachi (Aryuna) made him build that Assembly-Hall.

9. At the command of Moya, those fearful Rakshashas, named Kinkaras, guard that Assembly-Hall. What is there then to be sorry at?

10. O descendant of Bharata, O king, you have said that you have no one to help you. This is not true. These your brothers are all obedient to you.

11. The wielder of the great bow the greatly powerful Drona with his son, the Suta's son, Radheya (Karna), the great car-warrior, Goutama (Kripa),

12. I with my brothers, the king Somadatti,—these are all your allies. Conquer the whole earth with them.

Duryodhana said :—

13. O king, if it please you, I shall conquer the Pandavas with you and with these great car-warriors.

14. If I can conquer them, the whole world will be mine; as also the kings and the Assembly-Hall which is so full of wealth.

Sakuni said :—

15. Dhananjaya, Vasudeva, Bhimasena Yudhisthira, Nakula, Sahadeva, Drupada, and his two sons,

16. These (heroes) cannot be conquered in a battle even by the celestials. They are all great car-warriors, and the wielders of great bows; they are accomplished in arms and invincible in war.

17. But I know the means by which Yudhisthira may be vanquished. O king, listen to it and adopt it.

Duryodhana said:—

18. O uncle, without any danger to our friends and other illustrious men, if there is means to conquer him, tell it to me.

Sakuni said :—

19. The son of Kunti (Yudhisthira) is very much fond of gambling, but he does not know how to play. That king of kings, (Yudhisthira) if asked to play, will not be able to refuse.

20. I am skilful in the play at dice. There is none equal to me (in this play),—on earth, nay, not even in the three worlds.

Dhritarastra said :—

48. Let artificers be employed to erect without delay a delightful, charming and spacious *Sabha* with one hundred doors and with one thousand pillars.

49. Having brought carpenters and joiners, set jewels and precious stones all over its walls. Make it handsome and easy of access ; and then inform me when every thing is complete.

Vaishampayana said :—

50. O great king, having resolved to pacify Duryodhana the ruler of earth, Dhritarastra, sent men to Vidura to summon him (before his presence.)

51. Because without asking Vidura, he (Dhritarastra) never framed any resolution. Knowing (full well) the evils of gambling, he was still attracted towards it out of his fondness for his son.

52. Having heard this, the intelligent Vidura knew that the arrival of Kali (Yuga) is near at hand. Seeing also the way to destruction (of the Kuru race) about to be opened, he soon came to Dhritarastra.

53. Coming to his illustrious eldest brother and bowing his head to his feet, he thus spoke to him.

Vidura said :—

54. O king, O lord, I do not approve of the resolution you have formed. You should act in such a way that no dispute may arise amongst your sons on account of this gambling.

Dhritarastra said :—

55. O Khattwa, there is no doubt that if the gods are propitious to us, no dispute will ever arise amongst my children.

56. Auspicious or not auspicious, beneficial or not beneficial, let this friendly gambling match be held. This is certainly what Fate has ordained (for us).

57. O descendant of Bharata, when Drona, Bhisma, you and I will be near at hand, no evil, can possibly happen, even if Fate has ordained it.

58. Go ascending a car yoked with horses possessing the speed of wind, so that you may reach Khandavaprastha today. Bring Yudhisthira with you.

59. O Vidura, I tell you, this is my resolution. Do not tell me any thing. I regard Fate as supreme ; she brings all this.

Vaishampayana said :—

60. Having heard this, and having concluded that his race was doomed, the intelligent Vidura went to the greatly wise Bhisma in great sorrow.

Thus ends the forty ninth chapter, lamentations of Duryodhana in the Dyuta of the Sabha Parva.

CHAPTER L.

(DYUTA PARVA)—*Continued.*

Janamejaya said :—

1. How did that gambling take place, —the play which was full of such evils to the brothers and which plunged my grandsires into such sorrow ?

2. O best of all Veda-knowing men, who were the kings that were present in that *Sabha* and who amongst them approved of the play and who forbade it ?

3. O sinless one, O foremost of the twice-born, I desire to hear narrated by you in detail all this which became the cause of the destruction of all the world.

Souti

4. Having been thus addressed by the king, the powerful disciple of Vyasa, (Vaishampayana), learned in all the Vedas, narrated every thing as it happened.

Vaishampayana said :—

5. O best of the Bharata race, O great king, if you desire to hear it, listen to it. I narrate all this in detail.

6. Knowing the opinion of Vidura, the son of Ambika, Dhritarastra, thus spoke to Duryodhana in private.

Dhritarastra said :—

7. O son of Gandhari, there is no need of playing dice. Vidura does not praise it. That greatly intelligent man will never give me advice that is not good for me.

8. I consider that what Vidura said is greatly beneficial to me. O son, do it ; for I consider it to be for your good also.

9. The greatly learned man, Vidura, knows all the sciences with their mysteries which the illustrious, learned and wise Vrihaspati, the great Rishi who is the preceptor of Vasava (indra), taught to the intelligent king of the immortals.

10. O son, I always follow his counsel. The greatly wise Vidura is considered to be the foremost of the Kurus,

11. As the greatly intelligent Udhava (is considered to be the foremost) of the Vrishnis. O son, O prince, have nothing

with gambling. Dissension is the evident result of gambling,—

12—13. Dissension causes ruin to a kingdom. O son, therefore, abandon (the idea of gambling.) O son, you have obtained all that is hard to be obtained from the father and the mother. You have obtained the rank and the possessions of your ancestors, you are taught, you are made learned in the Sastras, you were carefully brought up in the house,

14. You are the eldest amongst all your brothers, you are placed over the kingdom; why do you not consider yourself fortunate and happy? You get the very best kind of food and robes, unobtainable by ordinary men.

15—16. O mighty armed hero, O son, having obtained all this, why do you grieve? O mighty armed hero, ruling over your large ancestral kingdom swelling with people and wealth, you shine as splendidly as the chief of the celestials in heaven. O possessor of knowledge, you should tell me what can be the root of your grief which has made you so melancholy.

Duryodhana said:—

17. I am a sinful wretch that I eat and dress, though see the prosperity of the enemy. It has been said that a man is a wretch who does not feel jealousy at the sight of his enemy's prosperity.

18. O king of kings, O lord, this ordinary prosperity does not please me. I am greatly pained on seeing the burning prosperity of the son of Kunti.

19. I tell you, my life must be very hard to be parted with from my body, and therefore I am still alive after seeing all the kings of the world enduring the sway of Yudhisthira.

20. The Nipas, the Chitrakas, the Kakuras, the Karaskaras and the Lohajangas are living in the Yudhisthira's palace like bondsmen.

21. The Himalayas, the ocean, the regions on the sea-shore and the numberless other regions that yield gems and jewels have all acknowledged their inferiority to the palace of Yudhisthira.

22. O king, on consideration of my being the eldest and the foremost, I was engaged in receiving the gems and jewels (brought as tribute by the kings).

23. O descendant of Bharata, the limit and the like of the excellent and the invaluable jewels that were brough. there have never been seen.

24. O king, my hands were tired to receive that wealth. When I became tired they that brought that wealth from distant places waited (till I could resume my task).

25. Having brought jewels from Vindu lake, Moya built a lake-like ground made of crystal. O descendant of Bharata, seeing the place full of lotuses, I mistook it for water.

26. Seeing me draw up my clothes, Vrikodara (Bhima) laughed at me, considering me as destitute of jewels and deprived of my reason at the affluence of the enemy.

27. O king, if I had the ability, I would have instantly killed Vrikodara (for his laughter). O king, if we now try to kill Bhima,

28. Our fate will be certainly as that of Sishupala. O descendant of Bharata, that insult by the enemy burns me.

29. O king, again seeing a similar lake full of water, I mistook it for a crystal surface, and I fell into it.

30. At this Bhima with Partha (Aryuna) laughed aloud, and Draupadi with other females laughed also. This greatly pains my heart,

31. My robes having been wet, the servants gave me other clothes at the command of the king (Yudhisthira). That also is my great sorrow.

32. O king, listen to another mistake (I made) which I speak of. In attempting to pass through what was exactly of the shape of a door, but which was not really a door,

33. I struck my forehead against it and injured myself. Thereupon the twins (Nakula and Sahadeva), seeing from a distance that I was struck, came and supported me in their arms, and expressed great concern (for my injury).

34. Sahadeva then again and again told me with smiles, "O king, this is the door. Go this way."

35. O king, Bhimasena laughed aloud; and addressing me, he spoke thus to me, "O son of Dhritarastra, this is the door."

36. I had not even heard the names of the gems that I saw in that palace. It is for this reason my heart is so much burning.

Thus ends the fiftieth chapter, the lamentations of Duryodhana, in the Dyuta of the Sabha Parva.

CHAPTER L I.

(DYUTA PARVA)—*continued.*

Duryodhana said :—

1. O descendant of Bharata, hear about all the best of wealth that belongs to the Pandavas and that was brought by the kings of earth one after another.

2—3. Seeing that wealth of the enemy, I lost my reason, and I scarcely knew myself. O descendant of Bharata, hear as I describe that wealth consisting of both manufactures and the produce of land. The king of Kambhoja gave many of the best kinds of skins, woolen blankets, blankets made of the soft fur of mice and other animals living in holes and blankets made of the wool of cats,—all inlaid with threads of gold ;

4. Also three hundred horses of the *Tittiri* and *Kalmasha* kinds,—all possessing nose like the parrots ; also three hundred camels, three hundred female asses, all fattened with olive and *Pilusha*.

5. O great king, many Brahmanas, who rear cattle and who are fit to be engaged in menial service, in order to gratify the illustrious Dharmaraja (Yudhisthira) waited,

6—8. At the gate with hundred millions of tribute and were denied admittance. Hundreds of Brahmanas, possessing wealth of kine and living upon the lands that Yudhisthira gave them, came there with their handsome golden *Kamandalus* (water-pot) filled with *Ghee*. Though they brought such tribute, yet they were refused admittance. Hundred thousands of serving maids of the Kampasika country,

9—10. All of beautiful features of slender waist, and of long hair, and all adorned with golden ornaments, also many skins of Renku deer worthy of the best Brahmanas, and also horses of the Gandhara country, were brought by the Sudra kings who lived in the regions on the coast of the sea. O great king,

11—13. The Vairamas, the Parradas, the Tungas and the Kitavas who lived upon crops that depended on water from the sky or of the river, and those who were born in on the sea shore, in woodlands or in on the other side of the sea, being refused admittance waited at the gate, though they brought with them goats and kine, asses and camels, vegitable honey and blankets, jewels and gems of various kinds.

14—15. The brave ruler of Pragjyotisha, and the powerful king of the Mlechas the car-warrior king Bhagadatta, waited at the gate at the head of a large number of Yavanas. He too was unable to enter, though he brought a large tribute comprising of horses of the best breed and of the speed of the wind.

16. Thereupon the king of Pragjoytisha Bhagadatta had to go away from the gate, giving away a number of swords with handles made of the purest ivory and well-adorned with diamonds and every kind of gems.

17. Many races, coming from various regions, some possessing two eyes, some three, some with eyes on the forehead, and also the Aushnikas, the Nishadas, the Romakas, —also those that were cannibals,

18—19. And also those that possessed only one leg, I saw, were refused admittance at the gate. These kings brought as tribute ten thousand celebrated asses of various and innumerable colors, with black necks and huge bodies, with great speed and much docility ;

20. They were all of good size and delightful colour ; they were all born on the coast and shore the Vanku, of all these king gave much gold and silver.

21—23. Having given so much tribute they got admission to the palace of Yudhisthira. The one legged people who came there gave him (Yudhisthira) many wild horses, some red as coccinella (a sort of red insect) and some white, some of the rain-bow color, some looking like evening clouds and some of variegated colour, and all possessing the speed of mind. They also gave to the king much gold of superior quality. Innumerable Chins, Sakas, Uddras and many barbarians and dwellers of forest,

24. The Vrishnis, the Harahunas, the dark people of the Himalayas, the Nipas and the people living on the sea coast, were all refused admittance at the gate.

25—26. They gave as tribute ten thousand various asses of good size and black necks and capable of daily running two thousand miles, all of many shapes and all well-trained and celebrated over the world, all possessing symmetrical proportion and excellent color, their skins being pleasant to the touch,—also many woolen blankets made in Chin, also many skins of Renku deer, and also many clothes made of jute and many others made of the threads of insects.

27—29. They also gave thousands of other cloths not made of cotton and all possessing the colour of the lotus,—being made of smooth and soft texture. They also gave thousands of soft sheep-[illegible], also many sharp and long swords and

scimitars, hatchets [illegible] one-edged battle-axes, manufactured in the western countries, also thousands of perfumes, jewels and gems. But being refused admittance they all waited at the gate.

30—31. The Sakas, the Takharas, the Kankas, the Romakas and the men with horns, bringing with them (as tribute) many large elephants which could go long distances, and also ten thousand horses and also hundreds of millions of gold, waited at the gate being refused admittance.

32—33. Costly carpets, vehicles and beds, armours of various colours, decked with jewels, gems and ivory, and also weapons of various kinds and cars of various shapes handsomely made and adorned with gold,

34. Well-trained horses covered with the tiger skins, rich and variegated blankets for covering elephants, various kinds of gems and jewels,

35. Long and short arrows, and various other kinds of weapons—such valuable things were presented by the eastern kings. They then entered the sacrificial palace of the illustrious Pandava.

Thus ends the fifty first chapter, the lamentations of Duryodhana, in the Dyuta of the Sabha.

CHAPTER LII.

(DYUTA PARVA)—*Continued.*

Duryodhana

1. O sinless one, listen to me as I describe that large mass of wealth, consisting [illegible]

2. Those, that live on the banks of the river *Sailada* flowing between the mountains Meru and Mandara and enjoy the delicious shade of the groves of *Kichaka* bamboo,

3. Namely (the kings) of the Khashas, the Ekasanas, the Arhas, the Pradaras, the Dirghavenus, the Paradas, the Kulindas, the Tanganas, and the other Tanganas,

4. Brought as tribute heaps of gold measured in *Dronas* (jars) and raised from underneath the earth by ants, and therefore called after the ants.

5—7. The powerful mountain tribes, having brought as tribute many soft and black *Chamaras* and many others as white as the moon-beam, and also sweet honey extracted from the flowers growing on the Himalayas and also from the *Meghelia champaka*, and also garlands of flowers brought from the land of the northern Kurus, and also various kinds of plants from the north, even from the Kailasha (mountain), waited at the gate with their heads down, being refused admittance.

8—9. O lord, I also saw many Kirata kings, armed with cruel weapons and ever engaged in cruel deeds, living on fruits and roots and wearing skins, who live on the slopes of the Himalayas and the mountain from behind which the sun rises and in the Karusha country on the sea coast and on the both sides of the Lohitya mountain.

10—11. O king, having brought loads of *Chandana* and aloes and also black aloes, and heaps of valuable skins and much wealth and perfumes, and also ten thousand serving maids of the Kirata race, and many beautiful birds and animals of remote countries,

12. And also much gold of great splendour procured from the mountains, waited at the gate, being refused admittance.

13. The Kiratas, the Daradas, the Darvas, the Suras, the Vajamakas, the Audumvaras, the Durvibhagas, the Paradas, the Valhikas.

14. The Kashmiras, the Kumaras, the Ghorakas, the Hansakayanas, the Sivis, the Trigartas, the Yodheyas, the rulers of the Madras, the Kaikeyas,

15. The Amvasthas, the Kaukuras, the Tarkshyas, the Vastrapas, with the Palvas, the Vashatayas, the Mauleyas, the Khudrakas, the Malavas,

16. O king, the Paundrayas, the Kukkuras, the Sakas, the Angas, the Bhangas, the Paundras, the Sanavatyas, and the Gayas,

17. These we
excellent and w
tryas brought tribute by hundreds and thousands.

18. The Bhangas, the Kalingas, the Magadhas, the Tamraliptas, the Supandrakas, the Dauvalikas, the Sagarakas, the Patrornas, the Saisavas,

19. O descendant of Bharata, innumerable Karnapravaranas who came to the gate were told by the gate-keepers at the command of the king (Yudhisthira) that if they could wait and bring good tribute, they would (then) get admittance.

20—21. They (therefore) each gave one thousand elephants with tusks like the shafts of plough and girdles made of gold and with coverlets of fine blankets of the colour of lotus. They were darkish like
they were always rusty, they
procured from the banks of the

lake and they were covered with defensive armour. They were also very patient and they were all of the best breed. Having made these presents, the kings were admitted (into the sacrificial ground).

22. These and many other (kings), coming from various regions,and also others who brought a great mass of gems and jewels, all assembled there.

23. The king, named Chitraratha, the friend of India, gave five hundred horses with the speed of wind.

24. The Gandarva Tumvuru cheerfully gave one hundred horses of the colour of the mango leaf, all adorned with gold (ornaments).

25. O king, O descendant of Kuru, the renowned king of the Sukuras gave many hundreds of valuable elephants.

26. The king of Matsya, Birata, gave as tribute two thousand elephants adorned with gold (ornaments).

27. O monarch, king Vasudana from the kingdom of Pansu gave twenty-six elephants and two thousand horses all adorned with gold (ornaments).

28. O king, they were all endued with speed and strength and they were all in the full vigour of their youth. These and many other wealth he offered to the Pandavas.

29—30. O king, Yagnasena presented to the sons of Pritha for their sacrifice fourteen thousand serving maids and ten thousand serving men with their wives. O great king, also many hundreds of excellent elephants, twenty-six cars with elephants yoked to them and also his whole kingdom. Vasudeva of the Vrishni race (Krishna) in order to increase the dignity of Kunti Aryuna

31. Gave fourteen thousand excellent elephants. Krishna is the soul of Partha (Aryuna), and Dhananjaya (Aryuna) is the soul of Krishna.

32. Whatever Aryuna may say Krishna is certain to accomplish. Krishna can abandon heaven itself for the sake of Dhananjaya (Aryuna).

33. Partha also can sacrifice his life for the sake of Krishna. Though, numberless golden jars filled with fragrant *Chandana*

34. From the Malaya hills and loads of sandals and aloe woods from the Darduras hills, many very costly gems and many fine cloths inlaid with gold

35. Were brought by the kings of Chola and Pandya, yet they could not get admittance. That best of sea-born gems *Vaidurya* and heap of pearls,

36. And hundreds of coverlets for elephants were presented by the kings of the Singhalas. Innumerable dark-colored men with copper coloured eyes, attired with robes adorned with gems

37—38 Waited at the gate with their presents being refused admittance. In order to gratify (Yudhisthira) many Brahmanas and many Kshatryas who have been vanquished, Vaisyas and serving Sudras brought tribute. From the love and respect for Yudhisthira even all the Mlechas came to his palace. Men of all orders, good, indifferent and low belonging to various tribes came from various regions,

39—41. And made the palace of Yudhisthira an epitom of all the world. Seeing the king offer such excellent and valuable presents, I wish for death from grief. O king, I shall now tell you about the servants of the Pandavas,

42. To whom Yudhisthira supplies both cooked and uncooked food. There are a hundred thousand billions of soldiers mounted on elephants, and also horsmen.

43. And also a hundred millions of cars and numberless foot—soldiers. At one place raw food grains are being measured out and at another they all being cooked.

44—45. At another place they are distributed, the sound of festivity is heard everywhere. I have not seen a single man amongst the four orders who had not got in Yudhisthira's palace food, drink, ornament, and reception. Eighty-eight thousand Snatakas leading domestic life

46. Were all supported by Yudhisthira who presented each with thirty serving girls. They being thus gratified always pray for the destruction of his foe.

47. Ten thousand Ascetics with their passions under complete control daily eat in golden plates in Yudhisthira's palace.

48. O king, Jagmaseni (Draupadi) without herself taking any food, daily sees whether everybody, including even the dwarfs and the deformed has eaten.

49. O descendant of Bharata, only two (races) do not pay tribute to the son of Kunti, the Panchalas on account of their relationship by marriage and the Andhakas and the Vrishnis on account of their friendship (with the Pandavas).

Thus ends the fifty second chapter, lamentations of Duryodhana in the Dyuta of the Sabha Parva.

LIII.

(DYUTA PARVA)—*continued.*

Duryodhana said :—

1. Those high-souled kings, who are devoted to truth, who are greatly observant of vows, who are vastly learned, who are eloquent, who are learned in the Vedas and their branches and in sacrifices,

2. Who have piety and modesty, who are virtuous-minded, who are renowned and on whom the grand rites of coronation have been performed,—all these worship the king (Yudhisthira).

3. I saw many thousands of wild kine with as many vessels of white copper for milking them, brought there by the kings of the earth to be given away as Dakshina (sacrificial presents) by Yudhisthira.

4. O descendant of Bharata, many kings with greatest alacrity themselves brought there many excellent jars (of water) for the purpose of bathing the king at the end of the sacrifice.

5. Valhika himself brought there a car decked with gold. Sudakshina himself yoked to it four white horses of the Kamboja kind.

6. The greatly strong Sunitha gladly fitted its lower pole and the ruler of Chedi with his own hands took up and fitted its flag-staff.

7—8. The king of the southern country stood ready with the coat of mail and the Magadha king with garlands of flowers and the head-dress. The great bow-man Vasudeva stood with a sixty years old elephant, the king of Matsya with side-fittings of the cars decked with gold, Ekalabya with the shoes, the king of Avanti with various kinds of water for the final bath,

9. Chekitana with the quiver, the king of Kashi with the bow, Salya with a sword, the hilt and straps of which were inlaid with gold.

10. Dhaumya and greatly ascetic Vyasa with Narada and Asita's son, Rishi Devala, at the head, performed the ceremony of sprinkling sacred water over the king.

11—12. The great Rishis sat with cheerful heart at the place where the sprinkling ceremony took place. As seven Rishis approached the chief of the celestials Indra in heaven, so the illustrious Rishis, learned in the Vedas, with the son of Jamadagni, came uttering *Mantras* to the great Dakshina-giving(Yudhisthira).

13. The greatly powerful Satyaki held the umbrella and Dhananjaya (Aryuna) and Bhima fanned the Pandava (Yudhisthira).

14. The twins (Nakula and Sahadeva) held two excellent *Chamaras* in their hands which was presented by Prajapati to Indra in a former *Kalpa*.

15. That big conch of Varuna which Vishwakarma had constructed with a thousand Nishkas of gold was brought by the Ocean himself.

16. With it Krishna bathed Yudhisthira after the conclusion of the sacrifice. Seeing this I partly lost my senses. People go to the eastern and the western and also the southern seas ;

17—18. But, O father, except birds none can go to the northern seas. They have spread their dominion even there ;—for I heard hundreds of conches that had been brought from that region blown indicating auspisious rejoicings. While those conches were simultaneously blown, my hair stood on end ; and those among the kings who were weak in strength fell down in a swoon.)

19—21. O descendant of Bharata, Dhristadyumna, Satyaki, the Pandavas and Keshava (Krishna),—these eight handsome and greatly powerful men having seen the kings deprived of consciousness and myself in that state, laughed aloud. Then Vivatsu (Aryuna) gave to the foremost of Brahmanas with a cheerful heart five hundred bullocks with their horns covered with gold. Rantideva, Nabhaga, Jauvanashwa, Manu,

22. King Pritha, the son of Vena, Bhagiratha, Yayati or Nahusha was not like the king Yudhisthira.

23. The son of Kunti (Yudhisthira), having completed the Rajshuya sacrifice, obtained the prosperity as was obtained by the lord Harishchandra.

24. O descendant of Bharata, O lord, seeing such prosperity in the son of Pritha as that of Harishcandra, I do not find any good in my living any longer.

25. O king, a yoke tied by a blind man becomes loosend. Such is the case with us. The younger ones are growing, while the elder ones are decaying.

26. O chief of the Kurus, seeing all this, however, I try to console my mind by thoughts. I cannot enjoy peace. It is for this I am plunged into grief ; and I am becoming pale and emaciated.

Thus ends the fifty third chapter, lamentations of Duryodhana, in the Dyuta of the Sabha Parva.

CHAPTER LIV.

(DYUTA

Dhritarastra said :—

1. You are my eldest son, born of my best wife. Therefore, O son, be not jealous of the Pandavas. He who is jealous is always unhappy and suffer the death-pangs.

2. O best of the Bharata race, Yudhisthira does not know what deception is ; he posseses wealth equal to yours ; he has your friends for his ; and he is not jealous of you. Why then are you jealous of him ?

3. O prince, you are equal to Yudhisthira in friends and allies. Why should you then out of folly covet the property of your cousin ? Be not so. Cease to be jealous. Do not grieve.

4. O best of the Bharata race, if you desire to possess the dignity of performing a sacrifice, let *Ritwajas* arrange for you the great sacrifice, called *Saptatantu*.

5. The kings will then gladly bring (for you) much wealth and many gems and ornaments.

6. O son, to covet other's property is exceedingly mean. He, who is contented and is engaged in the practices of his own order, enjoys happiness.

7. Not to try to get the wealth of others, to persevere in one's own affairs and to protect what has been earned,—these are the indications of true greatness.

8. He who is unmoved in calamity, is skilled in his own business, is ever exerting, vigilant, and humble will always meet with prosperity.

9. The Pandavas are like your arms ; do not chop off your those arms. Do not plunge yourself into internal dissensions coveting the wealth of your brothers.

10. O prince, do not be jealous of the Pandavas. Your wealth is equal to that of your cousins. To quarrel with one's own friends is a great sin. They who are your grandsires are their grandsires also.

11. O best of the Bharata race, give away (wealth) in charity on the occasions of sacrifices ; gratify every dear object of your desire ; sport freely in the company of women, and enjoy peace.

Thus ends the fifty fourth chapter, the words of Dhritarastra, in the Dyuta of the Sabha Parva.

CHAPTER LV.

(DYUTA PARVA)—*Continued.*

Duryodhana said :—

1. He, who has no personal knowledge, but has merely heard of many things, cannot understand the real meaning of the *Sastras*, like the spoon which has no perception of the taste of the soup it touches.

2. You know every thing, but you still confound me. Like a boat tied to another boat, you and I are tied to each other. Are you unmindful of your own interest ? Do you entertain hostile feelings towards me ?

3. The sons of Dhritarastra are doomed to destruction in as much as they are ruled by you. That which should be done at once, you say should be done in future.

4. He often loses his way whose guide follows the instruction of others. How can those who follow him obtain the right path ?

5. O king, you are of mature wisdom ; you wait on the old, and your passions are also under complete control. You should not confound us, when we are ready to seek our own interest.

6. Vrihaspati has said that the usage of kings are different from those of common people. Therefore, kings should always look to their interest with vigilence.

7. O great king, the character of a Kshatriya is to be known from (his) success. Whether sinful or virtuous, what scruples can there be in performing the duties of one's own (caste.)

8. O best of the Bharata race, he, who is desirous of securing the blazing prosperity of his enemy, should bring all directions under his subjection, as the charioteer does his steeds with his whip.

9. The men, skilled in arms, say that the means, either covered or open, which can vanquish the enemy, is to be called the (true) weapon and not that which cuts.

10. O king, there is no figure or dimension to know who is one's friend and who is one's foe. He who gives pain to the other is to be called by him his enemy.

11. O king, discontent is the root of prosperity. Therefore, I desire to have it. O king, he who tries to acquire prosperity is truly a man of policy.

12. None should love his wealth and affluence, for the wealth, that has been earned and hoarded, might be plundered. This (such plundering) is the usage of the kings.

13. It was during an armstice and also at the time when [illegible]dge was given (not to fight) that Sakra (Indra) cut off the head of Namuchi. As he approved of this eternal usage towards the enemy, he did act in this way.

14. Like a snake that swallows up frogs and other animals living in holes, the earth swallows up a king who is peaceful and (also) a Brahmana who does not stir out of his house.

15. O king, none can by nature be any person's foe. He, and none else, is one's enemy who has common pursuits with another.

16. He who foolishly neglects a growing foe cuts off his root, as a disease which he keeps without treatment (destroys his body.)

17. If a foe, however insignificant he is, be allowed to grow in prowess, he swallows one, as the white ants at the root of a tree eat up the tree itself.

18. O descendant of Ajamira, O descendant of Bharata, let not the enemy's prosperity be acceptable to you. The wise men should carry on their heads this policy like a load.

19. He, who always wishes for the increase of his wealth, grows and prospers amongst his relatives, as the body naturally grows from the day of birth. Prowess brings speedy growth.

20. Covet as much as I do the wealth and prosperity of the Pandavas, they have not as yet become my own. I am doubtful about my ability; I am, however, determined to remove my doubt. I will either obtain their wealth or lay my own life in battle.

21. O king, when the state of my mind is such, when the Pandavas are daily growing in prosperity and our possessions are daily decreasing, what do I care for life?

Thus ends the fifty fifth chapter, the lamentations of Duryodhana, in the Dyuta of the Sabha Parva.

CHAPTER LVI.

(DYUTA PARVA)—*continued.*

Sakuni said :—

1. O foremost of all virtuous men, I shall win by dice the prosperity of the son of Pandu, Yudhisthira, seeing which you so much grieve.

2—3. O king, let the son of Kunti, Yudhisthira, be summoned. A skillful man, keeping himself uninjured, and by throwing dice may vanquish one that has no skill.

4. O descendant of Bharata, know that betting is my bow, the dice are my arrows, the marks of them (dice) are my bow-strings, and the dice-board is my car.

Duryodhana said :—

5. O king, this expert in dice (Sakuni) is ready to win the prosperity of the son of Pandu by means of dice. You ought to give him permission.

Dhritarastra said :—

6. I am always obedient to the counsel of my brother, the high-souled Vidura. After consulting with him, I shall settle what should be done in this matter.

Duryodhana said :—

7. O descendant of Kuru, Vidura is always engaged in doing good to the Pandavas. His feelings towards me is not so.

8 O descendant of Kuru, he is sure to [illegible]aw your mind from the proposed act. No man should engage in doing a thing by depending on the counsel of another, for the minds of two persons seldom agree in any thing.

9. The fool who cherish himself by shunning all causes of fear destroys himself like an insect in the rainy season.

10. Neither disease nor Yama (Death) waits till one is in prosperity. Therefore, so long there is life and breath, let us accomplish this purpose.

Dhritarastra said :—

11. O son, enmity with those that are strong is never liked by me. Enmity brings about a change of feelings, and it is itself a weapon, though not made of steel.

12. O prince, you consider an act, which will bring in its train the fearful consequences of war and which is really fraught with mischief, as a great blessing. If it once begins, it will produce sharp swords and pointed arrows.

Duryodhana said :—

13. The dice has been created and used by the men of ancient times. There is neither destruction nor striking with weapons in it. Therefore, let the counsel of Sakuni be accepted by you to-day. Let your commands be soon issued for the construction of the Assembly-Hall.

14. The door of heaven will be opened to us by gambling. It will lead us to great happiness. They that betake to gambling (truly) deserve such good fortune. The

Pandavas will be then our equal; therefore (allow us to) gamble with them.

Dhritarastra said :—

15. The words uttered by you do not recommend themselves to me. (However) O ruler of men, do what is agreeable to you. You shall have to repent for acting according to these words, for words fraught with such impiety cannot bring in prosperity.

16. All this has been foreseen by the learned Vidura, who follows the path of learning and wisdom. The great calamity which would cause the destruction of the Kshatrya-lives comes as willed by Fate.

Vaishampayana said :—

17. Having said this the weak-minded Dhritarastra considered that Fate was supreme (in this world.) The king (Dhritarastra), deprived of his (good) sense by Fate and obedient to the words of his son, loudly commanded his men, (saying),

18. "Build with all care as soon as possible an Assembly-Hall of the most beautiful description to be called "Crystal-gate Palace" with one thousand pillers and one thousand gates,—decked with gold and *Vaidurya* gems and extending two miles in length and two miles in breadth."

19. Hearing (the command), thousands of wise and skillful artificers soon built the palace with the greatest alacrity. Having built it, they brought there every kind of

20. They (then) gladly informed the king that the *Sabha* was ready,—it has been made delightful and beautiful, and it had been furnished with every kind of gems and covered with many coloured carpets inlaid with gold.

21. Thereopon the ruler of men, Dhritarastra, thus spoke to his chief minister, the learned Vidura, "Going (to Indraprastha), soon bring the prince Yuddishthira here at my command.

22. Coming here with his brothers, let him see my this beautiful Assembly-Hall furnished with countless gems and jewels and with costly beds and carpets. Let then a friendly match at dice be played in that Hall."

Thus ends the fifty six chapter, fetching Yudhisthira, in the Dyuta of the Sabha

CHAPTER LVII.

(DYUTA PARVA)—*Continued.*

Vaishampayana said :—

1. The king Dhritarastra, knowing the inclinations of his son and considering also that Fate was unavoidable, acted in this way.

2. The foremost of all learned men, Vidura, did not approve the words of his brother so unjustly uttered; and he then thus spoke to him.

Vidura said :—

3. O king, I do not approve of your this command. Do not act thus. I am afraid this will bring about the destruction of our race. O ruler of men, I apprehend that your sons will lose unity from this match at dice; and dissension will certainly arise amongst them.

Dhritarastra said :—

4. O Khattwa, if Fate be not unfavourable to me, this quarrel will not certainly grieve me. The whole universe moves at the will of its Creator, but (it moves) under the controlling influence of Fate. It is not free.

5. Therefore O Vidura, going to the king (Yudhisthira), soon bring (here) the invincible son of Kunti, Yudhisthira.

Thus ends the fifty seventh chapter, fetching of Yudhisthira, in the Dyuta of the Sabha Parva.

CHAPTER LVIII.

(DYUTA PARVA)—*Continued.*

Vaishampayana said :—

1. Thus commanded against his will by king Dhritarastra, Vidura started for (the palace of) the wise Pandavas by means of quiet and patient horses of best species, posessing great speed and strength.

2. The greatly intelligent (Vidura) proceeded by the way leading to the city of the Pandavas; and having arrived there, he, being duly worshiped by the Brahmanas, entered the city.

3. Coming to the royal palace which was like the palace of Kuvera, the virtuous-minded (Vidura) went to the son of Dharma, Yudhisthira.

4. The illustrious and enemiless descendant of Ajamira, ever devoted to truth, re-

verentially saluted Vidura and asked him about the welfare of Dhritarastra and his sons.

Yudhisthira said :—

5. O Khattwa, your mind seems to be cheerless. Do you come in peace? Are the sons (of Dhritarastra) obedient to their old father? Are the people obedient to his (Dhritarastra's) rule?

Vidura said :—

6. The illustrious king with his sons is well. Sorrounded by his relatives, he reigns like Indra. O king, the illustrious monarch is happy with his sons who are all obedient to him. But he is bent upon his own aggrandisement.

7. The Kuru king has commanded me first to enquire after your peace and prosperity, and then to tell you on his behalf the following. (He says to you), "The Assembly-Hall of your cousin (built by me) is equal to your *Sabha*. Therefore, (come) and see it.

8. O son of Pritha, coming there enjoy the palace and play a friendly match at dice with your cousins. We shall be very happy at your arrival, so will be all the Kurus assembled there."

9. O king, you will see there all those gamblers,—those cheats who have been brought there by the illustrious king Dhritarastra. I have come here for this. Let the king's command be approved by you.

Yudhisthira said :—

10. O Khattwa, gambling may produce quarrel. Knowing this, who is there who will consent to gamble? What do you think proper for us to do? We are all obedient to your advice.

Vidura said :—

11. I know gambling is the root of all mysery. I tried to dissuade the king from it. The king, however, has sent me to you. O learned man, knowing all this, do what is good.

Yudhisthira said :—

12. Besides the sons of king Dhritarastra who are the other dishonest gamblers that are present there to play? O Vidura, I ask you, tell us who are the men with whom we shall have to play staking hundreds upon hundreds.

Vidura said :—

13. O king, expert in dice, with great skill of hand, ever desperate at stakes the Gandhara king, Sakuni, Vivingsati, Chitrasena, king Satyavrata, Puramitra and Jaya (these are present there).

Yudhisthira said :—

14. It appears that some of the most desperate and terrible gamblers who always depend on deceit (in their play) are present there. The whole universe, however, is at the will of its creator under the control of Fate. It is not free.

15. O learned man, I do not desire to engage in gambling at the command of king Dhritarastra, for a father always wishes to benefit his son. You are our master, O Vidura, tell me what is proper (for us to do).

16. I am unwilling to gamble. I will not do it (gamble) unless the wicked Sakuni does not challenge me in the Sabha. If however he challenges me, I will never refuse. This is my settled and eternal vow.

Vaishampayana said :—

17. Having said this to Vidura, Dharmaraja (Yudhisthira) commanded that preparations for his journey might be soon made. The next day accompanied by his relatives and attendants and taking with him Draupadi and the women of the household he started (for Hastinapur.)

18. "As a brilliant body falling before the eye deprives the power of seeing, so does Fate our reason. Man, tied as it were with a cord, submits to the sway of Providence."

19. Having said this, the chastiser of foes Yudhisthira, went with Khattwa (Vidura) without deliberating over the summons (of Dhritarastra).

20. The slayer of hostile hosts, the son of Pritha, the Pandava (Yudhisthira), attired in royal robes and riding on the car presented to him by the Valhika king, started with his brothers.

21. Summoned by Dhritarastra and impelled by what has been ordained by Time and blazing with royal prosperity, the king with the Brahmanas walking before him went (from his city).

22. Arriving at Hastinapur, he went to the Dhritarastra's palace. The high-souled Pandava (Yudhisthira) then met Dhritarastra,

23. Bhisma, Drona, Karna and Kripa. The lord (Yudhisthira) also met the son of Drona (Ashwathama); he duly saluted and embraced all of them and was saluted and embraced by them in return.

24. The greatly powerful and mighty armed (hero) then met Somadatta, Duryodhana, Salya, the son of Savala (Sakuni),

25. And the other monarchs that had arrived there before him; and also the

brave Dushyasana and all his other Jayadhratha and all other Kurus. Then the mighty armed hero, surrounded by all his brothers,

27. Entered the palace of the wise king Dhritarastra, and saw there lady Gandhari, ever obedient to her husband,

28. Surrounded by her daughters-in-law like Rohini by the stars. Having saluted Gandhari and having been blessed by her in return,

29. He saw his old father (uncle, Dhritarastra), the great lord whose knowledge was his eye.

30. O king, the monarch (Dhritarastra) smelt his head as also those of the four other Kuru princes,—the Pandavas, Bhima being at their head.

31. O king, seeing those best of men, the handsome Pandavas, all the Kurus became exceedingly glad.

32. Commanded by the king Dhritarastra, the Pandavas retired to rooms, adorned with gems and jewels. Here the ladies of the household with Dushala (Duryodhana's sister) at their head visited them.

33. Seeing the blazing and splendid beauty and prosperity of Jagnasemi (Draupadi), Dhritarastra's daughters-in-law were filled with jealousy and became cheerless.

34. Having conversed with the ladies, those best of men (then) went through their daily physical exercises, and they then performed the usual daily religious rites.

35. Having performed their daily rites and decked their body with excellent *Chandana*, and having desired to secure good luck and prosperity they caused Brahmanas to utter benedictions. Then having eaten best food, they retired to the sleeping appartments.

36—37. Those best of the Kurus, those subjugators of hostile towns, were sung into sleep by beautiful damsels. Receiving what came in due succession, they passed that delicious night in pleasure and sport. Having awakened by the sweet music of the bards, they rose from their bed after rest.

38. Having passed the day in happiness, they rose in the morning and having performed the usual rites, they entered the *Sabha* and were saluted by those who assembled there for gambling.

Thus ends the fifty eighth chapter, the arrival of Yudhisthira, in the Dyuta of the Sabha Parva.

CHAPTER LIX.

(DYUTA

Vaishampayana said :—

1—2. Having entered the *Sabha*, the sons of Pritha with Yudhisthira at their head met all the kings that were present there. Worshipping all those that deserved to be worshipped and saluting others as each deserved according to his age, they took their seats on pure seats covered with costly carpets.

3. When they were seated, and when the kings took their seats also, the son of Suvala, Sakuni, thus spoke to Yudhisthira.

Sakuni said :—

4. O king, the Assembly is full. All was waiting for you. O Yudhisthira, let now the dice be cast and the rules of play be fixed.

Yudhisthira said :—

5. O king, deceitful gambling is a sin. There is no Kshatrya prowess (to be found) in it. There is certainly no morality in it ; why then are you praising gambling?

6. O Sakuni, the wise men do not praise the pride that gamesters feel in deceitful play. Do not like a cruel man defeat us by deceitful means.

Sakuni said :—

7—8. That high minded player, who knows the secrets of winning and losing, who is skilled in baffling the deceitful arts of those with whom he plays, and who is united with the various operations which gambling consists of, knows truly the play and suffers all in course of it.. O son of Pritha, it is the staking of dice that may be lost and won, and which may injure us. And it is for this reason gambling is considered to be a fault. Therefore, O king, let us begin the play. Fear not, let the stakes be fixed. Do not make any further delay.

Yudhisthira said :—

9—10. That best of Rishis, the son of Asita, Devala, who always instructs us about all those acts that may lead (men) to heaven, hell or to the other regions, has said that it is sinful to play deceitfully with a gamester. The best sport is to obtain victory in a righteous battle. Gambling is not a sport.

11. Those that are respectable do not use the Mlecha language, nor do they adopt deceiptfulness in their behaviour. The act of honest men is to carry on a war without crookedness or cunning.

12. O Sakuni, by playing desparately do not decietful [illegible] from us that wealth with which according to our ability we try to benefit the Brahmanas. Even enemies should not be vanquished by desperate stakes in a decietful play.

13. I do not desire to have happiness or wealth by means of cunning. The conduct of one that is a gamester, even if his playing be without decietfulness, should still never be praised.

I said :—

14. O Yudhisthira, it is with the desire of vanquishing, which is (of course) not a very honest motive, that a high-born man approaches another (like him); so does a learned man an ignorant one;

15. O Yudhisthira, so also a man skilled in dice approaches one who is not so from the desire of vanquishing (his opponent). One who is conversant with the truths of science approaches another that is not from the desire of victory, which is scarcely an honest motive;

16. O Yudhisthira, so also a man skilled in weapons approaches one who is not so; so does a strong man a weak one. This is the practice in every contest. The victory is (always) the motive.

17. If, therefore, in approaching me to play, you consider that I am actuated by dishonest motives, and if you are afraid, then desist from the play.

Yudhisthira said :—

18. O king, challanged, I do not withdraw; this is my established vow. (I know) Fate is (all) powerful. We are all under the sway of Fate.

19. In this Assembly with whom am I to play? Who is there who can stake equally with me? Let the play begin (with him).

Duryodhana said :—

20. O king, I shall supply gems and jewels and wealth, and my uncle, Sakuni, will play the dice on my behalf.

Yudhisthira said :—

21. Gambling by one on another's behalf seems to me to be contrary to rule. O learned man, you too will admit this. If, however, you still desire it, let the play begin.

Thus ends the fifty ninth chapter, the colloquy between Yudhisthira and Sakuni, in the Dyuta of the Sabha Parva.

CHAPTER LX.

(DYUTA PARVA)—*Continued.*

Vaishampayana said :—

1. When the play commenced, all the kings, Dhritarastra being at their head, took their seats in that Assembly-Hall.

2. O descendant of Bharata, Bhisma, Drona, Kripa, the high-souled Vidura followed their example with cheerless heart.

3. Those lion-necked and greatly effulgent (kings) took their seats separately and in pairs on many high (royal) seats of various make and colour.

4. O king, that Assembly-Hall looked beautiful with the assembled monarchs like the heaven with a conclave of greatly fortunate celestials.

5. O great king, they were all heroes, they were all learned in the Vedas, and they all bore resplendent countenances. The friendly match at dice then commenced (in due form).

Yudhisthira said :—

6. O king, this excellent and most valuable chain of pearls, so beautiful and adorned with gold and procured from the ocean by churning it,

7. O king, is my stake. O great king, what is your counter stake,—the wealth with which you wish to play with me?

Duryodhana said :—

8. I have many jewels and much wealth, but I am not proud of them. However, let yourself win this stake.

Vaishampayana said :—

9. Thereupon Sakuni, well-skilled in dice, took up the dice and said to Yudhisthira, Lo, I have won it!"

Thus ends the Sixtieth chapter, the commencement of the play, in the Dyuta of the Sabha Parva.

CHAPTER LXI.

(DYUTA

Yudhisthira said :—

1. O Sakuni, you have won this stake by unfair means. Do you feel pride for it? Let us play, staking thousands and thousands.

2. O king, I have many beautiful jars, each filled with one thousand *Nishkas* (gold

I have in my treasury inexhaustible gold, and much silver and other minerals. This is the wealth with which I shall (now) stake with you.

Vaishampayana said :—

3. Having been thus addressed, Sakuni thus spoke to the perpetuator of the Kuru race, the eldest Pandava of undeteriorating glory, "Lo, I have won?"

Yudhisthira said :—

4—6. This my sacred, victorious and royal car, which gladdens the heart and which brought us here, which is equal to one thousand cars, which is symmetrical in make and covered with tiger's skins, which is furnished with excellent wheels and flag-staff, which is beautiful and adorned with small bells, the clatter of the wheel of which is like the roars of clouds or the ocean and which is drawn by eight noble steeds renowned all over the kingdom,—(the steeds) that are white as the moon-beam and from whose hoofs no earthly being can escape,—this, O king, is my wealth with which I shall (now) stake with you.

Vaishampayana said :—

7. Having heard this, and adopting unfair means, Sakuni, ever ready with the dice said to Yudhisthira, "Lo, I have won!"

Yudhisthira said :—

8. I have one hundred thousand serving girls, who are all young and all adorned with golden bracelets on their wrists and upper arms, who have *Nishkas* and other ornaments,

9—10. And also costly garlands round their necks, who are attired in rich garments and annointed with sandal paste, who are well-skilled in sixty four elegant arts, specially in dancing and singing, and who wait upon and serve at my command the celestials, the *Snatakas* and the kings. With this wealth, I shall (now) stake with you.

Vaishampayana said :—

11. Having heard this and adopting unfair means, Sakuni, ever ready with the dice, said to Yudhisthira, "Lo, I have won!".

Yudhisthira said :—

12. I have thousands of serving men, skilled in waiting upon guests, who are always attired in silken robes,

13. Who possess wisdom and intelligence, who are self-controlled, young, adorned with ear-rings and who feed all guests with plates and dishes in hand. With this wealth, O king, I shall (now) stake with you.

Vaishampayana said :—

14. Having heard this and adopting unfair means, Sakuni, ever ready with the dice, said to Yudhisthira, "Lo, I have won!"

Yudhisthira said :—

15. O son of Suvala, I have one thousand musty elephants with golden girdles, who are adorned with ornaments, who have the marks of the lotus on their temples, necks and other parts and who are adorned with golden garlands,

16—17. Who possess fine (white) tusks,—tusks like plough-shafts, who are worthy of carrying kings and capable of withstanding every kind of noise on the field of battle, who have huge bodies, who are capable of battering down the walls of the hostile cities, who are of the colour of newly formed clouds and each of whom possesses eight female elephants. With this wealth, O king, I shall (now) stake with you.

Vaishampayana said :—

18. Having heard this and adopting unfair means, Sakuni, ever ready with the dice, said to Yudhisthira, "Lo, I have won!"

Yudhisthira said :—

19. I have as many cars as elephants, all furnished with golden poles and flag-staffs, and also well-trained horses and car-warriors who fight wonderfully,

20. And each of whom receives one thousand coins as his monthly salary whether he fights or not. With this wealth, O king, I shall (now) stake with you.

Vaishampayana said :—

21. Having heard this and adopting unfair means, Sakuni, ever ready with the dice, said to Yudhisthira, "Lo, I have won?"

Yudhisthira said :—

22—23. The steeds of the *Tittiri*, *Kalmasha* and *Gandharva* breeds, adorned with golden garlands, all of whom were gladly presented to the wielder of the *Gandiva* (Aryuna) by the chastiser of foes, Chitraratha, who was vanquished and subdued in battle ;—with this wealth, O king, I shall (now) stake with you.

Vaishampayana said :—

24. Having heard this and adopting unfair means, Sakuni, ever ready with the dice, said to Yudhisthira, "Lo, I have

Yudhisthira said :—

25. I have ten thousand waggons and vehicles to which are yoked draught animals of the foremost breed.

26. I have soldiers picked up by thousands from each order who are all brave and who are endued with the prowess of (great) heroes,

27. And who drink milk and eat good rice. They are sixty thousands in number, and all of them possess broad chests. With this wealth, O king, I shall (now) stake with you.

Vaishampayana said :—

28. Having heard this and adopting unfair means Sakuni, ever ready with the dice, said to Yudhisthira, "Lo, I have won!"

Yudhisthira said :—

29—30. I have four hundred *Nidhis* (very valuable jewels) encased in sheets of copper and iron; each one of them is equal to five *Drauvikas* of the costliest and purest gold leaf of the *Jatarupa* kind. With this wealth, O king, I shall (now) stake with you.

Vaishampayana said :—

31. Having heard this and adopting unfair means, Sakuni, ever ready with the dice, said to Yudhisthira, "Lo, I have won!"

Thus ends the sixty first chapter, the gambling match, in the Dyuta of the Sabha Parva.

CHAPTER LXII.

(DYUTA PARVA)—*Continued.*

Vaishampayana said :—

1. During the course of this fearful gambling, which was certain to bring about utter ruin, that dispeller of all doubts, Vidura, thus spoke (to Dhritarastra).

Vidura said :—

2. O great king, O descendant of Bharata, attend to what I say, although it may not be agreeable to you like medicine to one who is at the point of death.

3. When this sinful wretch Duryodhana, this destroyer of the Bharata race, cried like jackal immediately after his birth, it was well-known that he had been ordained to bring about the destruction of you all.

4. A jackal is living in your house in the form of Duryodhana. You do not know this out of folly. Listen to what Kavya (Sukra) said.

5. Those that collect honey, having received what they seek, do not (at all) mark that they are about to fall (down from the tree). Ascending dangerous heights and being deeply engaged in what they seek, they fall down and perish.

6. He (Duryodhana) too, maddened with the grambling, is absent-minded (in the pursuit of the play) like the collector of honey. He does not mark its (future) consequences. Creating hostilities with these great car-warriors, he does not see the fall (which is before him).

7. O greatly wise one, it is known to you, that amongst the Bhojas, (there is a custom) of abandoning a son, who is unworthy of their race, for (the sake of the general) good of the people.

The Andhakas, the Vadavas the Bhojas, uniting together, abandoned Kansa. At the request (of the whole tribe) Kansa was killed by that slayer of foes, Krishna.

9. Knowing this, they all became exceedingly happy for one hundred years. Let Sabyasachi (Aryuna) kill Suyodhana (Duryodhana) at your command.

10. Let the Kurus be glad and pass their time in happiness by the death of this wretch. O king, purchase these peacocks (Pandavas) at the exchange of this crow (Duryodhana); and buy these tigers, the Pandavas, at the exchange of this jackal (Duryodhana). Do not sink into the ocean of grief.

11. For the sake of a family a member (of that family) may be sacrificed; for the sake of a village, a family may be sacrificed; for the sake of a town, a village may be sacrificed; and for the sake of one's own soul, the earth may be sacrificed.

12. The omniscient, the knower of all creatures' thoughts, the terror to all foes, Kavya, thus spoke to the great Asuras (to induce them) to abandon Jamba (Asura).

13—14. It is said that a (certain) king, having (first) made some wild birds which used to vomit gold to take up their quarters in his own house, killed them afterwards from temptation. O chastiser of foes, blinded by temptation and by the desire of enjoyment he destroyed both his present and future for the sake of the gold. O king, O monarch, like that king, do not persecute the Pandavas from the desire of gain.

15—16. O descendant of Bharata, from (this) folly you will have to repent afterwards like the man who killed the birds.

Like the flower-seller who plucks (flowers) from trees that he cherishes with affection from day to day, continue, O king, to pluck flowers from the Pandavas. Do not burn them to their roots like the fire-producing wind which reduces every thing to charcoal. Do not go to the abode of Yama with your sons, ministers, and forces.

17. O descendant of Bharata, who is capable of fighting with the sons of Pritha if they stand together? O king, not to speak of others, even the chief of the celestials with all the celestials cannot do it.

Thus ends the sixty second chapter, the words of Vidura, in the Dyuta of the Sabha Parva.

CHAPTER LXIII.

(DYUTA PARVA)—*Continued.*

Vidura said:—

1. Gambling is the root of dissensions. It brings about disunion. Its consequences are frightful. Taking recourse to it, Dhritarastra's son creates for himself fearful hostility.

2. The descendants of Pratipa and Santanu with the Valhikas and their fearful troops all will be destroyed for the fault of Duryodhana.

3. In consequence of this intoxication, Duryodhana forcibly drives away luck and prosperity from his kingdom like an infuriated bull who breaks his own horns.

4. O king, that brave and learned man, who follows another man's heart disregarding his own foresight, sinks into terrible affliction like the man who goes into the sea in a boat guided by a child.

5. Duryodhana is gambling with the Pandava (Yudhisthira), and you are in ecstacy of joy that he is winning. It is such success that begets war which (finally) ends in the destruction of men.

6. This fascination that you have well-devised will lead to fearful results. You have by these counsels brought on great affliction to your heart. This quarrel with Yudhisthira, who is so nearly related to you,—even if you have not foreseen it,—is still approved by you.

7. O descendant of Santanu, O descendant of Pratipa, listen in this assembly of the Kurus, to the words of wisdom. By following a wretch, do not enter into the terrible fire that has blazed forth.

8. When the Pandava, Ajatsatru (Yudhisthira), intoxicated with dice, will be angry, so will be Bhima, Aryuna and the twins (Nakula and Sahadeva), who (I say) will be your island (refuge) in that hour of confusion?

9. O great king, you are yourself a mine of wealth. You can earn as much wealth as you desire to earn by not taking recourse to gambling. What will you gain by winning the vast wealth of the Pandavas? Win the sons of Pritha, who will be more than all the wealth they have?

10. We all know the skill of the son of Suvala (Sakuni) in play. This mountain-king knows many nefarious methods of gambling. Let Sakuni go back to the place whence he has come. O descendant of Bharata, do not rage a war with the Pandavas.

Thus ends the sixty third chapter, the words of Vidura, in the Dyuta of the Sabha Parva.

CHAPTER LXIV.

(DYUTA PARVA)—*Continued.*

Duryodhana said:—

1. O Khattwa, you are always boasting of the fame of our foes. You always depricate the sons of Dhritarastra. O Vidura, we know whose friend you really are. You always disregard us as if we are children.

2. That man who wishes for the success of those that are dear to him and defeat of those that are not dear to him stands confessed. He is known by his praise and blame. Your tongue and mind betray your heart.

3. You are kept by us on our lap as a serpent. Like a cat you wish to injure him who cherishes you. The wise men have said that there is no sin greater than that of injuring one's supporter. O Khattwa, how is it that you do not fear sin?

4. O Khattwa, having vanquished our enemies we have gained great advantage. Do not use harsh words towards us. You are always willing to make friendship with the foes, and it is for this reason that you always hate us.

5. A man becomes a foe by speaking words that are unpardonable. In praising the enemy, the secrets of one's own party is never to be divulged. Therefore, O shameless man, why do you obstruct us in this way? You are speaking whatever comes to mind.

6. O Vidura, do not disregard us; we know your mind. Go,—learn sitting at the feet of the old. Sa[illegible] reputation that you have won. Do not middle with other men's affairs.

7. O Vidura, do not disregard us. Imagining that you are our master, do not always tell us harsh words. O Vidura, we do not ask you (to say) what is for our good. O Khattwa, do not irritate those that have already suffered much (at your hand),

8. There is but one controller (of man's Destiny), and there is no second. He controls even (the Destiny of) the child which is in its mother's womb. I am controlled by Him. Like water that always flows in a downward course, I am acting in the way He is directing me.

9. He, who breaks his head against a stone-wall and he that feeds a serpent, is guided in those acts of his by his own reason. He who wants to control another by force becomes his enemy.

10. When advice is offered in a friendly spirit, the learned man does not (very much) mind it. O descendant of Bharata, he who sets fire to such a highly inflamable object as camphor, can not see its ashes, if he does not hasten to extinguish the fire.

11. One should not give shelter to one who is a friend of his enemy, or to one who is always jealous of his protector. O Vidura, therefore go away wherever you like. An unchaste wife, however well-treated, (always) forsakes her husband.

Vidura said :—

12. O king, tell us (impartially) like a witness what you think of the conduct of those who abandon men that give them such instruction (as I give you). The hearts of kings are unsteady. Granting protection first, they strike with clubs afterwards.

13. O prince, you regard yourself as mature in intellect. O wicked hearted man, you consider me a child. But consider him a child who, having first accepted one as friend, afterwards finds fault with him.

14. Like an unchaste wife in the house of a well-born man, a wicked-minded man can never be brought to the path of rectitude. As a husband of sixty years' can never be agreeable to a young wife, so instruction is not agreeable to this chief of the Bharata race.

15. O king, if you hereafter wish to hear words that are agreeable to you as regards all good or bad acts, you should ask (for it to) women, idiots, cripples or all persons of such descriptions.

16. Many sinful men who speak agreeable words may be had in this world, but a man, who will speak words that are disagreeable though fit as regimen or a man who will hear such words, is very rare.

17. He is a king's true friend who, disregarding what is agreeable or disagreeable to his master, conducts himself virtuously and utters what may be disagreeable, but what may be required as regimen.

18. O great king, drink that which is drunk by the honest and shunned by the dishonest,—that (drink of) humility which is like a medicine that is bitter, pungent, burning, unintoxicating, disagreeable and revolting. Drinking it (humility), regain your sobriety.

19. I always wish prosperity and affluence to the son of Vichitravirya (Dhritarastra) and his sons. Happen what may to you, here I bow to you. Let the Brahmanas wish me well.

20. O descendant of Kuru, this is the moral I carefully inculcate, that the learned men should never engage such adders as have venom in their eyes.

Thus ends the sixty fourth chapter, the sound counsel of Vidura, in the Dyuta of the Sabha Parva.

CHAPTER LXV.

(DYUTA PARVA)—

Sakuni said :-

1. O Yudhisthira, you have lost much wealth of the Pandavas. O son of Kunti, if you have any other wealth which is not yet lost, tell us.

Yudhisthira said :—

O Sakuni, O son of Suvala, I know my wealth is untold. Why do you ask me of my wealth ?

3–4. You can bet (with me) tens of thousands, and millions, tens of millions and billions, hundreds of billions, and trillions, tens of trillions and hundreds of trillions, tens of quadrillions and hundreds of quadrillions and even more. O [illegible] will bet such wealth. With this stake I shall play with you.

Vaishampayana said :—

5. Having heard this and adopting unfair means, Sakuni, ever ready with the dice said to Yudhisthira, "Lo, I have won !"

6. O son of Suvala, I have innumerable kine, horses, milch cows with calves, goats and sheep in the country extending from the *Parnasha* to the eastern bank of the *Sindhu* (river). With this wealth I shall (now) play with you.

Vaishampayana said :—

7. Having heard this and adopting unfair means, Sakuni, ever ready with the dice, said to Yudhisthira, "Lo, I have won!"

Yudhisthira said :—

8. O king, I have my city, the country, land, the wealth of houses thereon, except those belonging to the Brahmanas, and also all those persons, except Brahmanas living therein—the wealth which still belongs to me. With all this wealth, O king, I shall (now) play with you.

Vaishampayana said :—

9. Having heard this and adopting unfair means, Sakuni, ever ready with the dice; said to Yudhisthira; "Lo, I have won!"

Yudhisthira said :—

10. O king, these princes here, who look resplendent in their ornaments and their ear-rings, and *Nishkas* and the royal ornaments on their persons are still my wealth. With this wealth, O king, I shall (now) play with you.

Vaishampayana said :—

11. Having heard this and adopting unfair means, Sakuni, ever ready with the dice, said to Yudhisthira, "Lo, I have won?"

Yudhisthira said :—

12. This youthful, fair-coloured Nakula with mighty arms, with lion-like necks, and with red eyes is now one of my stakes.

Sakuni said :—

13. O king, O Yudhisthira, the prince Nakula is dear to you. (Know) he is already under our subjection (won by us). With what will you now play?

Vaishampayana said :—

14. Having said this, Sakuni cast the dice and thus spoke to Yudhisthira, "Lo, I have won!"

Yudhisthira said :—

This Sahadeva administers justice has acquired a reputation for learning in [illegible] world. Though this prince does not deserve to be staked in play, yet with such dear object as my stake, I shall play, as if he is not so.

Vaishampayana said :—

16. Having heard this and adopting unfair means, Sakuni, ever ready with the dice, said to Yudhisthira, "Lo, I have won."

Sakuni said :—

17. O king, the two sons of Mādri are dear to you; but (know it for certain,) they have already been won by me. It appears Bhimasena and Dhananjaya (Aryuna), are more loved by you (than these two).

Yudhisthira said :—

18. Fool, disregarding morality you sinfully act in thus trying to create disunion amongst us who are all of one heart.

Sakuni said :—

19. O king, one who is intoxicated falls into a pit and remains there, being deprived of his power of motion. O best of the Bharata race, you are senior to us in age and in everything, I bow to you.

20. O Yudhisthira, know, gamesters in the excitement of the play utter such raving as they would never do in their waking moments or in their dreams.

Yudhisthira said :—

21. He who takes us like a boat to the other shore of the sea of battle, who is ever victorious over foes, who is endued with great activity and who is the only one hero in this world (is Aryuna). With that Falguni as stake, O Sakuni, though he does not deserve it, I shall (now) play.

Vaishampayana said :—

22. Having heard this and adopting unfair means, Sakuni, ever ready with the dice; said to Yudhisthira, "Lo, I have won?"

Sakuni said :—

23. This foremost of all wielders of bows, this Pandava Sabyasachi (Aryuna) has been won by me. O king, O Pandava, play now with (staking) your beloved Bhima, the only wealth that is now left to you.

Yudhisthira said :—

24—25. Though he does not deserve to be made a stake, I shall now play with staking Bhimasena, the prince who is our leader, who is foremost in fight like the wielder of thunder (Indra), the enemy of the Danavas, who is the illustrious hero with lion-like neck, arched eye-brows and expansive eyes, who is incapable of putting up with an insult, who is matchless in

prowess in all the world, who is the foremost of all wielders of clubs and who grinds all foes.

Vaishampayana said:—

26. Having heard this and adopting unfair means, Sakuni, ever ready with the dice, said to Yudhisthira; "Lo I have won?"

Sakuni said :—

27. O son of Kunti, you have lost much wealth, horses and elephants with your brothers. Tell us if you have anything else which you have not as yet lost.

Yudhisthira said :—

28. I alone, the eldest of my brothers and beloved of all of them, am still not won (by you). If won by you, I shall do that which one who is won is bound to do.

Vaishampayana said :—

29. Having heard this and adopting unfair means, Sakuni, even ready with the dice, said to Yudhisthira ; " Lo I have won !"

Sakuni said :—

30. O king, you have allowed yourself to be won,—an act which is worthy of a sinful man. When there is still wealth belonging to you,it is sinful to lose one's own self.

Vaishampayana said :—

31. Having said this, (Sakuni), well-skilled in dice, spoke to all the brave kings present there of having won all the Pandavas one after the other.

Sakuni said :—

32. O king, there is still one stake dear to you which is not yet won. Bet Krishna, (Draupadi), the princess of Panchala. By her, win yourself back.

Yudhisthira said—

33. I shall (now) play with you staking her who is neither short nor tall, neither lean nor corpulent, who possesses blue curly hair,

34. And eyes are like the leaves of the autumn lotus, and fragrance like that of the lily, who is like *Sree* herself in symmetry and grace,

35. Who is such that for her softness of heart, wealth of beauty and virtue, one may desire her for a wife.

36. Who possesses every accomplishment, who is compassionate and sweet-speeched, who is such that for the acquisition of *Dharma, Artha* and *Kama* one may desire her for his wife.

37. Who, retiring to bed last and rising from bed first, looks after the comforts of the cowherds and shepherds,

38. Whose face when covered with sweat looks like the lotus or the jessamine, whose waiste is like that of the wasp, who possesses flowing hair, red lips and body without down ;

39. O king, O son of Suvala, that princess of Panchala, the slender-waisted Draupadi, as my stake, I shall (now) play with you.

Vaishampayana said :—

40. When this was said by the wise Dharmaraja (Yudhisthira)—"Fie! Fie!" were the words uttered by all the elders that were present in the assembly.

41. O king, the whole assembly was agitated. The kings began to grieve. Bhisma, Drona and Kripa were covered with perspiration.

42. Vidura, holding his head between his hands, sat like one who has lost his reason. He sat with down cast face giving away to his own thoughts and sighing like a snake.

43. (But) Dhritarastra, being glad at heart, could not conceal his emotions and asked again and again, "Is the stake won?" "Is the stake won ?"

44. Karna with Dushashana and others laughed aloud, but tears began to flow from the eyes of all those that were present in the assembly.

45. The son of Suvala (Sakuni), proud of success, and flurried with excitement, repeating "You have still one stake dear to you &c." said, "Lo, I have won!" He then took up the dice that had been cast.

Thus ends the sixty fifth chapter, the losing of Draupadi, in the Dyuta of the Sabha Parva.

CHAPTER LXVI.

(DYUTA PARVA) *Continued.*

Duryodhana said :—

1. Come, Khattwa, bring here Draupadi, the dear and the beloved wife of the Pandavas. Let her be forced to sweep the chambers, and let the unfortunate woman remain where our serving women are.

Vidura said :—

2. O wicked man, do you not know that by uttering such words you are tying yourself with cords ? Do you not feel that

are standing on the edge of a precipice? Do you not know that being a deer you are provoking to anger so many tigers?

3. O greatly wicked-minded man, deadly venomous and angry snakes are on your head. Do not provoke them any further and go to the land of Yama.

4. In my opinion the slavery cannot attach to Krishna (Draupadi), as she was staked by the king (Yudhisthira) after he lost himself and ceased to be his own master.

5. Like bamboo which bears fruits when it is about to die, this king, this son of Dhritarastra, wins this treasure at play. Intoxicated (in play), he does not perceive in his these last moments what enmity and frightful terrors the dice bring in.

6. No man should utter harsh words, and thus pierce the heart of others. No man should subjugate his enemies by dice and by such other foul means. No one should utter such words,—as give pain and lead men to hell and annoys others.

7. One man utters from his lips words that are harsh. Stung by them the other burns day and night. Those words pierce the very heart of another. Therefore, the learned men should never utter such (harsh) words towards others.

8. Once at a time a goat swallowed a hook, and when it was pierced with it, the hunter placed its head on the ground and frightfully tore its throat in drawing it out. Like it do not create a terrible enmity with the Pandavas.

9. The sons of Pritha never use such words. It is only low men who are like dogs that use harsh words towards all classes of people,—namely towards those that live in the forest, those that lead domestic life, those that are employed in asceticism, and those that are greatly learned.

10. The son of Dhritarastra does not know that dishonesty is one of the fearful doors of hell. Many Kurus with Dushashana amongst them have followed him in the path of dishonesty in this play at dice.

11. Even gourds may sink and stone may float and boats may always sink in water, but still this foolish king (Duryodhana) the son of Dhritarastra, will not listen to my words which are like regimen to him.

12. He will certainly be the cause of the destruction of the Kurus. When the words of wisdom spoken by friends,—words that are like the proper regimen,—are not listened to,—when computation is on the increase,—a fearful and universal destruction is sure to overtake all the Kurus,

Thus ends the sixty sixth chapter, the words of Vidura, in the Dyuta of the Sabha Parva.

CHAPTER LXVII.

(DYUTA PARVA)—*Continued.*

Vaishampayana said:—

Intoxicated with pride, the son of Dhritarastra (Duryodhana) spoke "Fie on Khattwa." Casting his eye on the Pratikamin, he spoke thus in the *Sabha* and in the midst of (all) the revered elders.

Duryodhana said:—

2. Go, Pratikamin and bring Draupadi here. You have no fear from the Pandavas. It is only Khattwa (Vidura) who lives in fear. He never wishes for our prosperity.

Vaishampayana said:—

3. Having been thus commanded and having heard the words of the king, the Pratikamin, the man of the Suta caste, went with (great haste). As a dog enters a lion's den, he (entered the house) and came to the queen of the Pandavas.

Pratikamin said:—

4. O Draupadi, Yudhisthira having been intoxicated with dice you have been won by Duryodhana. Therefore, O Jagmaseni, come now to the house of Dhritarastra. I shall take you (with me) and put you to some menial work.

Duryodhana said:—

5. O Pratikamin, why do you say so? Is there any prince who plays staking his (own) wife? The king was certainly intoxicated with dice, or else could he not find any other object to stake?

Pratikamin said:—

6. When he had nothing else to stake, it was then that Ajatasatru (Yudhisthira), the son of Pandu, staked you. The king had first staked his brothers, then himself, and then, O princess, he staked you.

Draupadi said:—

7. O son of Suta, go (back) to the *Sabha* and ask that gambler (Yudhisthira) whom he has lost first,—himself or me.

8. Ascertaining this, O son of Suta, here and then take me with you.

the desire of the king (Yudhisthira), I shall go with a sorrow-stricken heart.

Vaishampayana said :—

9. Having returned to the Sabha, he (Pratikamin) told all present there the words of Draupadi. He spoke these words to Yudhisthira sitting in the midst of the kings.

Pratikamin said :—

10. Draupadi has asked you, "Whose lord were you at the time when you lost me in play? Did you lose yourself first or me?"

Vaishampayana said :—

11. Yudhisthira sat like one demented and deprived of reason. He did not give any reply to the Suta, good or ill.

Duryodhana said :—

12. Let the princess of Panchala come here and put her question. Let every one here in this *Sabha* hear the words that pass between them (her and Yudhisthira).

Vaishampayana said :—

13. Going back to the palace, himself much distressed, the Suta, Pratikamin obedient to the command of Duryodhana, spoke thus to Draupadi.

Pratikamin said :—

14. O princess, those that are in the assembly are summoning you. It seems the destruction of the Kurus is near at hand. O princess, when the weak-brained (Duryodhana) is for taking you before the assembly, he will no longer be able to protect his prosperity.

Draupadi said :—

15. The great ordainer of the world has ordained this. Happiness and misery come to both the old and the young (the wise and the unwise.) Dharma has been said to be the highest object in the world. If cherished, it certainly pours blessings on us.

16. Let not Dharma now abandon the Kurus. Going back to the *Sabha*, speak these my words conformable to virtue and morality. I am ready to do what those virtuous-minded elders conversant with the precepts of morality, definitely tell me (to do).

said :—

17. Having heard these words of Jagnaseni (Draupadi), the Suta returned to the *Sabha* and repeated her words. But all sat with downcast faces, knowing the eagerness and resolution of the son of Dhritarastra (Duryodhana)

18. O best of the Bharata race, having heard of the intentions of Duryodhana, Yudisthira sent a trusted messenger to

19. (Saying) "Panchali should appear before her father-in-law by coming to the *Sabha*,—though she is weeping and attired in one piece of cloth with her naval exposed in consequence of her season having come."

20. O king, having gone to Krishna's (Draupadi's) house in great speed, the intelligent (messenger) informed her of the intentions of Dharmaraja (Yudhisthira).

21. The illustrious Pandavas, distressed and sorrowful and bound by promise, could not settle what they should do.

22. Looking at their countenance, the king Duryodhana with cheerful heart thus addressed the Suta, "O Pratikamin, bring her here. Let the Kurus give their answer before her presence."

23. Thereupon the Suta, ever obedient to his command, and at the same time afraid of the anger of Drupada's daughter, giving up his pride, again spoke thus in the assembly, "What shall I say to Krishna (Draupadi)?

Duryodhana said :—

24. O Dushashana, this foolish son of Suta is afraid of Vrikodara (Bhima). Go you yourself and forcibly bring Jagnaseni (Draupadi) here. Our enemies are now dependant on our will. What can they do?

Vaishampayana said :—

25. Having heard the command of his brother, that prince (Dushashana) rose with blood red eyes. Entering the house of those great car-warriors (the Pandavas), he thus spoke to the princess, Draupadi.

Dushashana said :—

26. O Panchali, O Krishna, come, you have been won by us. Behold Duryodhana (now) casting aside your modesty. O lady of eyes like the wide lotus leaves, accept the Kurus as your lords. You have been virtuously won by us, therefore come to the *Sabha*.

Vaishampayana said :—

27. Thereupon she, being (much) tressed, rose up in great affliction, and covering her pale face with her hands, ran to the place where were the old king, the foremost of the rastra.)

28. Thereupon Dushashana, roaring in anger, ran after her and seized the queen

Vaishampayana said :—

17. Thus did he (Vikarna) repeatedly appeal to those that were present in the assembly to answer Draupadi's question. But the kings present did not say a word good or ill.

18. Repeatedly appealing to the kings, rubbing his palms and sighing like a snake, Vikarna thus (again) spoke.

Vikarna said :—

19. O kings, O Kurus, whether you answer this question or not, I shall say what I consider just and proper.

20. O best of men, it has been said that hunting, drinking, gambling, and enjoying women are the four vices of the kings.

21. The man who is addicted to these vices lives by forsaking virtue. People do not consider the acts done by a person who is thus improperly engaged as of any authority.

22. This son of Pandu (Yudhisthira), while madly engaged in one of these vicious acts (namely gambling) and urged thereto by deceitful gamblers, staked Draupadi.

23. The faultless Draupadi is the common wife of all the sons of Pandu. Having first lost himself, the Pandava (Yudhisthira) offered her as a stake.

24. The son of Suvala (Sakuni), himself being desirous of a stake, prevailed upon the king to stake Krishna (Draupadi). Considering all these circumstances, I consider as not won.

Vaishampayana said :—

25. Hearing these words, a loud uproar rose from those present in the assembly. They all applauded Vikarna and censured the son of Suvala (Sakuni).

26. The son of Radha (Karna) became out of sense from anger. Waving his well-shaped arms he spoke thus.

Karna said :—

27. O Vikarna, I observe many opposite and inconsistent conditions in this assembly. As the fire, produced from a faggot, consumes the faggot itself, so you will be consumed by your this anger.

28. These (great) personages (present) here, though (repeatedly) urged by Krishna (Draupadi), have not utterred a single word. They all consider that the daughter of Drupada has been righteously won.

29. O son of Dhritarastra, you alone for your boyish age are bursting into rage. Though you are but a boy, you speak as if you are an old man.

30. O younger brother of you know not what really the rules of morality are. You say like a fool that this Krishna (Draupadi), who has been won, as not won (at all).

31. O son of Dhritarastra, how do you consider that Krishna (Draupadi) is not won, when the eldest of the Pandavas have staked all his possessions in this assembly?

32. O best of the Bharata race, Draupadi is (surely) included in his possessions. Why do you consider that Krishna (Draupadi) who has been righteously won as not won?

33. Draupadi was mentioned (by Sakuni) in conversation, and she was approved of as a stake by the Pandava,—why is it (then) your opinion that she is not won?

34. If you consider it wrong to bring her in the *Sabha* attired in only one piece of cloth, listen to the excellent words I say.

35. O descendant of Kuru, it has been ordained by the gods that a woman should have only one husband; she (Draupadi) has (however) many husbands; therefore it is certain that she is an unchaste woman.

36. In my opinion there is nothing surprising if she is brought before the assembly in one cloth or if she be made naked.

37. Whatever wealth the Pandavas had,—including her and also the Pandavas themselves,—have been righteously won by the son of Suvala (Sakuni).

38. O Dushashana, this Vikarna, speaking words of wisdom, is but a boy. Take off the robes of the Pandavas and also that of Draupadi.

Vaishampayana said :—

39. O descendant of Bharata, having heard this, the Pandavas took off their upper garments; and throwing them down, they sat (silently) in the *Sabha*.

40. O king, thereupon Dushashana, in the sight of all (present) in the assembly, began to drag forcibly the cloth of Draupadi.

41. When the cloth of Draupadi was being thus dragged,—she thought of Hari.

Draupadi said :—

O Govinda, O dweller of Dwarika, O Krishna, O favourite of the milk-maids,

42. O Keshava, do you not see that I am persecuted by the Kurus. O lord, O husband of Lakshmi, O lord of Braja, O destroyer of all affliction, O Janardana, save me who am sinking in the Kuru ocean!

43. O Krishna, O great Yogee, O soul of the universe, O creator of the world, O

sa[illegible] me who am distressed, w[illegible] am losing he[illegible]ses in the midst of th Kurus!

Vaishampayana said :—

44. O king, thus being afflicted, the lady covering her face, cried aloud thinking o Krishna (Hari), the lord of the three wrolds

45. Hearing the words of Jagmasen (Draupadi), Krishna was deeply moved Leaving his seat, the kind Deity from compassion came there on foot.

46. When Jagmaseni (Draupadi) was crying for protection to Krishna, Vishnu and Hari and also Nara, the illustrious (Deity) Dharma, remaining unseen, covered her with many excellent cloths.

47. O king, as the cloth of Draupad was being dragged, after one was taken off, another of the same kind appeared and covered her.

48. O lord, in consequence of the protection (extended towards Draupadi) by Dharma, hundreds and hundreds of cloths of many colour appeared.

49. Thereupon there rose a great uproar. All the kings (present there), seeing this most extraordinary sight in the world, applauded Draupadi and censured the son of Dhritarastra.

50. Thereupon Bhima, squizing his palms, and his lips quivering in anger, took a terrible oath in a loud voice in the midst of the kings.

Bhima said :—

51. O Kshatryas, O men of the world, listen to my these words,—words never before uttered by any man or will be (ever) uttered by any man in future.

52–53. O lords of earth, if having spoken these words, I do not accomplish them hereafter, and if I do not forcibly tearing open the breast of this sinful wretch, this wicked-minded scoundrel of the Bharata race, drink his life-blood in the field of battle, let me not obtain the path of my ancestors.

Vaishampayana said :—

54. Hearing his these terrible and hair-stirring words, every one present there applauded him and censured the son of Dhritarastra.

55. When a mass of cloths were heaped in the assembly, Dushashana, becoming fatigued and ashamed, sat down.

56. Seeing the sons of Kunti in that state, all those gods among men who were present there cried hair-stirring words of "Fie!" "Fie!" (on the son of Dhritarastra).

57. All the good men who were present there exclaimed, "Alas, the Kurus do not answer the question asked to them." all censured Dhritarastra.

58. Thereupon Vidura, learned in all the precepts of religion, waving his hands and silencing every one in the assembly, spoke these words.

Vidura said :—

59. O men present in the assembly Draupadi, having put her question, is piteously weeping. You do not answer her question. Dharma is here persecuted.

60. A person in distress comes to an assembly of good men like a man in a blazing fire. Those that are in the assembly extinguish that fire and cool him by means of truth and morality.

61. The person in distress asks the assembly about his rights as sanctioned by morality. Those that are in the assembly should answer his question without being unmoved by anger or desire.

62. O kings, Vikarna has answered the question according to his knowledge and judgment. You should also answer it as you think proper.

63. The man who knows the rules of morality and sits in an assembly, incurs half the demerit that attaches to a lie, if he does not answer a question put to him.

64. The man who knows the rules of morality and sits in an assembly, certainly incurs the sin of lie, if he answers falsely a question put to him.

65. The learned men quote as an example in connection with this matter the old history of Prahlada and the son of Angirasha.

66. There was a chief of the Daityas named Prahlada, whose son was Virochana. He (Virochana) quarrelled with Sudhanna, he son of Angirasha, for the sake of a bride.

67. We have heard that they wagered even their own lives, saying "I am superior," "I am superior," for the sake of obtaining a bride.

68. When they thus quarrelled with each other, they both asked Prahlada, saying, "Who amongst us is superior? Answer his question,—do not speak falsely."

69. He (Prahlada), being alarmed at their quarrel, looked at Sudhanna. (Thereupon) Sudhanna thus spoke to him burning in rage as the *Brahmadanda* (club of Brahma).

70. "O Prahlada, if you answer falsely, or do not answer at all, your head will be spilt into a hundred pieces by the wi of thunder (Indra) with his thunder."

71. When Sudhanna thus spoke, the Daitya (Prahlada) trembling like a leaf of the fig tree went to the greatly effulgent Kashyapa, to consult with him.

Prahlada said :—

72. O exalted one, you are learned in the precepts of morality which should guide the celestials, the Asuras and the Brahmanas. Here is a great dilemna in respect of a duty. Hear it.

73. Tell me, I ask you, what regions are obtained by men who, being asked a question, does not give answer to it or answer it falsely.

Kashyapa said :—

74. He, who knows but answers not a question from temptation, anger or fear, brings upon himself one thousand *Pashas* (a sort of weapons) of Varuna upon his person.

75. A man, who is cited as a witness with respect to any matter of occular or auricular knowledge, speaks falsley, brings upon him one thousand *Pashas* of Varuna.

76. On the completion of one full year, one such *Pasha* is loosened (from his body). Therefore, he, who knows, should speak the truth without concealment.

77. If virtue, pierced with sin, goes to an assembly, it is the duty of every man in that assembly to take off the dart. If they fail to do it, they themselves are pierced with it.

78. In an assembly where a truly censurable act is not rebuked, half the demerit of that act attaches to the head of that assembly, fourth to the person who acts censurably, and fourth to all men present there.

79. On the other hand, in an assembly in which he that deserves censure is rebuked, the head of that assembly becomes freed from all sins, and others that are present there incurs none. It is only the perpetrator of the (sinful) act, who becomes responsible for it.

80. O Pralhada, those who, being asked about morality, answer falsely, destroy the meritorious acts of their ancestors seven generations upwards and downwards.

81—83. The grief of one who has lost all his wealth, of one who has lost a son, of one who is in debt, of one who is separated from his companions, of a woman who has lost her husband, of one who has lost all in consequence of the king's
nd, of a woman who is sterile, of one
is being devoured by a tiger, of one who is a co-wife, and of one who has been deprived of his property by false witnesses, is said by the celestials to be uniform in degree.

84. He who speaks false gets all these sorts of grief. A man becomes a witness in consequence of his having seen, heard and understood a thing.

85. Therefore a witness should always tell the truth. A witness who tells the truth never loses his religious merits and earthly possessions.

Vidura said :—

86. Having heard the words of Kashyapa, Pralhada thus spoke to his son.

Prahlada said :—

87. Sudhanna is superior to you as Angirasha (his father) is to me. The mother of Sudhanna is superior to your mother. Therefore, O Virochana, Sudhanna is now the lord of your life.

Sudhanna said :—

88. As without being moved by affection for your son you have adhered to virtue, I command that your this son will live for one hundred years.

Vidura said :—

89 Hearing these great truths of Dharma, let all persons present in this *Sabha* reflect upon what should be the answer to the question asked by Krishna (Draupadi).

Vaishampayana said:—

90. Even hearing the words of Vidura, the kings did not answer a word. Karna said to Dushashana, "Take away the servant-woman Krishna in the inner apart-
"

91. Thereupon Dushashana began to drag in the assembly the helpless, modest and ascetic Draupadi who was trembling and weeping petiously to the Pandavas.

Thus ends the sixty eighth chapter, the dragging of Draupadi, in the Dyuta of the Sabha Parva.

CHAPTER LXIX.

(DYUTA PARVA)—*Continued.*

Draupadi said :—

1. I have a duty to perform. I have not as yet performed that great work. Forcibly dragged by this strong man (Dushashana), I am deprived of my senses.

2. I salute all my superiors in this assembly of the Ku... It is not my fault if I have not done it before.

Vaishampayana said :—

3. Dragged with greater force the afflicted and ascetic lady (Draupadi) who did not deserve such treatment, fell on the ground and wept in the assembly.

Draupadi said :—

4. I was once seen on the occasion of my *Saimvara* by the assembled kings in the arena. I was never before seen (by them) any where else. I am to-day been brought before the assembly.

5. She, who is never before seen by even the wind and the sun in her house, is seen to-day in the assembly and is exposed before all men.

6. We have never heard before that a wedded wife is brought before an assembly. That old and eternal rule is to-day destroyed by the Kurus.

7. She, whom the Pandavas did not suffer to be touched (even) by the wind before, is to-day suffered by them to be persecuted by the wicked-men.

8. It appears the time has became out of joint, when the Kurus suffer their daughter and daughter-in-law, who is so unworthy of such treatment, to be thus persecuted.

9. What could be more distressing to me than that though I am high-born and chaste, yet I should be brought into the assembly. Where is the Dharma of these kings?

10. How is it that the chaste wife of the Pandavas, the sister of the son of Prasita, the friend of Vasudeva (Krishna), is brought before the assembly of the kings?

11. O Kauravas, I am the wife of Dharmaraja (Yudhisthira), born in the same order to which the king belongs. Tell me whether I am a servant-woman or not. I shall cheerfully do what you would say.

12. O Kurus, this low man, this destroyer of the Kuru fame, is cruelly persecuting me. I cannot bear it any longer.

13. O kings, O Kurus, I desire you to answer whether you consider me as won or unwon. I shall do what you would say.

14. O blessed lady, I have said the course of Dharma is subtle. Even the illustrious wise men cannot understand it in the world.

15. What a powerful man says morality in the world is regarded as such by others, however otherwise it may really be. What a weak man says, however morality it may be, is not regarded as such.

16. From the importance of the ... involved, from its intricacy and subtlity, I am unable to answer with certainty the question you have asked.

17. It is certain that as all the Kurus have become the slaves of coveteousness and folly, the destruction of this our race will happen on no distant date.

18. O blessed one, the family into which you have been admitted as a daughter-in-law is such that there are men and women born in it, however they might be afflicted by calamities, they never deviate from the path of virtue.

19. O Panchali, your this conduct,—namely though persecuted, you still cast your eyes on Dharma,—is certainly worthy of you.

20. These men of mature years, learned in the precepts of morality, (namely) Drona and others, sit with down-cast heads like men who are dead and whose lives have departed from their bodies.

21. My opinion is that Yudhisthira himself is an authority in this question. He should say whether you are won or not won.

Thus ends the sixty ninth chapter, the words of Bhisma, in the Dyuta of the Sabha Parva.

CHAPTER LXX.

(DYUTA PARVA)—*Continued.*

Vaishampayana said :—

1. Though the kings ... the lady (Draupadi) crying petiously in affliction like a female osprey, yet they, out of the fear for the son of Dhritarastra (Duryodhana), did not utter a word good or evil.

2. Seeing the sons and grandsons of kings sitting silent, the son of Dhritarastra (Duryodhana) smiled and spoke thus to the daughter of the Panchala king.

Duryodhana said :—

O Jagmaseni, the question you have asked depends on the greatly powerful Bhima, on Aryuna, on Nakula and on Sahadeva. Let them answer your question.

4. O Panchali, let them for your s... declare in the midst of these most ... (present here) that Yudhisthira is not their

lord and that he is a liar; you will then be freed from the slavery.

5. Let the illustrious son of Dharma (Yudhisthira), ever devoted to virtue, who is like Indra himself,—declare whether he is or is not your lord. At his words, accept us or accept the Pandavas without (further) delay.

6. All the Kurus present in this assembly are floating in the sea of your affliction. They are endued with magnanimity and looking at your husbands they are unable to answer your question.

Vaishampayana said :—

7. Hearing these words of the Kuru king (Duryodhana), all persons present in the assembly loudly applauded him. Some shouting approvingly made signs to one another by motions of their eyes and lips and some made sounds of distress such as "Oh," "Alas."

8. Hearing his these delightful words, the Kurus present in the assembly became exceedingly glad. All the kings, becoming much pleased, applauded the virtuous chief of the Kurus.

9. All the kings, turning their faces sideways, looked at Yudhisthira, learned in the precepts of morality, and they all became curious to learn what he would say.

10. And they became curious to learn also what the invincible Pandavas, Vivatsa (Aryuna), Bhimasena and the twins (Nakula and Sahadeva) would say.

11. When the noise was silenced, Bhimasena, waving his strong and well-armed arms smeared with sandal paste, thus spoke (in the assembly).

Bhima said :—

12. If our this *Guru* (superior), this high-souled Dharmaraja, were not our lord, we would not have pardoned this (Kuru) race.

13. He is the lord of our all religious and ascetic merits, he is the lord even of our lives. If he considers himself won,—then we are all won.

14. If it were not so, who is there amongst creatures that touch the earth with his feet or amongst the mortals that would escape from me with life after having touched the hair of the Panchala princess?

15. Look at my powerful and well-formed arms like two iron clubs,—if once within them, even Satakratu (Indra) cannot escape.

16. Bound by the ties of virtue, for the [illegible]nce that is due to our elder brother [illegible]repeatedly urged by Aryuna to remain [illegible], I am doing nothing awful.

17. If I am once commanded by Dharmaraja (Yudhisthira), I would, by making my slaps do the work of swords, kill these sinful sons of Dhritarastra as a lion kills a number of small animals.

Vaishampayana said :—

18. Thereupon Bhisma, Drona, and Vidura spoke thus to Bhima, "Forbear, everything is possible in you."

Thus ends the seventieth chapter, the words of Bhima, in the Dyuta of the Sabha Parva.

CHAPTER LXXI.

(DYUTA PARVA)—*Continued.*

Karna said :—

1. Of all the persons in this assembly, Bhisma, Khattwa (Vidura) and the preceptor of the Kurus (Drona) appear to be independent (men), for they always speak of their master as wicked,—they always censure him and never wish for his prosperity.

2. The slave, the son, and the wife,—(these three) are always dependent. They can have no wealth, for whatever they possess belong to their master. You are (now) the wife of a slave incapable of possessing anything of her own.

3. Go to the inner appartments of the king and serve his relatives. This is the work that is now justly assigned to you. O princess, the sons of Dhritarastra, and not the sons of Pritha (the Pandavas), are now your masters.

4. O beautiful lady, select now another husband who will not make you a slave by gambling. It is well-known that it is not censurable in a slave to proceed with freedom in selecting her husband.

5. O Jagmaseni, Nakula, Bhimasena, Yudhisthira, Sahadeva and Aryuna are all won (by us). You are (also) now a slave. Your husbands who are slaves cannot be now your masters.

6. Did not the son of Pirtha (Yudhisthira) consider life as useless,—did he not care for prowess and manhood, that he offered the daughter of Drupada, the Panchala king, as a stake at dice in the presence of all this assembly.

Vaishampayana said :—

7. Hearing these words, the wrathful Bhima breathed hard;—he became a very picture of woe. But obedient to the king (Yudhisthira) and bound by the ties of

virtue and duty, (he still did nothing awful). But as if burning every thing with his eyes inflamed with [illegible] he thus spoke.

Bhima said :—

8. I cannot be angry at these words of the Suta's son (Karna), for we have really entered the state of slavery. O ruler of men, if you have not played staking this princess, could our enemies ever dare to speak thus to me?

Vaishampayana said :—

9. Hearing these words of Bhimasena, king Duryodhana thus addressed Yudhisthira who was sitting silent as one who is deprived of his senses.

10. "O king, Bhima, Aryuna, and the twins (Nakula and Sahadeva) are ever under your sway. Answer this question. Say whether you regard Krishna as won".

11—12. Having spoken thus to the son of Kunti, Duryodhana proud of his affluence, and desirous of encouraging the son of Radha (Karna) and of insulting Bhima, uncovered his right thigh, which was like a stem of the plantain tree or like the trunk of an elephant and which was graced with every auspicious mark, and endued with the strength of thunder; he showed it to Draupadi in her very sight.

13. Seeing this Bhimasena, expanding his red eyes, thus spoke to him (Duryodhana) in the midst of the kings, as if piercing them (with his words).

14. "Let not Vrikodara go to the regions obtained by his ancestors, if he does not break that thigh in a great battle."

15. Like the fire that comes out of every crevice of a burning tree,—sparkles of fire emitted from every part of angry Bhima's body.

Vidura said :—

16. O kings of Pratipa's race, look at the great danger that arise from Bhimasena. Know for certain that this great calamity that threatens to overtake the descendants of Bharata has been sent by Destiny itself.

17. The sons of Dhritarastra have gambled disregarding every proper consideration. They are now quarrelling in the *Sabha* over a lady. Your kingdom's prosperity is at an end. Alas! The Kurus are engaged in sinful consultation.

18. O Kurus, take to your heart this high precept that I declare to you. If virtue is persecuted (in an assembly,) the whole assembly becomes polluted. If he (Yudhisthira) had staked her before he was himself won, he would have certainly been regarded as her master.

19. If a man stakes any thing at a time when he has no wealth,—to win from him any wealth (then) is like obtaining wealth in a dream. O Kurus, listening to the words of the Gandhara king, do not fall from the path of virtue.

Duryodhana said :—

20. I am willing to abide by the words of Bhima, Aryuna and the twins. Let them say that Yudhisthira is not their master; and Jagmaseni will (then) be freed from slavery.

Aryuna said :—

21. This illustrious son of Kunti, Dharmaraja (Yudhisthira) was certainly our lord and master before he began to play. But having lost himself, let all the Kurus decide whose master he is now.

Vaishampayana said :—

22. Thereupon a jackal loudly cried in the *Homa* chamber of king Dhritarastra. O king, asses began to bray responsively (with the jackal), and fearful birds from all quarters joined with them in their cries.

23. At this sound, Vidura, learned in everything, and also the daughter of Suvala (Gandhari), knew what it meant. Bhisma, Drona, and the learned Goutama (Kripa) also knowing it, loudly cried, "Swasti" "Swasti" (peace).

24. Seeing that fearful omen, Gandhari and the learned Vidura told everything in great affliction to the king (Dhritarastra). Then the king thus spoke.

Dhritarastra said :—

25. O wicked-minded Duryodhana, O wretch, destruction has already overtaken you when you insult in such language a wife of the Kuru chiefs,—especially this wedded wife (of the Pandavas) Draupadi.

Vaishampayana said :—

26. Having said this, the wise Dhritarastra, who possessed great knowledge, reflecting (on the matter) with the aid of his wisdom and being desirous of saving his relatives and friends from destruction, consoled the Panchala princess Krishna and thus spoke to her.

Dhritarastra said :—

27. O Panchali, ask from me any boon you desire. Chaste and devoted to virtue, you are the foremost of all my daughters-in-law.

Draupadi said :—

28. O best of the Bharata race, if you grant me a boon, I say, let the handsome Yudhisthira, ever obedient to all duties, be freed from slavery.

29. Let not unthinking children speak of my greatly intelligent son Prativindya as the son of a slave.

30. Having been born a prince, to whom there is no man superior, and nurtured by kings, it is not proper that he should be called the son of a slave.

Dhritarastra said :—

31. O blessed girl, what you have said, let it be so. O excellent one, ask for a second boon. I shall grant it to you. My heart desires to give you a second boon. You do not deserve to get only one boon.

Draupadi said :—

32. O king, grant me this boon that Bhimasena, Aryuna and the twins with their bows and cars be freed from slavery and gain their liberty.

Dhritarastra said :—

33. O greatly blessed girl, let it be what you say. O daughter, ask for a third boon, you have not been sufficiently honoured with two boons. Ever treading the path of virtue, you are the foremost of all my daughters-in-law.

Draupadi said :—

34. O illustrious one, covetousness destroys virtue, O foremost of kings, I do not deserve a third boon; I dare not ask any.

35. O king of kings, it is ordained that a Vaisya may ask one boon, a Kshatrya two, a Kshatrya three and a Brahmana one hundred.

36. O king, these my husbands, from the wretched state of slavery, will be able to achieve prosperity by their own virtuous acts.

Thus ends the seventy first chapter, Draupadi's obtaining boon, in the Dyuta of the Sabha Parva.

CHAPTER LXXII.

(DYUTA PARVA)—*Continued.*

Karna said :—

1. We have not heard of such an act performed by any woman who are noted in this world for their beauty.

2. When the sons of Pandu and Dhritarastra were excited with anger, this Krishna, the daughter of Drupada, become their salvation.

3. The sons of Pandu were sinking boatless in an ocean of distress, this Panchali, becoming a boat to them, brought them safely to the shore.

Vaishampayana said :—

4. Hearing the words, "A woman is the refuge for the sons of Pandu," uttered in the midst of the Kurus (by Karna), the angry Bhima in great affliction said :

5. (O Aryuna), Devala has said that offspring, acts and learning, these are the three lights that is in every person, for from these (three) has sprung the creation.

6. When life becomes extinct and the body becomes impure and is cast off by the relatives, these three (offspring, acts and learning) become of service to every person.

7. But the light that is in us has been dimmed by this act of insult done to our wife. O Dhananjaya, how can a son born from this insulted wife of ours prove serviceable to us?

Aryuna said :—

8—9. O descendant of Bharata, great men never care about the harsh words that may or may not be uttered by inferior men. Persons that have earned respects for themselves, even if they are able to retaliate,—do not remember the acts of hostility done by their enimies, but they treasure up only their good deeds.

Bhima said :—

10. O king of kings, shall I here at once kill all these foes assembled together, or O [illegible]ant of Bharata, shall I destroy them all by the roots outside the palace?

11. O descendant of Bharata, what need is there for discussion (in this matter) or what need is there for (your) command? I shall kill all these (men) even now, and O king, (then) rule the whole earth without a rival.

Vaishampayana said :—

12. Having said this Bhima with his younger brothers repeatedly cast his angry glances around as a lion does towards a herd of small animals.

13. Partha (Aryuna) of pure deeds pacified him with appealing looks, but the mighty-armed and powerful (Bhima) began to burn in the fire of his anger.

14. O king, fire with smokes, sparks and flames begat[illegible] issue out of his ears and other senses,—so much angry he became.

15. His face became terrible to look at in consequence of his furrowed brows as that of Yama himself at the time of universal destruction.

16. O descendant of Bharata, thereupon Yudhisthira embracing him with his arms asked the mighty armed hero to forbear, telling him "Be not so. Remain in silence and peace." And

17. Having pacified the mighty armed (Bhima) with eyes red in anger, the king (Yudhisthira) approached his sire Dhritarastra.

This ends the seventy second chapter, the wrath of Bhima, in the Dyuta of the Sabha Parva.

CHAPTER LXXIII.

(DYUTA PARVA)—*Continued.*

Yudhisthira said :—

1. O king, you are our lord. Command us what we shall do. O descendant of Bharata, we desire to remain always under your sway.

Dhritarashtra said :—

2. O Ajatasatru, be blessed. Go in peace and safety. Rule your kingdom with your wealth at my command.

3. Take to heart the command of an old man, the wholesome advice that I give and which is like a nutritive regimen.

4. O child, O greatly wise Yudhisthira, you are full of humility, and you wait upon the old. You know the path of Dharma is subtle.

5. O descendant of Bharata, where there is intelligence there is forbearance. Therefore follow the path of peace. Axe falls upon wood, it does not fall upon stone.

6. Those are superior men who do not remember the acts of hostility of their enemies, who see only the merits and not the faults of their enemies, and who themselves never enter into hostilities.

7. Those that are good remember only the good deeds of their enemies and not any act of hostility that their enemies might do. The good men do good to others without any expectation of getting a return.

8. O Yudhisthira, only the worst of men use harsh words in quarrel. Men of indifferent character reply to such words when spoken by others. But superior men do not think of such words or recapitulate them.

9—11. Those that are good, taking their own feelings under consideration, can understand the feelings of others. Therefore, they remember only the good deeds, and not the acts of hostility, of their enemies. You have acted, as is done by good men of prepossessing appearance who does not transgress *Dharma*, *Artha* and *Kama*.

12. O child, do not remember the harshness of Duryodhana. If you desire to remember what is only good look at your mother Gandhari and myself.

13—15. O descendant of Bharata, look at me, your father, present here who am old, and blind. It was for meeting with our friends, and also for examining the strength and weakness of my children that I allowed out of policy this match at dice to proceed. O king, there is no fear for those Kurus who are under your sway and who follow the counsel of the greatly intelligent Vidura, learned in all *Shastras*. In you is virtue, in Aryuna is patience, and in Bhimasena is prowess,

16. And in those foremost of men, the twins (Nakula and Sahadeva), are pure reverence and service to superiors. O Ajatasatru, be blessed. Return to Khandhavaprastha. Let there be brotherly love between you and your cousins. Let your mind be always fixed in virtue.

Vaishampayana said :—

17. Having been thus addressed, and performing all the ceremonies of politeness, the best of the Bharata race, Dharmaraja Yudhisthira, started with his brothers.

18. Accompanied with Krishna, and ascending their cars of colour of clouds, Draupadi, they started for that best of cities, Indraprastha.

Thus ends the seventy third chapter, the boons of Dhritarastra, in the Dyuta of the Sabha Parva.

CHAPTER LXXIV.

(ANUDYUTA PARVA)

Janamejaya said :—

1. How did the sons of [illegible] feel when they came to know that the Pandavas had with Dhritarastra's permission left Hastinapur with all their wealth and jewels?

Vaishampayana said :—

2. O king, having learnt that the Pandavas had been commanded by the wise Dhritarastra to return to their capital, Dushashana soon went to his brother,

3. O best of the Bharata race, having come before Duryodhana (sitting) with his counsellers he spoke thus in a sorrowful heart.

Dushashana said:—

4. O great car-warrior, the old man has thrown away, what we earned with so much trouble. Know that he had made over the whole of that wealth to our enemies.

Vaishampayana said:—

5. Thereupon, Duryodhana, and Karna,—all exceedingly proud and vain,—being united together and wishing to counteract the Pandavas went in haste and saw the king Dhritarastra, the son of Vichitravirya. They spoke to him these smooth and artful words.

Duryodhana said:—

7. O king, have you not heard what the learned Vrihaspati, the preceptor of the celestials, said on morals and politics when advising Sakra (Indra).

8. O chastiser of foes, (he said), "Those enemies who always harm by force or stratagem should be destroyed by every means".

9. If we gratify with the wealth of the Pandavas, the kings of the world and then fight with the sons of Pandu, what reverses can overtake us?

10. When one places on his neck and back angry snakes full of venom, which has come to bring about his destruction,—is it possible for him to take them off?

11. O father, equipped with weapons and seated on cars, the Pandavas will annihilate us like angry and poisonous snakes.

12. Even now Aryuna,—attired in armour and furnished with couple of quivers,—is proceeding, frequently taking up the *Gandiva* (bow) and breathing hard and casting angry glances around.

13. We are told that Vrikodara (Bhima), hastily ordering his chariot to be made ready and then riding on it, frequently whirlling his heavy club is proceeding along.

14. Nakula also is proceeding with the sword in his grasp and the semi-circular shield in his hand; Sahadeva and the king (Yudhisthira) have made signs clearly indicating their intentions.

15. Having ascended their cars which were full of all kinds of weapons, they are all whipping their horses, (so that they might soon reach their capital) to assemble their forces.

16. Persecuted (as) they are (by us), they cannot forgive us for those injuries. Who is there amongst them who will be able to forgive the insult to Draupadi?

17. O foremost of all men, be blessed. We shall again gamble with the Pandavas in order to send them to exile in the forest, We are able to bring them under our sway in this way.

18. Attired in skins, either they or we, having (first) been defeated at dice, shall go into the forest for twelve years.

19. The thirteenth year shall have to be spent in some inhabited country without being recognised. If recognised, an exile for another twelve years shall be the consequence (of such recognition).

20. Either they or we shall live (according to this engagement). Let therefore the game begin. Throwing the dice, let the Pandavas once more play.

21. O best of the Bharata race, O king, this is our highest duty. This Sakuni is highly proficient in the whole science of dice-playing.

22. We shall in the meantime be firmly rooted in the kingdom, and making alliances (with other kings), we shall be able to get together a vast and invincible army and to keep them content.

23. O king, O chastiser of foes, we shall then be able to defeat the Pandavas if they re-appear. Let this plan recommend itself to you.

Dhritarastra said:—

24. Then bring back the Pandavas, even if they have gone a great way off. Let them come and throw dice once again.

Vaishampayana said:—

25. Thereupon, Drona, Somadatta, Vahlika, Gautama, the son of Drona, the powerful son of Vaishya (Vidura),

26. Bhurisrava, Bhisma, and the mighty car-warrior Vikarna all said, "Let not the play commence. Let there be peace."

27. But disregarding the counsels of all his wise friends and relatives, Dhritarastra, ever partial to his sons, (again) summoned the Pandavas.

Thus ends the seventy fourth chapter, the re-summoning of Yudhisthira, in the Anudyuta of the Sabha Parva.

CHAPTER LXXV.

(ANUDYUTA PARVA)—*Continued.*

Vaishampayana said :—

1. O great king, it was then the virtuous Gandhari, afflicted with grief on account of her affection for her sons, addressed king Dhritarâstra and said.

Gandhari said :—

2. When Duryodhana was born, the high-souled Khattwa (Vidura) said, "It is better to send this disgrace of the race (Duryodhana) to the other world."

3. For he (Duryodhana) cried repeatedly and dissonantly like a jackal when he was born. It is certain he will prove the destruction of our race. Take this (the words of Vidura) to heart.

4. O descendant of Bharata, do not sink for your own fault in the ocean of calamity. O lord, do not approve the counsel of these wicked-minded ones who are but boys.

5. Do not be the cause of the fearful destruction of this race. Who is there that will break an embankment which has been completed or re-kindle a conflagration which has been estinguished ?

6. O best of the Bharata race, who is there that will provoke the peaceful sons of Pritha (Kunti)? O descendant of Ajamira, you remember everything, but I shall still call your attention to this.

7. The *Shastras* can never control the wicked-minded men, either in good or in evil acts. A man of boyish intelligence can never act as an old man.

8. Let your sons follow you as their leader. Let them not for ever be separated from you (by death). Therefore, abandon at my word this disgrace of our race.

9. O king, O ruler of men, you could not do it before from the affection you bear for your son. Know that the time has come for the destruction of our race through him.

10. Let your mind, guided by counsels of peace, virtue and true policy, be what it naturally is. Do not err. The prosperity which is acquired by the aid of wicked acts is soon destroyed, while that which is won by honest means takes root and descends from generation to generation.

Vaishampayana said :—

11. Having been thus addressed by Gandhari who pointed out to him the path of virtue, the king replied to her saying, "If the destruction of our race has came, let it take place without any hinderance. I cannot prevent it.

12. Let it be what they desire. Let the Pandavas return. Let my sons again gamble with the sons of Pandu."

Thus ends the seventy fifth chapter, the words of Gandhari, in the Anudyuta of the Sabha Parva.

CHAPTER LXXVI.

(ANUDYUTA PARVA) *Continued.*

Vaishampayana said :—

1. Thereupon at the command of the intelligent Dhritarastra Pratikamin, thus spoke to the son of Pritha, king Yudhisthira who had gone (by this time) to a great distance from Hastinapur.

Pratikamin said :—

2. O descendant of Bharata, your father has said, "O Yudhisthira, the assembly is ready. O son of Pandu, O king, O Yudhisthira, come and throw the dice."

Yudhisthira said :—

3. All creatures obtain good or evil fruits according to the appointment of the Ordainer of the creation. Whether I play or I do not play, those fruits are inevitable.

4. This is a summons to dice; it is also the command of the old king. Though I know it will prove destructive to me, yet I cannot refuse.

5. Though (a living) animal made of gold was an impossiblity, yet Rama suffered himself to be tempted by a (golden) deer. The mind of men over whom calamities hang become deranged and out of order.

Vaishampayana said :—

6. Having said this, the Pandava (Yudhisthira) with his brothers retraced his steps towards Hastinapur). Knowing full well the deception practised by Sakuni, the son of Pritha (Yudhisthira) came back to sit at dice with him again.

7. O best of the Bharata race, giving great pain to the hearts of all their friends those great car-warriors again entered that assembly.

8. Guided by Fate, they once more sat down at ease for gambling in order to bring about the destruction of men.

Sakuni said :—

9. O best of the Bharata race the old king has given you back all your wealth.

That is well. But listen to me, there is a stake of great value.

10—11. (It is this),—If we are defeated by you at dice, we shall enter the great forest attired in deer skins and live there for twelve years and pass the thirteenth year in some inhavited place unrecognised. If recognised, we shall return to an exile of another twelve years.

12—14. (On the other hand), if you be defeated by us, you shall with Krishna (Draupadi) live for twelve years in the forest and pass the whole of the thirteenth year unrecognised in an inhabited country. If recognised, an exile of another twelve years is to be the consequence. On the expiry of the thirteenth year, each is to have his kingdom surrendered to the other.

15. O Yudhisthira, O descendant of Bharata, with such stake, play with us again by throwing the dice.

Vaishampayana said :—

16. Thereupon those that were present in the *Sabha*, raising up their arms, said in great anxiety of mind and in great emotion,

17. "Alas! Fie on the friends of Duryodhana that they do not tell him of his great danger! O best of the Bharata race (Dhritarastra), whether he understands or not out of his own sense, it is your duty to tell him plainly.

18. The king, the son of Pritha (Yudhisthira, even hearing these various remarks, again sat at dice from shame and sense of (Kshatrya) duty.

19. Fully knowing the consequence, the greatly intelligent one (Yudhisthira) again began to play, as if he was fully aware that the destruction of the Kurus were inevitably near at hand.

Yudhisthira said :—

20. O Sakuni, how can a king like me who always observe the duty of his order refuse when challenged to dice? Therefore, I shall (again) play with you.

Sakuni said :—

21—23. O son of Pandu, we have many kine and horses and milch cows and innumerable goats and sheep and elephants, treasures, gold and servants, both male and female. All these have been staked by us before. But now, let this be our stake,—namely exile into forest (for twelve years) and then living in the thirteenth year unrecognised in an inhabited place. O foremost of men, with this stake let us (now) play.

Vaishampayana said :—

O descendant of Bharata, when this about going to the forest was but once uttered, the son of Pritha (Yudhisthira) accepted it; and the son of Suvala (Sakuni) (then) took up the dice. (Finally) Sakuni said to Yudhisthira, "Lo! I have won!"

Thus ends the seventy sixth chapter, the defeat of Yudhisthira once again, in the Anudyuta of the Sabha Parva.

CHAPTER LXXVII.

(ANUDYUTA PARVA)—*Continued.*

Vaishampayana said :—

1. Thereupon the vanquished sons of Pritha, preparing for their exile in the forest, attired themselves in deer skins and *Uttaria* (upper garment).

2. Seeing those chastisers of foes attired in deer skins and robbed of their kingdom at the point of going to the forest, Dushashana

Dushashana said :—

3. The absolute sovereignty of the son of Dhritarastra, the high-souled king, (Duryodhana) has (now) commenced. The Pandavas are vanquished, and they have been plunged into great misery.

4. The gods are propitious to us,—whether or not we have proceeded in the very narrow path (of sin), for we are to-day superior to our enemy in wealth and in every thing.

5. The sons of Pritha are plunged into eternal hell. They are deprived of happiness and kingdom for ever-lasting days.

6. Those Pandavas, who, being entoxicated with the pride of wealth, laughed at the son of Dhritarastra, will now have to go to the forest defeated and deprived of their wealth.

7. Let them abandon their variagated armours, and their resplendent robes of celestial make. Let them all put on deer skins according to the stake they had accepted of the son of Suvala (Sakuni).

8. The Pandavas, who always boasted that they had no equals in all the world, will now know and regard themselves in this their calamity as grains of sesame without kernal.

9. Though in this dress, the Pandavas appear like wise and powerful men installed in a sacrifice, but see (consider) them as persons not entitled to perform sacrifices.

10. The greatly wise descendant of Somoka, Jagmasena (Drupada), having bestowed the Panchala princess on the Pandavas, did not act well, The husbands of Jagmaseni (Draupadi) are impotent.

11. O Jagmaseni, what joy will you get in seeing these your husbands in the forest attired in skins and rags, and deprived of their wealth and possessions. Select a husband from these present.

12. These Kurus, assembled here, are all forbearing and self-controlled. They are all vastly wealthy. Select one amongst these as your husband, so that this calamity may not drag you (in its train).

13. All the Pandavas are now like grains of sesame that are without kernal, or toy animals incased in skins, or the grains of paddy without kernal.

14. Why do you wait any longer upon the fallen sons of Pandu? The labour is thrown away that is bestowed on pressing the sesame grain that is without the kernal.

Vaishampayana said:—

The son of Dhritarastra (Dushashana) uttered such cruel and harsh words in the hearing of the Pandavas.

15. Having heard them, the unforbearing Bhimasena suddenly rushed towards that prince in anger like a Himalyan lion does towards a jackal. He loudly rebuked him in these words.

Bhima said:—

16. O crooked-minded wretch, you rave in words that are uttered only by the sinful. Being advanced by the skill of the Gandhara king, you (dare to) boast in the midst of these kings.

17. As you pierce our hearts with these your words like arrows, so will I pierce your heart in battle, making you recollect all this.

18. I shall send to the abode of Yama all those with their descendants and relatives who are from anger or covetousness walking behind you as your protectors.

Vaishampayana said:—

19. Dushashana, abandoning all sense of shame, danced around in the midst of the Kurus and loudly said, "O cow," "O cow." Bhima uttered these words of wrath, but did nothing, for he could not deviate from the path of virtue.

Bhima said:—

20. Wretch, do you dare use harsh words as these? O Dushashana, who should boast having thus won wealth by foul means?

21. I tell you, if Vrikodara, the son of Pritha, does not drink your life-blood piercing open your breast in battle, let him not attain to regions of blessedness.

22. I tell you truly that killing the of Dhritarastra in battle in the presence of all the warriors, I shall without delay pacify my this anger.

Vaishampayana said:—

23. When the Pandavas were going out of the *Sabha*, the wicked king Duryodhana from excess of joy mimicked by his own steps the playful and lion-like movements of Bhimasena.

24. Thereupon Vrikodara (Bhima), half turning towards him, said, "O fool, do not think that by this you gain any ascendency over me. I shall soon kill you with all your followers and answer you recalling all this to your mind."

25. Seeing this insult offered to him, the powerful and proud Bhima, supressing his rising anger and following the king (Yudhisthira) spoke these words when going out of the Kuru court.

Bhima said:—

26. I shall be the slayer of Duryodhana, Dhananjaya (Aryuna) will be the slayer of Karna. Sahadeva will kill the gambler Sakuni.

27. I repeat in the midst of this assembly these proud words which the celestials will surely make good, if ever we engage in battle (with the Kurus).

28. I shall kill this sinful wretch Sujodhana (Duryodhana) in a club-fight. Felling him on the ground, I shall place my foot on his head.

29. As regards this wicked-minded man Dushashana, who is bold in speech, I will drink his blood like a lion.

Aryuna said:—

30. O Bhima, the resolutions of superior men are not known only in words. On the fourteenth year, they will see what will happen.

Bhima said:—

31. The earth will drink the blood of Duryodhana, Karna, the wicked-minded Sakuni and the fourth Dushashana.

Aryuna said:—

32. O Bhimasena, I will as you direct, kill in battle this Karna so malicious, jealous, harsh-speeched and vain.

33. For doing what is agreeable to Bhima, Aryuna vows that he will kill in battle with his arrows this Karna with all his followers.

34. I will send to the abode of Yama with my arrows also those other kings that will from foolishness fight against me.

35. If my this vow be not carried out, then the Himalaya mountains might be removed from where they are, the maker of the day (Sun) might lose his rays and the Moon his coolness.

36. All this will surely happen if on the fourteenth year from this, Duryodhana does not return us our kingdom with proper respect.

Vaishampayana said :—

37. When Aryuna said this, the handsome and powerful son of Madri, Sahadeva, waving his mighty arms,

38. And sighing like a snake and desiring to kill Sakuni, spoke thus with eyes red with anger.

Sahadeva said :

39. O fool, O destroyer of the fame of the Gandhara kings, what you are thinking as dice is not dice. They are sharp-pointed arrows which you have invited in battle.

40. I shall certainly accomplish all which Bhima has said as regards you with all your followers. If you have anything to do, do it before that day comes.

41. O son of Suvala, I shall certainly kill you with all your friends and relatives, if you stay in the fight according to the usage of the Kshatryas.

Vaishampayana said :—

42. O king, hearing the words of Sahadeva, Nakula, the handsomest of men, spoke thus.

Nakula said :—

43—44. I shall certainly send to the abode of Yama all those wicked-minded sons of Dhritarastra, who, being desirous of death and impelled by Fate, and also moved by the wish of doing what would please Duryodhana, have used harsh and insulting words towards this Jagmaseni, (Draupadi) at the gambling match.

45. At the command of the king (Yudhisthira) and remembering the wrongs done to (Draupadi,) I shall soon make the earth freed from the sons of Dhritarastra.

Vaishampayana said:—

46. Having thus taken many vows, those mighty armed and foremost of men (the Pandavas) went to Dhritarastra.

Thus ends the seventy seventh chapter, to Dhritarastra, in the Anudyuta of

CHAPTER LXXVIII.

(ANUDYUTA PARVA)—*Continued.*

Yudhisthira said :—

1. I bid farewell to all the descendants of Bharata, to my old grandsire (Bhisma) to king Somadatta, the great king Valhika,

2. To Drona, to Kripa, to all the other kings, to Ashwathama, Vidura, Dhritarastra, and to all the sons of Dhritarastra,

3. To Yuyutsu, Sanjaya, and all the *Sabhasadas* (court-officials). I bid you all farewell. I shall see you (again) on my return.

Vaishampayna said :—

4. Those that were present there could not out of shame tell anything to Yudhisthira, but they all prayed for the welfare of the intelligent (king).

Vidura said :—

5. The reverend Pritha (Kunti) is a princess. She should not go to the forest. She is delicate and old, and she is ever in happiness.

6. The blessed lady will remain in my house (well) respected by me. O sons of Pritha, know this, and let safety be yours in every way.

Vaishampayana said :—

7. Thereupon they (the Pandavas) all said, "O sinless one, let it be as you say. You are our uncle, and (therefore) you are the same as our father. We are all obedient to you.

8. , O learned man, you are our most respected *Guru* (superior). O high-souled one, command us what else is there to be done".

Vidura said :—

9. O Yudhisthira, O best of the Bharata race, know this to be my opinion that he who is defeated by sinful means need not be pained for such defeat.

10. You know every rule of *Dharma*. Dhananjaya (Aryuna) is ever victorious in battle. Bhimasena is the slayer of foes, Nakula is the gatherer of wealth.

11. Sahadava has administrative talents, Dhaumya is the best of all men learned in the Vedas, and the virtuous Draupadi is learned in *Dharma* and *Artha*.

12. You are all attached to one another feel delight at one presence ; enemies cannot separate you from one another, and you are all contented.

13. O descendent of Bharata, for this patient abstraction from the worldly possessions will be of great benefit to you. No enemy, even if he be like Sakra (Indra), will be able to stand it.

14. You were instructed on the mountains of Himalaya by Meru-Savarani. You were instructed in Varanavata by Krishna Dwaipayana (Vyasa),

15. On the Vrigu mountain by Rama, on the banks of the *Drisadwati* by Sambhu (Siva). You have also received instructions from the great Rishi Asita on the Anjana mountains.

16. You became a disciple of Vrigu on the banks of the *Kalmashi*. Narada and your this priest Dhaumya will be now your instructors.

17. Do not abandon the excellent lessons, ever adored by the Rishis, as regards the next world. O sons of Pandu, you surpass in intelligence even Pururava, the son of Ila,

18. In strength all other kings, and in virtue even the Rishis. Resolve earnestly to win the victory which is the attribute of Indra, to control anger which is the atribute of Yama,

19. To give in charity which is the attribute of Kuvera, and to control all passions which is the attribute of Varuna. Obtain the power of gladdening from the moon, the power of sustaining all from the water,

20. Forbearance from earth, energy from the whole of the solar disc, strength from the winds, and affluence from the creatures.

21—22. Welfare and immunity from disease be yours. I hope to see you return (in all safety). O Yudhisthira, act properly and duly in all seasons—in the time of distress, in that of difficulty, and in respect of every thing. O son of Kunti, O descendant of Bharata, with our permission depart. Blessings be on you.

23. None can say that you have done any thing sinful before. We hope to see you return in safety and crowned with success.

Vaishampayana said :—

24. Thus addressed the greatly powerful Pandava (Yudhisthira), saying, "Be it so" and bowing low to Bhisma and Drona, went away.

Thus ends the seventy eighth chapter, Yudhisthira's departure to the forest, in the Anudyuta of the Sabha Parva.

CHAPTER LXXIX.

(ANUDYUTA)

Vaishampayana said :—

Thereupon, when Krishna (Draupadi) was about to start, she went to the illustrious Pritha (Kunti) and asked her leave and that of the other ladies who were all plunged in grief.

2. Saluting and embracing every one of them as each desereved, she desired to go away. Thereupon loud lamentations rose within the inner appartments of the Pandavas.

3. Kunti, being greatly afflicted on seeing Draupadi on the eve of her journey, uttered these words in a voice choked with grief.

said :—

4. O child, do not grieve that this great calamity has overtaken you. You are well-aware of all the duties of the female sex. Your character and conduct are as they should be.

5. O lady of sweet smiles, I need not instruct you as to your duties towards your lords. You are chaste and accomplished; your qualifications and accomplishments have adorned our two races (those of the Kurus and the Pandavas).

6. The Kurus are (very) fortunate that they have not been burnt by your wrath. O sinless one, go away in safety, blessed by my prayer

7. The hearts of good women never moved by what is inevitable. Protected by great virtue, you will soon obtain good fortune.

8. While living in the woods, keep your eyes always on my child Sahadeva, so that his mind may not sink under this great calamity.

Vaishampayana said :—

9. Saying "So be it," the lady Draupadi, clad in one cloth stained with blood, and with dishevelled hair, came out (of the inner-appartment in tears.

10. As she went away weeping and lamenting, Pritha (Kunti) herself in grief, followed her. She saw her sons, shorn of their ornaments and robes,

11. Their body clad in deer-skins and their heads cast down. They were surrounded by rejoicing foes and they were pitied by friends.

12. Kunti, possessing excess of parental affection, approached her sons who were in that state. Embracing them all, she spoke thus her voice choked with grief.

from the temples of the gods, from the tops of sacred trees and from walls and house-tops.

31. O king, thus extraordinary and fearful protents were seen and heard, indicating the destruction of the Bharata race as the consequence of your evil counsels.

said :—]

32. O king, when the king Dhritarastra and the intelligent Vidura were thus talking, there came

33. To the *Sabha* (and stood) in the midst of the Kurus, Narada surrounded by great Rishis. He then uttered these terrible words.

Narada said :—

34. On the fourteenth year hence, for the fault of Duryodhana will be destroyed the Kurus by the prowess of Bhima and Aryuna.

Vaishampayana said :—

35. Having said this, that foremost of all celestial Rishis, adorned with surprising Vedic grace, disappeared from the scene, passing into the sky.

36. Thereupon Duryodhana, Karna and the son of Suvala, Sakuni, considering Drona as the island (refuge) offered him the kingdom.

37. Then Drona spoke thus to the wicked Duryodhana, Dushashana, Karna and all the other Bharatas.

Drona said :—

38—39. The Brahmanas have said that the Pandavas of celestial origin are incapable of being killed. The sons of Dhritarastra, with all their forces, heartily and with reverence have sought my protection, I shall look after them to the best of my power. I cannot abandon them. Destiny is Supreme.

40. The sons of Pandu, being defeated at dice, are going to the forest to save their virtue. The Pandavas will live for twelve years in the forest

41. Practising *Brahmacharya*. The Pandavas will to our great grief return in anger (at the end of the thirteenth) to take great vengeance on their foes.

42. Formerly deprived Drupada of his kingdom in a quarrel over friendship. O descendant of Bharata, robbed of his kingdom, the king (Drupada) performed a sacrifice to obtain a son who would kill me.

43. By the ascetic power of Yaya and Upayaya, he has obtained a son from (the sacrificial fire, (namely) Dhristadyumna and (a daughter) the faultless Krishna (**Draupadi**), both risen from the sacrificial alter.

44. Dhristadyumna is the brother-in-law of the sons of Pritha by marriage ; he is ever engaged in doing the favourite works of the Pandavas. I have, therefore, a great fear.

45. Of celestial origin and of effulgence as that of fire, he was born with bow, arrows and armour. I have great fear from him.

46. The slayer of hostile heroes, the son of Prisata (Drupada), has taken the side of that young hero who stands at the head of all great car-warriors.

47. I shall have to lose my life if he and I have ever to meet each other in battle. O Kurus, what could be a greater grief to me than this in the world ?

48. "Dhristadyumna is the slayer of Drona" is the general belief. I have heard that he is born to kill me. This is also widely known in the world.

49. For your sake, that fearful time of destruction has come, Do without any loss of time what may be beneficial to you.

50. Your happiness will last but for a moment as the shadow of the top of the palm tree rests in winter only but a moment at its base. Perform various sacrifices ; enjoy and give away every thing at your heart's content.

51. On the fourteenth year a great calamity will overwhelm you.

Vaishampayana said :—

Having heard the words of Drona, Dhritarastra said.

Dhritarastra said :—

52. O Khattwa (Vidura), the preceptor has said what is true. Go and bring back the Pandavas. If they do not come back, let them go, but after being treated with respect and affection ; let my these children (the Pandavas) go with arms, soldiers and cars, enjoying every good thing.

Thus ends the eightieth chapter, the words of Dhritarastra, in the Anudyuta of the Sabha Parva.

CHAPTER LXXXI.

(ANUDYUTA PARVA)—*Continued.*

Vaishampayana said :—

1. At the departure of the **Pandavas** to the forest after being defeated at dice,

the great king Dhritarastra was afflicted with great anxiety.

2. When the ruler of men, Dhritarastra was thus seated in anxiety and restlessness and sighing in grief, Sanjaya came to him and spoke thus.

Sanjaya said :—

3. O lord of the world, you have (now) obtained the whole earth with all its wealth; you have banished the Pandavas,—why then do you grieve so?

Dhritarastra said :—

4. What have they not to grieve for who will have to meet in battle those foremost of heroes, the Pandavas those great car-warriors aided by allies.

Sanjaya said:—

5. O king, this is assuredly a great act of yours,—this great hostility which is inevitable and which will cause the destruction of the whole world.

6—7. Forbidden by Bhisma, Drona, and Vidura, your wicked minded and shameless son, Duryodhana sent his *Pratikamin*, born in the Suta caste, commanding him to bring into the *Sabha* the beloved and virtuous wife of the Pandavas.

8. The celestials first deprive that man of his reason to whom they ordain defeat and disgrace. It is for this, he sees every thing in a strange light.

9—10. When destruction is at hand, evil, appearing as good to the mind polluted by sin, remains stuck to it. That which is improper appears as proper, and that which is proper appears as improper to a man overwhelmed by destruction. And this he (always) likes.

11. The Time that brings on destruction does not come with upraised club to smash one's head. Peculiarity of Time is this that it makes a man see evil in good and good in evil.

12. The wretches have brought on themselves this fearful, wholesale and horrible destruction by dragging into the *Sabha* the ascetic princess of Panchala.

13—14. Who else than that false player at dice (Duryodhana) could bring into the *Sabha* with insults the daughter of Drupada, possessing beauty and intelligence, being conversant with every rule of morality and duty, and sprung not from any woman's womb but from the sacred fire. That beautiful lady was in her season covered with blood

15—16. And in one cloth, Panchali (Draupadi) saw the Pandavas, plunged in slavery and robbed of their wealth, of their kingdom, of their attire, of their beauty, and of every object of enjoyment. Bound by the tie of virtue, they were then unable to exert their prowess.

17. In the midst of the Kuru assembly, Duryodhana and Karna spoke cruel and harsh words to the distressed and enraged Krishna (Draupadi) who did not deserve such treatment.

Dhritarastra said :—

18. O Sanjaya, the glances of the afflicted Draupadi may consume the whole world. Is their any chance of any of my son's living?

19. The ladies of the Bharata race, with Gandhari, seeing the virtuous, young and beautiful Krishna (Draupadi), the wedded wife (of the Pandavas), dragged into court wept aloud. They are even now weeping every day along with all (my) subjects.

20. Enraged at the persecution on Draupadi, all the Brahmanas refrained from performing the Agnihotra in the evening.

21—23. The winds frightfuly begun to blow as they do at the universal destruction! A fearful thunder-storm raged, Meteors fell from the sky and devoured the sun, and unseasonably and fearfully alarmed all the people. The fire came blazing out from the chariot-house.

24. All their flag-staffs fell down, boding evil to the Bharatas. Jackals fearfully cried out within the sacred fire chamber of Duryodhana.

25. Asses from all directions began to bray in response (to the jackal). O Sanjaya, then left the assembly Bhisma, Drona with

26. Kripa, Somadatta, and the high-souled Valhika. It was then at the advice of Vidura, I spoke thus (to Draupadi).

27. "O Krishna, I shall grant you boons whatever you desire to have." Panchali (Draupadi) begged of me the liberation of the Pandavas.

28. I then set free the Pandavas and commanded them to go away with their cars, bows and arrows. It was then the greatly intelligent Vidura spoke thus.

Vidura said :—

29. This will prove the destruction of the Bharata race,—namely the dragging of Krishna into the *Sabha*. This excellent daughter of the Panchala is Sree (the goddess of wealth) herself.

30. Of celestial origin, Panchali is the wedded wife of the Pandavas. The wrathful sons of Pritha will never forgive this insult offered to her.

31. The mighty bowmen of the Vrishni race, and the mighty Panchal car-warriors will not suffer this in silence., Supported by Vasudeva (Krishna),

32. Vivatsu (Aryuna) will certainly come back surrounded by the Panchala heroes. Among them, the great bowman and greatly powerful Bhimasena

33—34. Will also come back whirling his club like Yama himself his mace. There will be no kings who will be able to stand the sound of the Gandiva (bow) of the intelligent Partha (Aryuna) and the terrible force of the club of Bhima. Therefore it seems to me to be the best to have peace and not hostility with the sons of Pritha.

35. The Pandavas are always stronger than the Kurus. The greatly effulgent king Jarasandha

36. Was killed in battle by Bhima with his bare arms. O best of the Bharata race, you should therefore make peace with the Pandavas.

37. O great king, without scruples of any kind,—unite the two parties. If it is done, you are sure to obtain good fortune."

Dhritarastra siad :—

38. The son of Gavalgana, Khattwa (Vidura) spoke in words replete with *Dharma* and *Artha*. I did not accept his words moved by the affection I bear for my sons.

Thus ends the eighty first chapter, the reflections of Dhritarastra, in the Anudyuta of the Sabha Parva.

FINIS.

A PROSE ENGLISH TRANSLATION

OF

THE MAHABHARATA

(TRANSLATED LITERALLY FROM THE ORIGINAL SANSKRIT TEXT.)

VANA PARVA.

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VANA PARVA.

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THE MAHABHARATA

(IN ENGLISH)

CHAPTER I.

(ARANYAKA PARVA.)

Having saluted the Supreme Deity (Narayana), and the highest of all male beings (Nara) and also the Goddess of Learning (Sarasvati), let us cry "success!"

Janamejaya said :—

1—2. O best of Brahmanas, having been deceitfully defeated at dice by the sons of Dhritarastra with their counsellors, and having been provoked by the wicked-minded ones (the Kuru princes), who thus brought about a fearful hostility by addressing them in cruel words,—what did the Kurus, my grandsires do?

3. How did the sons of Pritha (the Pandavas), equal to Sakra (Indra) in effulgence, thus suddenly robbed of their affluence and overwhelmed with misery, pass their days in the forest?

4. Who are the men that followed them, (the Pandavas) that were plunged in great affliction. What was their conduct, what was their food, and where did those illustrious ones live?

5. O great Rishi, O best of the Brahmanas, how did the twelve years of those heroes, those slayers of foes, pass away in the forest?

6—7. How did that foremost of all women, the royal princess (Draupadi), ever devoted to her husbands,—greatly fortunate and truthful,—undeserving of suffering misery, endure that painful exile in the forest? O great ascetic, tell me all this in detail.

8. O Brahmana, I desire to hear the history of those greatly effulgent heroes narrated by you. I am in great curiosity.

Vaishampayana said :—

9. Having been thus defeated at dice and provoked by the wicked-minded sons of Dhritarastra with their counsellors, the sons of Pritha (the Pandavas) set out from Hastinapur.

10. Coming out through the Vardhamana gate of the city, the Pandavas with Krishna and with their arms went away in a northerly direction.

11. Indrasena and others, taking with them their fourteen servants with all their wives, followed them on their swift cars.

12. Having learnt that they had gone away, the citizens were overwhelmed with great grief; and having all met together, they began without fear to censure amongst themselves Bhisma, Drona, Vidura and the son of Gotama (Kripa).

The citizens said :—

13. When the sinful Duryodhana, helped by the son of Suvala (Sakuni), Karna and Dushashana, aspires to this kingdom, our families, our homes, nay we ourselves are all gone,

14. When this sinful man with the help of other sinful men aspires to the kingdom, our families, usages, virtue and prosperity are all doomed. How can there be happiness (where these are destroyed)?

15. Duryodhana is malicious towards his superiors; he has abandoned all good conduct; he is covetous, vain, mean, and by nature cruel.

16. Where Duryodhana is the king, there the whole earth is doomed. Let us proceed there where the virtuous Pandavas are going.

17. They are self-controlled, high-souled, victorious over foes, endued with modesty and renown and devoted to virtue.

Vaishampayana said :—

18. Having said this, they all went together after the Pandavas. With joined hands, they thus spoke to the sons of Kunti and Madri.

The citizens said :—

19. Be blessed. Where will you leaving us (behind) who are in [illegible] We shall go where you will go.

20. We have been greatly distressed in learning that you have been defeated with sinful means by the cruel enemies. You should not forsake us,

21. Who are your devoted and loving friends, and who are ever engaged in doing your good and seeking your welfare. We all do not desire to meet destruction by living in the kingdom of a bad king.

22. O foremost of men, listen to the merits and demerits, as we indicate, that respectivly arise from associating with what is good and what is bad.

23. As cloth, water, sesame-seeds and ground are perfumed by their association with flowers, so qualities are derived from association.

24. Association with the fools produces delusion, as daily association with the honest and good produces virtue.

25. Therefore those who are virtuously inclined should associate with men who are wise, old, honest, and pure in conduct and who are ascetics.

26. Those whose triple possessions, namely knowledge, birth and acts, are pure, should be waited upon. To associate with them is superior to the study of the *Shastras*.

27. Without performing any special virtuous act, we shall be able to reap religious merits by associating with the righteous. We shall (assuredly) get sin by serving the sinful (Duryodhana and others).

28. The very sight and the touch of the sinful, and conversation and association with them, cause diminution of virtue. Men (who act thus) never attain purity of soul.

29. Association with the mean and the low makes one's understanding mean and low; association with the indifferent makes it indifferent, and association with the good makes it good.

All those attributes, which are spoken of in the world as the source of religious merit, worldly prosperity, and sensual pleasure, which are highly regarded by men, extolled in the Vedas and approved by the good, exist in you separately and jointly. Desiring our own welfare, we wish to live amongst men who possess such attributes.

Yudhisthira said :—

32. Blessed are we, since moved by ..... tion and compassion, our subjects, headed Brahmanas, credit us with merits we do not possess.

33. I, with my brothers, would ask all of you to do one thing. For the sake of the love you bear for us, you should not act otherwise.

34. Our grandfather Bhisma, the king (Dhritarastra), Vidura, our mother (Kunti), and our other friends are all in Hastinapur.

35. They are overwhelmed with sorrow and afflictions; if you want to please me, uniting all together, (go and) cherish them with care.

36. Grieved at my departure, you have come far away. Go back. Let your heart be afflictionately directed towards the relatives whom we leave behind as our pledges to you.

37. This is the one act on which my heart is set. If you do it, you will give me the greatest satisfaction and pay your best regards.

Vaishampayana said :—

38. Having been thus exhorted by Dharmaraja (Yudhisthira), the subjects raised up all together a fearful wail, exclaiming "Alas, O king!"

39. Afflicted and overwhelmed with grief, they unwillingly retraced their steps after asking leave of the Pandavas and remembering the virtues of Pritha's sons.

40. At the departure of the citizens, the Pandavas ascended their cars and came to a great banian tree, named *Pramana*, on the banks of the Ganges.

41. Coming to the banian tree at the close of the day, the heroic Pandavas became purified by touching the water. They then passed the night there.

42—43. Afflicted with grief, they passed that night, living on water only. Some Brahmanas, both those that maintained fire and those that did not, followed the Pandavas there for the love they bore for them. Surrounded by those Brahma-knowing men, the king (Yudhisthira) shone resplendent.

44. That terrible evening hours became in a moment delightful on account of those Brahmana's lighting their fires, chaunting the Vedas and holding mutual conversations.

45. Those foremost of Brahmanas with their swan-like sweet voices spent the night in comforting that best of Kurus, the king (Yudhisthira).

Thus ends the 1st chapter, the rest of the citizens, in the Aranyaka of Parva.

CHAPTER II.

(ARANYAKA PARVA) *Continued.*

Vaishampayana said :—

1. When that night passed away and morning appeared, those Brahmanas, who supported themselves by alms, stood before those doers of exalted deeds (the Pandavas) who were on the point of entering the forest.

2. Thereupon the son of Kunti, king Yudhisthira, thus spoke to them, "We are robbed of our kingdom, prosperity and everything.

3. Living on fruits, roots and meat we go to the forest in sorrow. The forest is full of dangers, and it abounds in reptiles and beasts of prey.

4. It appears to me that you will have to suffer much privations and misery there. The sufferings of the Brahmanas may overwhelm even the celestials,—what to speak of me! O Brahmanas, go back wherever you like.

The Brahmanas said :

5. O king, we are ready to go where you are going. You should not abandon us who are devoted to you and who follow the path of the true religion.

6. The celestials have compassion on their devotees, specially on the Brahmanas whose conduct is pure.

Yudhisthira said :—

7. O Brahmanas, I have always great devotion towards the Brahmanas. But this destitution has overwhelmed me.

8—9. My these brothers who are to procure fruits and roots and the deer are stupified with grief for the afflictions that have overtaken them, and for the distress of Draupadi, and for the loss of our kingdom. Alas,—as they are distressed, I cannot employ them in painful tasks!

The Brahmanas said :—

10. O king, do not allow any anxiety for our maintenance to find a place in your heart. Procuring our food ourselves, we shall follow you ;

11. And we shall do you good by meditation and prayers, and we shall entertain you with pleasant conversations, and we shall ourselves be cheered in return.

Yudhisthira said :—

12. There is no doubt that it must be as you say. I am ever pleased with the company of Brahmanas. But my fallen condition makes me regard myself as an object of reproach.

13. How shall I see you all, my wishers, who do not deserve to any trouble, subsist on food procured yourselves? O fie on the sons of Dhritarastra!

Vaishampayana said :—

14. Having said this, that king (Yudhisthira) sat down weeping on the ground. Then a learned Brahmana, named Saunaka, who was learned in the philosophy of the soul, and in the Sankhya and Yoga, thus spoke to the king.

Saunaka said :—

15. Thousand causes of grief and hundred causes of fear overwhelm the ignorant day after day, but not the learned.

16. Intelligent men like you never allow themselves to be deluded by acts which are opposed to true knowledge, which is fraught with every kind of evil, and which is destructive of salvation.

17. O king, the understanding with the eight attributes, which is said to be capable of providing against all evils which results from the study of the *Srutis*, is in you.

18. Men like you are never stupified by poverty or by meeting with difficult ways, or by afflictions that overtake his friends, or by bodily or mental miseries.

19. Hear, I shall recite to you the *slokas* which were chaunted by the high-souled Janaka of old on the subject of controlling the soul.

20. This world is afflicted with both bodily and mental sufferings. Listen to the means of allaying them as I indicate them both briefly and in detail.

21. Disease, contact with painful things, toil and want of objects desired,—these are the four causes of the sufferings of the body.

22. Disease may be allayed by the application of medicine, but mental ailments are cured by *Yoga* meditation.

23. Therefore, intelligent physicians first seek to allay the mental sufferings of their patients by agreeable conversations and by the offer of desirable objects.

24. As a hot iron ball makes the water of a jar hot, so mental grief brings in bodily pains.

25. As water quenches fire, so knowledge allays mental ailments. When mind enjoys peace, body also enjoys peace.

26. It appears attachment is the root of all mental agonies ; it is attachment that

makes every creature miserable and brings on every kind of woe.

27. Attachment is the root of all misery and of all fear. Attachment produces joy and grief of every kind.

28. From attachment spring all wordly desires, and it is from attachment that springs the love of worldy goods. Both of these are evils, but the first is worse than the second.

29. As fire in the hollow of a tree consumes the tree itself to its roots, so attachment, however little it may be, destroys both *Dharma* and *Artha*.

30. He, who has merely withdrawn from possessions, cannot be regarded as to have renounced the world. He, however, who remains in contact with the world, but sees its faults, may be said to have truly renounced the world. Such a man becomes freed from all evil passions, and his soul is dependent on nothing.

31. Therefore none should place his attachment on either friends or on wealth which he has earned. The attachment towards one's own body is destroyed by knowledge.

32. Like the lotus leaf which is never drenched by water, souls of those men who are capable of knowing the everlasting, and of men who are devoted to the pursuit of the eternal, learned in the *Shatras* and purified by knowledge, can never be touched by attachment.

33. The man that is influenced by attachment is tortured by desire, and from the desire that springs up in his heart, his thirst for worldly possessions increases.

34. This thirst is sinful, and is regarded as the source of all anxieties. It is this terrible thirst, fraught with sin, that leads to unrighteous acts.

35. Those men, who can renounce this thrist, which can never be renounced by the wicked, which decays not with the decay of the body and which is a fatal disease, can be freed from misery.

36. This thrist has neither beginning nor end. Like the fire of incorporeal origin, it destroys creatures by living within their hearts.

37. As a fagot of wood is consumed by the fire that is fed by that faggot, so a person of impure soul meets with destruction from the covetousness born in his own heart.

38. Creatures endued with life have always a dread of death; so men having wealth are in constant dread of the king, the water, the fire, the thief and his relatives.

39. If a piece of meat be in the air, it may be devoured by the birds, if it is on the grounds, it may be devoured by beasts of prey, and if in the water, by the fishes, so a man having wealth is exposed to dangers wherever he might be.

40. To many men, the wealth they possess is their bane. The man, who sees happiness in wealth and becomes attached to it, knows not what true happiness is.

41. Therefore, the accession of wealth is what increases covetousness and folly. It is the root of niggardliness, boastfulness, pride, fear and anxiety.

42—43. These are the miseries that wise men see in wealth. Men have to suffer infinite miseries in the acquisition and retention of wealth. Its expenditure also is painful. Sometimes men are even killed for the sake of wealth. To abandon wealth is painful; even those men who are cherished become enemies for the sake of wealth.

44. As the possession of wealth is fraught with such misery, one should not (at all) mind its loss. Ignorant men alone are discontented, but the wise men are always contented.

45. The thirst for wealth can never be assuaged. Contentment is the highest happiness, therefore the wise men consider contenment to be the highest object to attain.

46. The learned men, knowing youth, beauty, life, treasure, prosperity, and association with beloved ones to be (all) unstable, never covet them.

47. Therefore one should refrain from the acquisition of wealth, and thus avoid the sufferings of misery. The man of wealth can never be without dangers. For this reason virtuous men praise those who have no desire for wealth.

48. As regards those that acquire wealth for the virtuous purposes, it is better for them not to do it at all. It is better not to touch mud than to wash it off after being besmeared with it.

49. O Yudhisthira, you should not covet anything. If you want to acquire virtue, free yourself from all desires for the possession of wealth.

Yudhisthira said:—

50. O Brahmana, this my desire for wealth is not for the purpose of enjoying it when obtained. I do not desire it through avarice. I desire it only for the support of the Brahmanas.

51. O Brahmana, for what purpose would one like to lead a domestic life, if he

cannot cherish and support those that follow him?

52. All creatures are seen to divide their food amongst those that depend on them. So should a person leading a domestic life give a share of his food to *Brahmacharis* who have given up cooking.

53. The houses of good men can never be in want of grass, space, water and sweet words, the fourth.

54. Bed to the tired, seat to one who is fatigued by standing, water to one who is thirsty and food to one who is hungry should be always given.

55. Pleasant looks, cheerful heart and sweet words are due to a guest. Rising up, the host should advance towards the guest; he should offer him a seat, and duly worship him. This is the eternal *Dharma*.

56—57. They who do not perform *Agnihotra*, they who do not wait upon bulls, and cherish their kinsmen, guest, friends, sons, wives and servants, for such negligence are consumed with sin. None should cook his food for himself, none should kill any animal for nothing. None should eat that food which is not duly dedicated.

58. By scattering morning and evening food on the earth for dogs, *Chandalas* and birds, a person should perform the Vishwadeva (sacrifice.)

59. He who eats *Vighasa* eats ambrosia. That, which remains after dedication in a sacrifice, is (also) regarded as ambrosia.

60. The pleasant looks (one casts on his guests), the attention he devotes to him, the sweet words with which he addresses him, the respect with which he follows him, and the food and drink with which he treats him, are the five *Dakshinas* in that sacrifice.

61. He, who gives food freely to a fatigued way-farer, whom he has never seen before, obtains great virtuous merit.

62. He, who leading domestic life, follows such practices, obtains, it is said, great religious merit. O Brahmana, what is your opinion?

Saunaka said:—

63. Alas, alas, this world is full of contradictions! That which makes the good and the honest ashamed gratifies the wicked.

64. Moved by ignorance and passions, and becoming slaves to their senses, ignorant men perform many acts to gratify their stomachs and sexual organs.

65. Men are led astray by their seducing senses, as a charioteer who has lost his senses (is led astray) by wicked horses.

66. When any of the six senses finds its particular object, the desire springs up in the heart to enjoy that particular object.

67. Thus when one's mind proceeds to enjoy the objects of any particular sense, a wish is entertained; that wish in its turn gives birth to a resolve.

68. As an insect falls into a flame from love of light, man falls into the fire of temptation, as it were pierced by (the arrows of the objects of enjoyments) which are discharged by the desire which is the seed of resolve.

69. Blinded by sensual pleasure which he freely seeks and steeped in dark ignorance and folly which he mistakes for happiness, he thenceforth knows not himself.

70—71. Like a wheel that is incessantly whirling, every creature, from ignorance, acts and desire, roves in various states in the world, wandering from one birth to another, ranging from Brahma to a blade of grass, and taking birth again and again now in water, now in earth and now in the sky.

72. This is the career of those that are without knowledge. Listen to that of the wise, the men who are intent on virtue and who are desirous of *Moksha* (emancipation).

73. This is the word of the Vedas,—act, but act with renunciation. Therefore you should act renouncing *Abhimana*.

74. Performances of sacrifices, study, gifts, penance, truth, forgiveness, subduing the senses and renunciation of desire,—these are the eight *Dharmas* declared by the *Smriti*.

75. Of these the first four pave the way to the regions of *Pitris*. Therefore it is the duty of all to act by renouncing *Abhimana*.

76. The last four are always observed by the pious who aspire to attain to the region of the celestials. The men of pure soul should observe these eight (paths).

77—79. Those, who wish to subdue the world for the purposes of salvation, should always act by fully renouncing all motives and by subduing their senses, rigidly observing vows, devotedly serving their preceptors, austerely regulating their food, diligently studying the Vedas, renouncing action as mean and restraining their hearts. By renouncing desire and aversions, the celestials have obtained prosperity.

80. It is for the virtue of their wealth of *Yoga*, that the Rudras, the Sadhyas, the Adityas, the Vasus and the Aswinis support all these creatures (of the world).

81. O son of Kunti, O descendant of Bharata, therefore you too like them, entirely renouncing actions with motive, try to obtain success in *Yoga* and austerities.

82. You have already obtained success as far as your debts to the *Pitris*, both male and female are concerned, and you have obtained that success also which is derived from action. Try now to obtain success in penances in order to support the Brahmanas.

83. Those that are crowned with ascetic success can by virtue of that success do whatever they like. Therefore practising asceticism, realise all your wishes.

Thus ends the second chapter, the Pandava's reflections, in the Aranyaka of the Vana Parva.

CHAPTER III.

(ARANYAKA PARVA).—*Contd.*

Vaishampayana said :—

1. Having been thus addressed by Saunaka, the son of Kunti, Yudhisthira, coming to his priest, thus spoke to him in the midst of his brothers.

Yudhisthira said :—

2. The Brahmanas, learned in the Vedas, are following me who am departing. Afflicted with many calamities, I am unable to support them.

3. I cannot forsake them, but I have no power to provide them with their sustenance. O exalted one, tell me what should be now done by me.

Vaishampayana said :—

4. After reflecting for a moment to seek out the (proper) course by the help of his *Yoga* prowess, that foremost of all virtuous men, Dhaumya, thus spoke to Yudhisthira.

Dhaumya said :—

5. In the days of yore, all living beings that had been created were greatly afflicted with hunger. Thereupon Savita (sun) took compassion on them, as a father (does to his children).

6. Going to the Northern declension, the sun drew up water by his rays, and then coming back to the Southern declension and having centered his heat in himself, he stayed over the earth.

7. While the sun so stayed, the lord of the vegetable world (moon), converting the effects of the sun's heat (vapours), created the clouds.

8. Thus it is the sun himself who, being drenched by the lunar influence, is transformed from the sprouting of seeds into holy vegetables furnished with the six tastes. It is this which constitutes the food of all creatures on earth.

9. Thus the food which supports the lives of creatures is the sun, and therefore he is the father of all creatures. Therefore take shelter in him.

10. All illustrious kings of noble birth and great deeds are known to have delivered their people by practising high asceticism.

11. Bhaumya, Kartavirja, Vainya and Nahusa all protected their subjects from dangers by virtue of ascetic meditation and vows.

12. Therefore, O descendant of Bharata, O virtuous one, as you are purified by acts, you too, like them, support virtuously the Brahmanas by entering upon a life of austerities.

Janamejaya said:—

13. How does, for the sake of the Brahmanas, that foremost of the Kurus, king Yudhisthira, worshipped the sun of wonderful appearance ?

Vaishampayana said :—

14. O king, (first) purify yourself and (then) withdrawing your mind from all (the worldly) objects, (at that appointed hour) hear it with all attention. O king of kings, appoint a time. I shall (then) tell you every thing in detail.

15. O high souled one, listen to the one hundred and eight names (of the sun), as they were told by Dhaumya to the greatly illustrious son of Pritha (Yudhisthira).

Dhaumya said :—

16—27. Surya, Arjama, Bhaga, Tasta, Pusha, Arka, Savita, Ravi, Gabhastiman, Aja, Kala, Mrityu, Dhata, Probhakara, Prithivi, Apa, Teja, Kha, Vayu, Parayana, Soma, Vrihaspati, Sukra, Budha, Angaraka, Indra, Vivaswana, Diptangsu, Suchi, Souri, Sanaichara, Brahma, Vishnu, Rudra, Skanda, Vaisravana, Yama, Vaidyutagni, Jatharagni, Aindhana, Tejaspati, Dharmadhwaja, Vedakarta, Vedanga, Vedavahana, Krita, Treta, Dwapara, Kali, Kala, Kastha, Muhurta, Kshapa, Yama, Kshana, Samvatsarakara, Aswatha, Kalachakra, Bibhabasu, Purusha, Saswata, Yogin, Vyakta, Avyakta, Sanatana, Kaladhyaksha, Prajadhokshya, Vishwakarman, Tamanooda, Varuna, Sagara, Ansa, Jimuta, Jivana, Ariha, Bhutasraya, Bhutapati, Srasta, Samvartaka, Vanhi, Sarvyadi, Alolupa, Ananta, Kapila, Bhanu, Kamaprada, Sar-

Vatamukha, Jaya, Visala, Varada, Manas, Suparna, Bhutadi, Sighraga, Pranadharna, Dhanwantari, Dhumaketu, Adideva, Aditisuta, Dwadasatma, Arabindaksha, Pitri, Matri, Pitamaha, Swargadara, Projadwara, Mokshadara, Prasanatma, Viswatma, Vishwatamukha, Characharatman, Sukshatma and the merciful Maitra.

28. These are the one hundred and eight names of immeasurably effulgent Surya as told by the self-created (Brahma).

29. O Bhaskara (sun), who blazes like gold or fire, who is worshipped by the celestials, the Pitris, the Yakshas, and who is adored by Asuras, Nishacharas, and Siddhas, I bow to you for the acquisition of prosperity."

30, He who recites with fixed attention this hymn at sunrise, obtains wife, offspring, riches, and the memory of his former existence. Men always get patience and memory (by reciting it).

31. Let a man, concentrating his mind, recite this hymn of the foremost of gods (the sun). He will be proof against grief, forest-fire and ocean; and he will obtain every object of desire as he will wish for.

Vaishampayana said:—

32—33. Having, heard these words uttered by Dhaumya suitable to the occasion, Dharmaraja (Yudhisthira), moved by the desire of supporting the Brahmanas of controlled and pure souls and of austere vows, began to observe excellent asceticism. Worshipping the sun with flowers and other articles,

34. And turning his face towards the lord of day (the sun), he bathed in the water. That virtuous minded man became rapt in *Yoga*, living on air and becoming a victor over his passions.

35. Purifying himself with the touch of the Ganges water, and restraining his speech, he practised *Pranayama* (one of the processes of *Yoga*) for some time, and he then recited this hymn of praise.

Yudhisthira said:—

36. O sun, you are the eye of the universe. You are the soul of all corporeal existences. You are the creative organ of all things. You are the acts of all religious men.

37. You are the refuge of all Shankhyas (the followers of Sankhya philosophy) and you are the support of all Yogins (the followers of Yoga philosophy). You are the door with bolts unfastened, you are the refuge of men aspiring to salvation.

38. You support the world, you make it manifest; you purify it and support it from compassion.

39. The Brahmanas, learned in the Vedas, adore you by coming to you in proper time, and by reciting the hymns from the respective branches (of the Vedas what each of them follows). You are the adored of the Rishis.

40. The Sidhyas, the Charanas, the Gandharvas, the Yakshas, the Guhakas and the Nagas, being desirous of obtaining boons, follow your moving celestial car.

41. Thirty three gods, with Upendra (Vishnu) and Mohendra (Indra) and the *Vaimanikas* (an order of celestials) have all attained success by worshipping you.

42. By offering you garlands of the celestial *Mandaras* (celestial flowers), the best of the *Vidyadharas* have obtained all their desires.

43. The *Guhyas* and the seven orders of the *Pitris*,—both divine and human,—have attained superiority by adoring you.

44. The Vasus, the Marutas, the Rudras the Saddhyas, the Marichipas, the Valkhilyas, and the Siddhas have (all) attained prominence by bowing to you.

45. There is nothing that I know in the whole of the seven worlds including that of Brahma which is beyond you.

46. There are other beings both powerful and great, but none of them possesses lustre and prowess as you do.

47. All light is in you. You are the lord of all light. In you are the elements, you are the knowledge, and you are all the ascetic properties.

48. The discus, by which the wielder of the *Saranga* (the bow of Vishnu) humble the pride of the Asuras and which is furnished with a beautiful nave, was made by Vishwakarma with your effulgence.

49. You draw by your rays moisture from all corporeal existences, and from plants and liquid substances in summer. You pour it down (on the earth as rain) in the rainy season.

50. Your rays are warm, and they scorch (things). Becoming clouds they roar and flash with lightning; they pour down showers when the season comes.

51. Neither fire, nor shelter, nor woolen blankets give greater comfort to one in cold than what is got from your rays.

52. You illuminate by your rays the whole earth with her thirteen islands. You alone are (ever) engaged in good to the three worlds.

82. The food, however little that was cooked,—becoming four kinds,—increased and became inexhaustible. With them he (Yudhisthira) fed the Brahmanas.

83. After the Brahmanas had been fed and his younger brothers also, Yudhisthira himself ate the food that remained and which was called *Vighasa*.

84. After Yudhisthira had partaken his food, the daughter of Prisata (Draupadi) took what remained. After Draupadi had taken her meal, the food became exhausted.

85. The lord (Yudhisthira), as resplendent as the sun, thus obtaining the boon from the sun, entertained the Brahmanas agreeably to their wishes.

86. Obedient to his priest, he performed sacrifices with due *Mantras* and according to the ordinances and *Shastras* on auspicious lunar days, constellations and conjunctions.

87. Thereupon the Pandavas, blessed by the auspicious rites and accompanied by Dhaumya and surrounded by the Brahmanas, set out for the forest of Kamyaka.

Thus ends the third chapter, Pandavas' departure for the Kamyaka, in the Aranyaka of the Vana Parva.

CHAPTER IV.

(ARANYAKA PARVA)—*Continued.*

Vaishampayana said:—

1. After the departure of the Pandavas to the forest, the son of Ambika (Dhritarastra) whose knowledge was his eye, became exceedingly sorrowful. The king, seated at his ease, thus spoke to the virtuous-minded and highly intelligent Vidura.

Dhritarastra said:—

2. Your intelligence is as great as that of Bhargava (Sukra), you know all the subtleties of holy *Dharma*. You look on all the Kurus with an equal eye. Tell me what is good for me and for them (the Kurus.)

3. O Vidura, things having taken this course, what should be done by us? How can we secure the adoration of the citizens? How can we avoid the danger of total annihilation? Tell us (what we should do); for you are conversant with all excellent expedients.

said:—

4. O king, *Trivarga* (*Dharma, Artha* and *Kama*) has its foundation on virtue, and the sages say that a kingdom also stands on virtue as its basis. O king, therefore cherish with virtue and to your best your own sons and those of Pandu.

5. Virtue was destroyed by the wi souls (the Kuru princes) with Suv son (Sakuni) at their head when your invited the virtuous Yudhisthira to pl and defeated him at dice.

6. I see this expiation of this deed of utter iniquity. O chief of the Kurus, your son (Duryodhana) may win by it a position among good men.

7. Let the Pandavas have what given to them by you. The morality is that a king should remain content with his own and never covet the possessions of others.

8. Your good name would not suffer; family dissensions would not ensue; you will have then no unrighteousness. This is your first duty,—(namely) to gratify the Pandavas and to disgrace Sakuni.

9. O king, if you wish to restore to your sons the good fortune they have lost, then speedily act as I say. O king, it you do not act thus, the Kurus will be soon destroyed.

10—11. For neither Bhimasena, nor Aryuna, if angry, will leave any of their enemies unslain. What is there in the world which is unattainable to those who count amongst their warriors Sabhyasachi Aryuna, well-skilled in war, who possesses the Ga diva, the most powerful of all weapons in world, and who have the mighty Bhima warrior.

12. I told you formerly as soon as your son was born, "Abandon this inauspicious child of yours. The good of your race lies in it (abandoning)." But you did not accept my advice. If you did as I advised you to do, you would not have repented.

13. If your son consent to reign jointly in peace with the sons of Pandu, you will then pass your days in happiness, and you shall not have to repent.

14. Putting aside Duryodhana, install the son of Pandu (Yudhisthira) in the sovereignty. Let Ajatasatru (Yudhisthira), who is free from passion, rule the earth virtuously.

15. O king, all the monarchs of the world then like Vaisyas will pay homage to us. O king, let Duryodhana, Sakuni, Suta's son (Karna) gladly wait upon the sons of Pandu.

16. Let Dushasana ask pardon of Bhimasena and of the daughter of Drupada (Draupadi) in open court. After pacifying Yudhisthira,—place him on the throne with all respects. O king, asked by you, what

else can I advise? If you do this, you will do what is proper.

Dhritarastra said :—

17. O Vidura, the words you have spoken in this assembly with reference to the Pandavas and myself are for their and not for our good. My mind does not approve them.

18. How have you settled all this in your mind? When you have spoken all this on behalf of the Pandavas, I perceive you are not at all friendly to me. How can I forsake my son for the sake of the sons of Pandu?

19. There is no doubt they (the Pandavas) too are my sons, but Duryodhana has sprung from my (own) body. Speaking impartially how will you advise me to renounce my own body for the sake of others?

20. Vidura, though I hold you in great esteem, (yet I must say) all that you have said is crooked. Stay (here) or go (away) as you please. However an unchaste wife is humoured, she forsakes her husband.

Vaishampayana said :—

21. O king, having said this, Dhritarastra suddenly rose and went into the inner appartments. Saying "this race is doomed," Vidura (also) went away where the sons of Pritha were.

Thus ends the fourth chapter, the words of Vidura, in the Aranyaka of the Vana Parva.

CHAPTER V.

(ARANYAKA PARVA) *Continued.*

Vaishampayana said :—

1. Being desirous of living in the forest, those foremost men of the Bharata race, the sons of Pandu, went with their followers from the banks of the Ganges to the Kurukshetra.

2. Performing their ablutions in the Saraswati, the Drisadwati and the Yamuna, they went from one forest to another travelling in an westerly direction.

3. Then (at last) they saw before them the forest of Kamyaka on the banks of Saraswati, and on a level and wild plain which was ever charming to the ascetics.

4. O descendant of Bharata, entertained and comforted by the Munis, there did they live in that forest abounding in birds and animals.

5. Vidura, ever longing to see the Pandavas, went (alone) in a single car to the forest of Kamyaka abounding in every good thing.

6. Thereupon going to the Kamyaka forest on a car drawn by swift horses, he saw Dharmaraja (Yudhisthira) at a retired part (of the forest) sitting with Draupadi and surrounded by his brothers and the Brahmanas.

7. Thereupon seeing Vidura coming in speed, the virtuous king spoke thus to his brother Bhimasena, "With what message Khattwa (Vidura) comes to us?

8. Does he come here, having been despatched by the son of Suvala (Sakuni) to invite us again to a game at dice? Does the mean-minded Sakuni desire to win our weapons by playing again at dice?

9. O Bhimasena, if challenged by one who says "Come," I am unable to stay, if our possessions of the Gandiva (bow) be doubtful,—then the acquisition of our kingdom again will be (equally) doubtful."

10. Then the Pandavas all rose up and welcomed Vidura with all respects. Received by them, that descendant of Ajamira (Vidura) sat in their midst and made to the sons of Pandu the usual enquiries.

11. After Vidura had taken some rest, those foremost of men (the Pandavas) asked him the reason of his coming and he related to them in detail everything with regard to the conduct of the son of Ambika, Dhritarastra.

Vidura said :—

12. O Ajatasatru, Dhritarastra summoned me, his dependent, and honouring me duly, he said, "Things have thus fared. Tell me what is good for me as well as for them (the Pandavas)."

13. I told him what was good for the Kurus and for Dhritarastra. But he did not relish what I said. I did not consider any other course to the beneficial.

14. O Pandavas, what I advised was highly beneficial, but the son of Ambika, (Dhritarastra), did not care to accept it. As medicine is not acceptable to a man who is ill, so my advice failed to please the king.

15. O Ajatasatru, as an unchaste wife of a man of noble birth can never be brought back to the path of virtue, (so is the case with Dhritarastra). As a young damsel does not certainly like a husband of sixty years, so that foremost of Bharata race did not like my words.

16. O king, the destruction of the Kurus is certain; Dhritarastra will never meet with good fortune. As water dropped on a lotus

leaf does not remain there, so my counsels failed to have any effect on him.

17. Thereupon angry Dhritarastra told me saying, "O dessendant of Bharata, go away wherever you like. I shall never more seek your aid in ruling the earth or in ruling the city."

18. O ruler of men, having been (thus) abandoned by the king Dhritarastra, I have come to you for giving you good counsel. What I said in the *Sabha* I shall now repeat to you. Hear and bear them in mind.

19. That wise man, who patiently bearing all the wrongs done to him by his enemies, bides his time and multiplies his resources by degrees as a man makes a small fire a large one, rules alone this entire earth.

20. O king, he who enjoys his wealth with his adherents finds them sharers of his adversity. This is the best means of securing adherents. It is said he that has adherents wins the sovereignity of the whole world.

21. O son of Pandu, share your wealth with your adherents; behave truthfully towards them and talk with them agreeably. Share also your food with them, and never boast in their presence. This conduct increases the prosperity of kings.

Yudhisthira said:—

22. Having the aid of such intelligence (as yours), undisturbed by passion as you advise in respect of time and place, I will carefully and entirely follow (your advice).

Thus ends the fifth chapter, the exile of Vidura, in the Aranyaka of the Vana Parva.

CHAPTER VI.

(ARANYAKA PARVA) *Continued.*

Vaishampayana said:—

1. O king, O descendant of Bharata, after Vidura had gone to the hermitage of the Pandavas, the greatly wise Dhritarastra repented for his actions.

2—3. Remembering the great intelligence of Vidura in war and in peace, and thinking of the future prosperity of the Pandavas, he (Dhritarastra), having been pained at the recollection of Vidura, and having come to the door of the Assembly-Hall, fell down senseless in the presence of the kings.

4. Regaining consciousness, the king rose from the ground and spoke thus to Sanjaya who was standing by.

Dhritarastra said:—

5. My brother and my friend (Vidura) is like the God of Justice himself. Remembering him, my heart burns in grief.

6. Go bring to me soon my brother, learned in the precepts of morality.

Vaishampayana said;—

Saying this, the king wept bitterly.

7. Burning in repentance and being overwhelmed with sorrow at the recollection of Vidura, the king, from the brotherly love again spoke to Sanjaya thus.

Dhritarastra said:—

8. O Sanjaya, go and ascertain whether my brother, Vidura, expelled by my wretched self through anger, still lives or not.

9—10. That greatly wise and immeasurably intelligent brother of mine has never done me the slightest wrong. It is that greatly wise man who has suffered wrong at my hands. O Sanjaya, seek him and bring him here, or else I shall not live.

Vaishampayana said:—

11. Having heard these words of the king, Sanjaya respectfully approved them, and saying "Be it so", he set out for the Kamyaka (forest).

12—13. He soon arrived at the forest where were the Pandavas. He saw Yudhisthira, clad in deer skin, guarded by his brothers and seated with Vidura and thousands of Brahmanas, like Purandara (Indra) in the midst of the celestials.

14. Coming to Yudhisthira, Sanjaya duly worshipped him. He was received with due respect by Bhima, Aryuna and the twins (Nakula and Sahadeva).

15. He was asked by the king about the welfare of all. When he was comfortably seated, he told the reason of his coming in these words.

Sanjaya said:—

16. O Vidura, the son of Ambika, king Dhritarastra, has remembered you. Returning soon, revive that king.

17. O descendant of Kuru, O excellent one, with the permission of these best of men, the Pandavas, you should at the command of that lion among kings (Dhritarastra) return to him.

Vaishampayana said:—

18. Having been thus addressed, the intelligent Vidura, ever attached to his relatives, returned to Hastinapur with the permission of Yudhisthira.

19. The greatly powerful and energetic Dhritarastra thus spoke to him, "O virtuous man, O sinless one, by good luck alone I have got you. By good luck alone, you have remembered me.

20. O best of the Bharata race, I was sleepless through the day and through the night. I was suing myself as one that has been lost on earth.

21. He then took Vidura on his lap and smelt his head. He said, "O sinless one, forgive me for the words that I spoke to you.

Vidura said :—

22. O king, I have forgiven you. You are my *Guru* (superior), worthy of my highest respect. I have speedily come here, being eagerly desirous of seeing you.

23. O best of men, all virtuous men are partial to those that are distressed. O king, this is scarcely the result of deliberations.

24. O descendant of Bharata, your sons are as dear to me as those of Pandu. But as they are now in distress, my mind yarns for them.

Vaishampayana said :—

25. Addressing each other thus in apologetic words, the two illustrious brothers, Vidura and Dhritarastra, became greatly happy.

Thus ends the sixth chapter, the returning of Vidura, in the Aranyaka of the Vana Parva.

CHAPTER VII.

(ARANYAKA PARVA).—*Continued.*

Vaishampayana said :—

1. Having heard that Vidura had returned, and he has been consoled by the king, the wicked-minded son of Dhritarastra (Duryodhana) began to burn in grief.

2. His intelligence, (fully) clouded by ignorance, he summoned the son of Suvala (Sakuni), Karna and Dushashana and thus spoke to them.

Duryodhana said :—

3. The intelligent minister of Dhritarastra (Vidura) has returned. The learned Vidura is the friend of the sons of Pandu and he is ever engaged in doing good to them.

So long Vidura does not succeed to him (Dhritarastra) to bring back the [illegible] let us think what may benefit us.

5. If ever I see the sons of Pritha (the Pandavas) returned to the city,—I shall again be emaciated by abandoning food and drink.

6. I shall either take poison or hang myself ; (I shall) either enter a pyre or kill myself with my own weapon. I shall not be able to see (endure) their (the Pandavas') prosperity.

Sakuni said :—

7. O king, O ruler of the world, what folly has taken possession of you? They have gone (to the forest) after making a pledge. Therefore what you fear can never take place.

8. O best of the Bharata race, Pandavas follow the path of truth. They will never accept your father's words.

9. If however they accept them (the words of your father) and again come to the city, violating their vow,—this will be our conduct.

10. Assuming an aspect of neutrality and in apparent obedience to the will of the king (Dhritarastra), we, keeping our counsels to ourselves, will closely watch the Pandavas.

Dushashana said :—

11. O greatly intelligent uncle, it is exactly as you say. The words of wisdom you utter always recommend themselves to me.

Karna said :—

12. O Duryodhana, all of us seek to accomplish your wish. O king, I observe unanimity of opinion amongst us all.

13. These self-controlled men (the Pandavas) will never return without living (in the exile) the promised period. If however they come from delusion, defeat them again at dice.

Vaishampayana said :—

14. Having been thus addressed by Karna, king Duryodhana with cheerless heart turned his face (from them).

15–16. Marking all this, Karna expanding his beautiful eyes and vehemently moving his arms and limbs, spoke, thus in great anger to Dushashana, to the son of Suvala (Sakuni) and to him (Duryodhana) " O rulers of land, know what is my opinion.

17. We all wait with joined hands like the servants of the king (Duryodhana). We must do what is agreeable to him. But we are not always able to seek his welfare with promptness and activity.

18. Let us now, attired in our armours and armed with our weapons, mount on our chariot and go in a body to kill the Pandavas now living in the forest.

19. When they (the Pandavas) will be rooted out and when they will go to the unknown journey, both ourselves and the sons of Dhritarastra will be in (eternal) peace.

20. As long as they are in distress, as long as they are in sorrow, and as long as they are destitute of allies and friends, so long we will be able to destroy them. This is my opinion."

21. Having heard his these words, they repeatedly applauded him, and they all replied to the Suta's son (Karna) saying "Be it so."

22. Having said this, each of them being full of hopes of success separately mounted their chariots. They then started in a body with the resolve of killing the Pandavas.

23. Knowing by his spiritual eyes that they had gone away (to kill the Pandavas), that lord, the pure-souled Krishna Dwaipayana (Vyasa), came.

24. The illustrious lord, ever worshipped by all the world, commanded them to stop. He then soon appeared before the king whose knowledge was his eye sitting at his ease.

Thus ends the seventh chapter, the arrival of Vyasa, in the Aranyaka of the Vana Parva.

CHAPTER VIII.

(ARANYAKA PARVA)—*Continued.*

Vyasa said :—

1. O greatly wise Dhritarastra, hear my words. I shall tell you what will be the great good of all the Kurus.

2. O mighty-armed hero, it has not pleased me that the Pandavas have gone to the forest, having been dishonestly defeated by Duryodhana and others.

3. O descendant of Bharata, on the expiration of the thirteenth year, recollecting all their woes, they may shower virulent poisons on the Kurus.

4. Why does your wicked-minded and sinful son angrily want to kill the Pandavas for the sake of the kingdom ?

5. Let the fool be checked, let your son remain quiet. In attempting to kill them (the Pandavas) now living in the forest, he will loose his own life.

6. You are as pious as the wise Vidura, Bhisma, myself, Kripa or Drona.

7. O greatly intelligent man, with relatives is improper. It is sinful reprehensible. O king, you should from it.

8. O descendant of Bharata, he (Duryodhana) looks towards the Pandavas with such jealousy that unless you interfere, great harm will be the consequence.

9—10. Or let this wicked son of yours go to the forest alone and unaccompanied. O king, O lord of men, if the Pandavas, from association with him, feel an attachment for your son, then good fortune will be yours.

11. O great king, it has been heard that a man's nature derived from his birth does not leave him till death.

12. What do Bhisma, Drona, and Vidura think? What do you think? What is proper should be done at once, else your purposes will ever remain unrealised.

Thus ends the eighth chapter, the words of Vyasa in the Aranyaka of the Vana Parva.

CHAPTER IX.

(ARANYAKA PARVA) *Continued.*

Dhritarastra said :—

1. O illustrious one, I did not like this business of gambling. O Rishi, I think I was made to give my consent having been drawn by Fate.

2. Neither Bhisma, nor Drona, nor Vidura, nor Gandhari, liked this game at dice. There is no doubt it was begot by *Moha* (delusion).

3. O illustrious one, O (Rishi), who delights in observing vows, knowing every thing, but yet for the sake of paternal love, I was unable to abandon the senseless Duryodhana.

Vyasa said :—

4. O king, O son of Vichitravirja, what you say is right. We too know it for certain that the son is the greatest of all things. There is nothing greater than the son.

5. Instructed by the Suravi (celestial cow), Indra came to know that the son surpasses in worth other valuable possessions.

6. O king, I shall relate to you in this connection that excellent and best of stories, —the conversation between Indra and Suravi.

7. O king, O child, in the days of yore Suravi, the mother of cows, was once weeping in the celestial regions. Indra took compassion on her.

Indra said :—

8. O blessed one, why do you weep? Is everything well with the celestials? Has any misfortune, however so little, befallen on the world of men or of the Nagas.

Suravi said :—

9. O lord of heaven, I do not see any evil that has befallen you. I am agrieved on account of my son. O Vasava, therefore I weep.

10—11. O chief of the gods, O lord of the celestials, see the (your) cruel husband-man belabouring my weak son with the wooden stick, and oppressing him with the stick, for which my son is afflicted with agony and he is falling on the ground and is at the point of death. I am filled with compassion and my mind is agitated.

12. One of those (in the plough) is the stronger (of the pair) and bears his burden of greater weight (with ease), but the other (my son) is lean, and weak and but a mass of veins and arteries.

13. O Vasava, he bears his burden with difficulty. Therefore, I am weeping. Being whipped again and again and harassed exceedingly,

14. O Vasava, look, he is unable to bear the burden. Therefore, afflicted with grief for his sake, I weep in agony; and tears of sorrow roll down my eyes.

Indra said :—

15. O handsome one, thousands of your sons are oppressed (all over the world), why do you then grieve for one who is under inflictions?

Suravi said :—

16. Though I have thousands of offspring, yet my affection flows equally towards them all. But, O Sakra, I feel greater compassion for one who is weak and honest.

Vyasa said :—

17. Having heard the words of Suravi, Indra was much surprised. O descendant of Kuru, he became convinced that a son is dearer than one's own life.

18. Thereupon the illustrious chastiser of Paka (Indra) suddenly poured a very great shower of rains. Thus he caused obstruction to the husbandman's work.

19. O king, as Suravi said, your affection flows equally towards all your sons. Let it be greater towards those that are weak.

20. O son, as my son Pandu is to me, so are you and also greatly wise Vidura. It is out of affection I tell you all this.

21. O descendant of Bharata, you possess one hundred and one children. Pandu has only five. They are in misery, and they are greatly afflicted.

22. "How might they save their lives how might they thrive?" Such thoughts about the distressed sons of Pritha make me agrieved.

23. O king, if you wish to keep all the Kurus alive, let your son Duryodhana make peace with the Pandavas.

Thus ends the ninth chapter, the anecdote of Suravi, in the Aranyaka of the Vana Parva.

CHAPTER X.

(ARANYAKA PARVA)—*Continued.*

Dhritarastra said :—

1. O greatly intelligent Rishi, it is exactly as you say. I know it well, as do all these kings.

2. O Rishi, what you consider beneficial for the Kurus was pointed out to me by Vidura, Bhisma and Drona.

3. If I deserve your grace and if you have kindness for the Kurus, then teach my wicked son Duryodhana (to be good).

Vyasa said :—

4. O king, after having seen the Pandava brothers, there comes the illustriou. Rishi Maitreya with the desire of seeing us

5. O king, this great Rishi will admonish your son Duryodhana for the sake of the welfare of this race.

6. O descendant of Kuru, what he will advise should be done without any hesitation, for if what he will recommend is not done, the Rishi will curse your son in anger.

Vaishampayana said :—

7. Having said this, Vyasa went away, and Maitreya came there. The king with his sons received with all respect.

8. That way-worn chief of the Rishis, by offering him *Arghya* and performing other rites. The son of Amvika, king Dhritarastra, then asked him these questions.

Dhritarastra said :—

9. O illustrious one, has your journey from the Kurujangal been a pleasant one? Are the heroes, the five Pandava brothers, living happily (there)?

10. Do those foremost (heroes) of the Kuru race intend to pass all the time (they have pledged?) Will the brotherly affection of the Kurus remain unimpaired?

Maitreya said :—

11. Setting out on a pilgrimage, I arrived at the Kurujangala. I suddenly met there Dharmaraja (Yudhisthira) in the forest of Kamyaka.

12. Attiring himself in deer skin and wearing matted locks, he is living in the forest in asceticism. O lord, many Rishis have assembled there to see him.

13. O great king, it was there that I heard of the grave errors that your sons have committed, and also of the (approaching) calamity and fearful danger that have arisen from gambling.

14. Therefore, I have come to you for the good of the Kurus. O lord, my affection for you is great, and I am always pleased with you.

15. O king, when yourself and Bhisma are (still) alive, it is not proper that your sons should quarrel amongst themselves.

16. O king, you are (as it were) the stake at which bulls are tied. You are competent to punish and reward. Why do you then overlook this great evil that is about to overtake all?

17. O descendant of Kuru, O king, as these wrongs have been perpetrated in your *Sabha*,—wrongs that are like the acts of thieves,—you cannot shine in the assembly of ascetics.

Vaishampayana said :—

18. Thereupon turning to the angry Duryodhana, the illustrious Rishi Maitreya spoke to him thus in soft words.

Maitreya said :—

19. O mighty-armed Duryodhana, O best of all eloquent men, O blessed one, listen to the words I utter for your good.

20. O king, do not quarrel with the Pandavas. O best of men, thus accomplish the good of your own, of the Pandavas, of the Kurus and of all the world.

21. All these foremost of men (the Pandavas) are heroes of great prowess in war. They are endued with strength of ten thousand elephants; their bodies are as hard as the thunder.

22. They are all truthful and proud of their manliness. They have killed the enemies of the celestials, the Rakshasas, who are able to assume any form at will;

23—24. (The Rakshasas) such as were headed by Hidimba, Vaka, and Kirmira. When departing from this place, he (Kirmira) of fearful soul obstructed in the night the path of those high-souled ones like an immovable hill, that foremost of all strong men, Bhima, ever delighting in fight,

25. Killed him like a beast, as a tiger kills a small deer. O king, see how Bhima, when out for conquest, killed

26. The great bow-man Jarasandha who possessed the strength of ten thousand elephants. Related (as they are) with Vasudeva (Krishna) and having sons of Prisata (Drupada) as their brothers-in-law,

27. Who is there such a hero who being subject to old age and death will cope with them? O best of the Bharata race, let there be peace between you and the Pandavas. Follow my advice; surrender not yourself to danger.

Vaishampayana said :—

28. O king, having been thus addressed by Maitreya, Duryodhana slapped his thigh which resembled the trunk of an elephant, and he then smilingly began to scratch the ground with his foot.

29—30. That wicked wretch (Duryodhana) did not speak a word, but he hung down his head. O king, seeing Duryodhana thus offer an insult to him by silently scratching the earth (by his foot), Maitreya became angry. That best of Rishis, Maitreya, overwhelmed with anger,

31. And, as if commissioned by Fate set his mind to curse him. Thereupon touching water, and with eyes red in anger,

32. Maitreya cursed the evil-minded son of Dhritarastra, saying, "Since slighting my words you decline to follow my advice, you shall soon reap the fruit of your this insolence.

33. In the great war which will spring out of the wrongs perpetrated by you (on the Pandavas) the mighty Bhima shall smash your that thigh with a blow of his club."

34. When the Rishi had thus spoken, the ruler of earth, Dhritarastra, began to gratify the Rishi, so that what he had said may not happen.

Maitreya said :—

35. O king, if your son make peace (with the Pandavas) then, O child, my curse will not take effect. Otherwise it would.

Vaishampayana said :—

36. The king of kings, the father of Duryodhana (Dhritarastra), thus averting the curse, asked Maitreya (to tell him) how Kirmira had been killed by Bhima,

Maitreya said :—

37. I shall not again speak to you as my words are not accepted by your son. When I shall go away, Vidura will tell you all.

Vaishampayana said :—

38. Having said this, Maitreya went away whence he came. Duryodhana (also) went away much agitated by the thought of the death of Kirmira.

Thus ends the tenth chapter, the words of Maitreya, in the Aranyaka of Vana Prava.

CHAPTER XI.

(KIRMIRA BADHA PARVA.)

Dhritarastra said :—

1. O Khattwa, I desire to hear (the account) of the destruction of Krimira. Tell me how the encounter between Bhimasena and the Rakshasa (Krimira) took place.

Vidura said :—

2. Hear that feat of Bhimasena of superhuman deeds. I have heard of it in my conversation with them.

3. O king of kings, having been defeated at dice, the Pandavas departed from this place. Travelling for three days and three nights, they arrived at a forest, called Kamyaka.

4. O king, after the dreadful hours of midnight were passed and when all nature fell asleep, then man-eating Rakshashas of fearful deeds began to wander.

5. (Therefore) the ascetics, the cowherds and other rangers of forest used to shun that forest for the fear of the cannibals.

6. O descendant of Bharata, as they (the Pandavas) were entering that forest, a fearful Rakshasha with flaming eyes stood before them with a lighted brand and obstructed their path.

7. With out-stretched arms and terrible face he stood obstructing the way on which those perpetuators of the Kuru race (the Pandavas) were proceeding.

8. With his eight teeth stretching out, with his copper-coloured eyes, with the hair of his head blazing and standing erect, he looked like a mass of clouds, mingled with the rays of the sun, charged with lightning, and adorned with a flock of cranes (flying underneath those clouds).

9. Uttering fearful yells and roaring like clouds charged with rain, he spread the Rakshasha illusion.

10. Being terrified by his yells, birds along with other creatures that live on land or in water uttering cries of fear dropped down in all directions.

11. In consequence of the deers, the leopards and the buffaloes and the bears flying in all directions, it appeared as if the forest itself was in motion.

12. Blown by the wind raised by his thighs, creepers growing at a great distance from that place seemed to embrace in alarm the tree of coppery leaves.

13. At that time a violent wind began to blow and the sky became darkened with the dust that covered it.

14. As grief is the greatest enemy of the objects of the five senses, so that unknown foe appeared to the five Pandavas.

15. Seeing from a distance the Pandavas clad in black deer-skin, he obstructed their path through the forest like the Mainaka mountain.

16. At the sight of that fearful creature never seen by her before, the lotus-eyed Krishna (Draupadi), being much terrified, closed her eyes.

17. She whose hair was dishevelled by the hand of Dushashana stood in the midst of the Pandavas like an agitated river amid five hills.

18. Seeing her overwhelmed with fear, the five Pandavas supported her, as the (five) senses influenced by desire are supported by the worldly objects.

19—22. (Thereupon) the greatly powerful Dhaumya destroyed in the presence of the sons of Pandu, the fearful Rakshasha illusion by applying various *Mantras* calculated to destroy the Rakshashas. Seeing his illusion destroyed, that Rakshasha of crooked ways, who was capable of assuming any form at will, expanded his eyes in anger, and he appeared like Death himself. Then the greatly intelligent Yudhisthira thus spoke to him.

23. "Who and whose are you? Say what we shall do. "That Rakshasha thus replied to Dharmaraja Yudhisthira.

Kirmira said :—

24. I am the brother of Vaka, and I am known by the name of Kirmira. I live in

this uninhabited Kamyaka forest in comfort and ease.

25. Defeating men in battle I always eat them. Who are you that have come before me as my food? Defeating you all in battle, I shall eat you in comfort.

Vaishampayana said:—

26. O descendant of Bharata, having heard the words of that wretch, Yudhisthira told him his name and lineage.

Yudhisthira said:—

27—28. I am the son of Pandu, Dharmaraja (Yudhisthira); you may have heard of me. Deprived of my kingdom, I with my brothers, Bhima, Aryuna and others have come in my wanderings to this fearful forest which is your dominion. I desire to pass the period of my exile here.

Vidura said:—

29—30. Kirmira replied, "By good luck, Fate has accomplished to-day my long cherished desire. With weapons upraised, I have been continually wandering over the earth with the object of killing Bhima. But I did not find him. By good luck that slayer of my brother (Vaka) whom I have been seeking so long has come before me.

31. O king, it is he who, in the disguise of a Brahmana, killed my beloved brother Vaka in the Vetrakeja forest

32. Through his knowledge of skill only. He has no strength of arms. My friend Hidimva, who lived in the forest,

33. Was formerly killed by this wretch; and he then took possession of his sister. That fool has now come to my this deep forest,

34. At a time when the night is half-spent and when we wander about, I shall to-day kill him; and (I shall now) wreak my vengeance on my old enemy.

35. I shall gratify (the manes) of Vaka with plentiful blood of his (body). I shall to-day be freed from my debts which I owe to my friend and brother.

36. I shall obtain great peace by killing to-day this enemy of the Rakshashas. If Bhima was formerly allowed to escape from the hands of Vaka,

37. O Yudhisthira, I shall to-day devour him in your presence. Killing this huge bodied Vrikodara (Bhima) to-day,

38. I shall eat him up and digest him as Agasta did the great Asura (Vatapi). Having been thus addressed, the virtuous-minded and stead-fast in his pledges, Yudhisthira,

39. Saying "It cannot be," rebuked the Rakshasha in anger. Thereupon the mighty armed Bhima soon tore up a tree,

40—42. Of the length of ten Vyamas and stripped it of its leaves. Within a twinkle of an eye the ever victorious Aryuna stringed the Gandiva (bow) of the force of the thunder. Making Jishnu (Aryuna) desist, Bhima said to that Rakshasha in a voice as that of the roaring louds "Stay, Stay." Saying this, the Pandava Bhima tightened the cloth round his waist in anger.

43. Rubbing his palms and biting his nether lips, the heroic Bhima, armed with the tree, rushed towards him.

44. As Maghavata (Indra) hurls his thunderbolt, so he (Bhima) made it (the tree), which was like the mace of Yama, descend with force on his (Kirmira's) head.

45. The Rakshasha was seen to stand in the battle unmoved. He hurled his lighted brand (at Bhima) which was as flaming as the lightning.

46. But that foremost of all warriors (Bhima) turned it off with his left foot, and it then went back towards Rakshasha.

47. Kirmira also, suddenly tearing up a tree, himself angrily rushed to fight with the Pandava (Bhima) like mace bearing Yama.

48. That battle, so destructive to the trees, looked like that of the old one which was faught for the sake of a woman between Vali and Sugriva.

49. The trees, struck at the heads (of the two combatants), were broken into minute pieces, like lotus-stalks thrown on the temples of mad elephants.

50. In that great forest innumerable trees, crushed like reeds, lay scattered like rags.

51. O best of the Bharata race, that fight with trees between that foremost of Rakshashas (Kirmira) and that best of men (Bhima) lasted but for a moment.

52. Thereupon the angry Rakshasha hurled a stone at Bhima standing in the fight, but Bhima did not waver.

53. Thereupon as Rahu goes to devour the sun, shadowing his rays with out-stretched arms, so did the Rakshasha rush upon Bhima who had remained firm under the blow that was inflicted by the (Rakshas) with the stone.

54. Grappling and dragging each other in various ways, they appeared like two infuriated bulls struggling with each other.

55. Or like two mighty tigers armed with teeth and claws. The fight between them was fierce and hard.

...Vrikodara (Bhima), being proud of his strength of arms and conscious of Krishna's (Draupadi's) looking at him, and remembering their disgrace at the hand of Duryodhana, began to swell in vigour.

57—58. Inflamed with wrath, Bhima seized the Rakshasha by his arms as one elephant in rut seizes another. The mighty Rakshasha also in his turn seized his adversary, but that foremost of all warriors Bhimasena threw the cannibal down with violence.

59. The sounds that rose from those mighty combatants pressing each others hands were fearful. They resembled the sounds of splittering bamboos.

60. Hurling the Rakshsha down, Vrikodar seized him forcibly by the waist, and he then began to shake him, as trees are shaken by the wind.

61. Having been thus seized by the mighty Bhima, he became weakened in the fight with that strong man. But thus being shaken he still pressed the Pandava (Bhima) with all his strength.

62. Finding him (the Rakshasha) fatigued, Vrikodara (Bhima) twined his own arm round the body of the enemy, as one binds a beast with a cord.

63. The monster then roared fearfully like a trumpet out of order. But the hero (Bhima) whirled him for a long time, till he became insensible.

64. Finding the Rakshasha exhuasted the son of Pandu, (Bhima) took him up on his arms without loss of time, and he then killed him like a beast.

65. Placing his knees on the breast of that wretch of Rakshashas, and seizing his throat, Vrikodara (Bhima) began to press his neck.

66. Then dragging along on the earth the bruised body of the Rakshasha whose eye-lids were about to close, Bhima spoke thus.

67. "O sinful wretch, you will no more have to wipe away the tears of Hidimva and Vaka, for you too are going to the abode of Yama."

68. Having said this, and seeing the Rakshasha destitute of clothes and ornaments and insensible, that foremost of men, his heart filled with wrath left him dead.

When that cloud-coloured Raksha... ...s killed, the son of the great king (Pandu *i.e.* Yudhisthira) praised Bhima for his many qualities. And then placing Krishna (Draupadi) in their front, they set out for the forest of Dwaita.

70. O ruler of men, O descendant of ..., it was thus that Kirmira was killed by Bhima at the command of Dharmaraja (Yudhisthira).

71. Having made the forest free from its pest, the invincible and virtuous man (Yudhisthira) lived with Draupadi there in their abode.

72. Comforting Draupadi, those foremost of heroes of the Bharata race with glad hearts praised Vrikodara cheerfully.

73. After the Rakshasha had been killed by the strength of arms of Bhima, the heroes (the Pandavas) entered that peaceful forest (now) being free from its pest.

74. Passing through that great forest, I saw the body of the wicked and fearful Rakshasha lying killed by Bhima's prowess.

75. O descendant of Bharata, I heard there (in the forest) of this great deed of Bhima from the Brahmanas who had assembled there (round the Pandavas).

Vaishampayana said :—

76. Having thus heard of the account of the destruction of that foremost of Rakshasha, Kirmira, the king (Dhritarastra) sighed in sorrow and became absorbed in thought.

Thus ends the eleventh chapter, the words of Vidura, in the Kirmira Badha of the Vana Parva.

CHAPTER XII

(ARYUNABHIGAMANA PARVA).

Vaishampayana said :—

1. Having heard that the Pandavas had been banished, the Bhojâs with the Vrisnis, and the Andhakas went to the afflicted Pandavas in the great forest.

2. The relatives of (the king) Panchala, Dhristadyumna, the king of Chedi, and the greatly powerful and renowned brothers, the Kaikeyas

3. Went to see the sons of Pritha in the forest. Their heart inflamed with wrath, they reproaching the sons of Dhritarastra said, "What should we do ?"

4. All those foremost of Kshatryas with Vasudeva (Krishna) at their head sat around Dharmaraja Yudhisthira. Saluting that chief of the Kurus, Keshava (Krishna) spoke thus in sorrow.

Krishna said :—

5. The earth will drink the blood of Duryodhana, Karna, Sakuni and the fourth (of their allies) Dushashana.

6. Killing all these and defeating all their followers and royal allies,

7. We shall all install Dharmaraja Yudhisthira (on the throne). The crafty men deserve to be slain. This is eternal morality.

Vaishampayana said :—

8. Janardana (Krishna) became angry for the wrongs done to the sons of Pritha, and he seemed bent upon consuming all created things. But Aryuna tried to pacify him.

9—10. Seeing Keshava (Krishna) angry, Falguni (Aryuna) began to recite the feats achieved in his former lives by that soul of all things who is immeasurable, who is the eternal one of infinite energy, the lord of Prajapati, the supreme ruler of the world, and the greatly wise Vishnu.

Aryuna said :—

11. O Krishna, in the days of yore, you had wandered on the Gandhamadana mountain for ten thousand years as a *Jatrashayanagriha* Rishi.

12. O Krishna, living on water alone, you passed eleven thousand years in the days of yore by the side of the Pushkara (lake).

13. O slayer of Madhu, you with your arms upraised and standing on one leg, living all the while on air, passed one hundred years on the high hills of Vadari.

14. O Krishna, leaving aside your upper garment, and looking like a bundle of veins, with your body emaciated you lived on the banks of the Saraswati, employed in your sacrifice extending for twelve years.

15. O greatly effulgent Krishna, in observance of your vow, you stood on one leg for one thousand celestial years on the plains of Pravasha which the virtuous ought to visit.

16. Vyasa has told me that you are the cause of the creation and its course. O Keshava, the lord of Kshetra, you are the mover of all minds and the beginning and the end of all things.

17. O Krishna, all asceticism rests in you; you are the embodiment of all sacrifices and you are the eternal one. O Krishna, killing the fearful Naraka, the first begotten offspring of the earth, you have obtained his ear-rings by the performance of the first horse sacrifice.

18. O foremost of all the worlds, having performed that feat, you have become victorious over all. You have killed all the Daityas and the Danavas mustered in battle.

19. O mighty-armed Keshava, giving the lord of Sachi (Indra) the sovereignty of the universe, you have taken your birth among men.

20. O chastiser of foes, having floated on primordial waters, you subsequently became Hari, Brahma, Surya, Dharma, Dhatri, Yama, Anala,

21. Vayu, Vaisravana, Rudra, Kala, and the sky, the earth, the air and the directions. O foremost of *Purushas*, you are your own creator, you are the lord of all mobile and immobile universe,

22. O slayer of Madhu, O greatly effulgent one, O Krishna, you gratified with your sacrifice in the forest of Chitraratha the chief of the celestials, the highest of the high.

23. O Janardana, at each sacrifice you offered, according to (each one's) shares, gold by hundreds and thousands.

24. O descendant of Yadu, becoming the son of Aditi you have been known as the younger brother of Indra, though you are the exalted one of the supreme attributes.

25. O chastiser of foes, O Krishna, while you are but a child, you filled by three steps the heaven, the sky and the earth in consequence of your energy.

26. O soul of all creatures, covering the heaven and the sky, you dwell in the body of the sun and afflict him with your own effulgence.

27. O exalted one, O Krishna, in your incarnations on three thousand occasions, you have killed the sinful Asuras by thousands.

28. By destroying the Mansavas and the Pashas, and killing Nishunda and Naraka, you have again made the road to Pragjotisha safe.

29. You killed * Ahvriti at Jarutha, Kratha, and Shishupala with his followers and allies, Jarasandha, Saivya and Satudhanwan.

30. You defeated on your car which is as effulgent as the sun and as roaring as the clouds, Rukmi in battle, and then obtained for your queen the daughter of Bhoja.

31. You killed in fury Indradyumna and the Yavana called Kaseruman. Killing Salya, the king of Saivya, you destroyed his city.

[illegible] as equ[illegible]
Gopati and Taluketu also have been killed by you.

33. O Janardana, you have also obtained for yourself the sacred city of Dwarka which abounds in wealth and which is agreeable

to all Rishis. You will submerge it into the at the end.

O slayer of Madhu, O descendant of Dasahara race, how can crookedness be in you, devoid as you are of anger, envy, untruth and cruelty?

O undeteriorating one, all the Rishis come to you when seated in your glory on the sacrificial ground and seek your protection.

O slayer of Madhu, O chastiser of foes, contracting all things and withdrawing this universe into your own self, you stay at the end of Yuga.

37. O descendant of the Vrisni race, there at the beginning of the Yuga, sprang from your lotus-like navel Brahma himself who is the lord of all mobile and immobile things and whose is this entire universe.

38—39. O Hari, when the fearful Danavas Madhu and Kaitava were bent on killing Brahma, seeing their impious endevour you grew angry and from your head then sprang Sambhu, the holder of trident, the deity of three eyes. Thus have these two foremost of the deities sprung from your body to accomplish your work.

40. It was Narada who has told me (all) this. O Narayana, you performed in the forest of Chaitraratha a grand sacrifice with multitudes of rites and plentiful of gifts.

41—42. O lotus-eyed deity, the feats you accomplished with your prowess aided by Valadeva have never before been done by others. They are not capable of being done by others in future. You dwelt even in Kailasha accompanied by Brahmanas.

Vaishampayana said :—

43. Having spoken thus to Krishna, the high-souled Pandava (Aryuna) who was (Krishna's) soul became dumb. Janarda (Krishna) then thus replied to Partha

Krishna said :—

44. You are mine and I am yours. All that is mine is yours also. He who hates you hates me, and he who follows you follows me.

45. O irreprissible hero, you are *Nara* and I am *Narayana* (*Hari*). We are the Rishis *Nara* and *Narayana* born in the world of men for a special purpose.

46. O Partha, you are from me and I am from you. O best of the Bharata race, none can understand the difference that exists between us.

said :—

When the high-souled Krishna this in the midst of that assembly of the heroic kings, who were all excited with anger

49. The Panchala princess (Draupadi), surrounded by Dhristadyumna and her other heroic brothers, came to the lotus-eyed one (Krishna) who was seated with his cousins. Desirous of getting protection, she spoke thus to the refuge of all (Krishna) in angry words.

Draupadi said :—

50. Asita and Devala have said that in the matter of creation of things you have been indicated as the only Prajapati and the creator of all the worlds.

51. O irrepressible one, Jamadagni says you are Vishnu. O slayer of Madhu, you are the sacrifice, you are the sacrificer, and you are he for whom the sacrifice is performed.

52. O best of Purushas (male beings), the Rishis call you Forgiveness and Truth Kashyapa has said that you are the sacrifice sprung from Truth.

53. O lord, Narada says that you are the God of the Sadhyas and of the Sivas, you are the creator and the lord of all.

54. O foremost of men, as children sport with their toys, you repeatedly sport with the celestials including Brahma, Sankara (Siva) and Sakra (Indra).

55. O lord, the firmament is covered by your head and the earth by your feet. These worlds are your womb, and you are the Eternal one.

56. You are the best of all objects to those Rishis who have been sanctified by the Vedic lore and asceticism, whose souls have been purified by penance, and who are contended with some visions.

57. O best of Purushas, you are the refuge of all royal sages, who are devoted to piety, who never turn their looks on the field of battle, and who possess every accomplishment. You are the lord of all; you are omnipresent, you are the soul of all things, you are the active power pervading every thing.

58. The rulers of the several worlds,—those worlds themselves, the steller-conjunctions, the ten points of horizon, the firmament, the moon and the sun are all established in you.

59. O mighty armed hero, the mortality of all creatures, and the immortality of the universe are established in you.

60. O slayer of Madhu, impelled by the affection, you bore for me, I shall relate to you my griefs. You are the supreme lord of all creatures, both celestial and human.

61. O Krishna, how could one like me, the wife of Pritha's sons (the Pandavas), the sister of Dhristadyumna, and the friend of yours, be dragged to the assembly?

62. Alas, in my season, stained with blood, with but a single cloth on, trembling and weeping, I was dragged into the court of the Kurus!

63. Seeing me stained with blood (standing) in the presence of the kings in that assembly, the wicked-minded sons of Dhritarastra laughed at me.

64. O slayer of Madhu, though the Pandavas, the Panchalas and the Vrisnis were present, yet they (the sons of Dhritarastra) dared express their desire of making me their slave.

65. O Krishna, I am the daughter-in-law of both Bhisma and Dritarastra according to the ordinance, yet, O slayer of Madhu, they wished to make me their slave by force.

66. I blame the Pandavas who are mighty and the foremost (heroes) in battle, for they (silently) looked at the cruel treatment that was offered to their renowned wedded wife.

O Janardana, fie to the prowess of Bhimasena, and fie to the Gandiva of Aryuna, for they both suffered me to be thus disgraced by men of no importance!

68. This eternal course of morality is ever followed by the pious men,—namely the husband, however weak he might be, should protect his wedded wife.

69. By protecting his wife one protects his offspring, and by protecting the offspring one protects his own self.

70. One's own self is begotten on one's wife, and therefore wife is called *Jaya*. A wife should also protect her husband, remembering that he would take his birth in her womb.

71. The Pandavas never forsake the persons who ask for their protection, but they abandoned me who asked for their protection.

72. Five greatly powerful sons have been born of me by my five husbands; O Janardana, for their sake it was necessary to protect me.

73. Prativindhya (was begotten) by Yudhisthira, Satasoma by Vrikodara (Bhima), Srutakirti by Aryuna, Satanika by Nakula,

74. Srutakarman by the youngest (of my husbands) Sahadeva. They are all of irrepressible prowess. O Krishna, they are all as great car-warriors as Pradyumna (Krishna's son).

75. They are all foremost of all bowmen, and they are all invincible in battle by any foe. Why do they (silently) bear wrongs inflicted (on me) by the weak of Dhritarastra?

76. Having been deprived of their kingdom by deception, the Pandavas were made slaves, and I myself in my season and in one cloth was dragged into the Sabha.

77. O slayer of Madhu, fie to [illegible] diva, which none else can string except Aryuna, Bhima and yourself!

78. O Krishna, fie to the strength of Bhima and to the prowess of Partha (Aryuna) for Duryodhana lived for even a moment (after what he did).

79. O slayer of Madhu, it was he who formerly drove the guileless Pandavas with their mother from the kingdom while [illegible] were but boys engaged in study and in observance of their vows.

80. It was that sinful wretch who mixed fresh, virulent, horrible and excessive poison with the food of Bhimasena.

81. O Janardana, but Bhima without sustaining any injury digested that poison with the food, for O mighty armed hero, O best of men, Bhima's days had not (then) ended.

82. O Krishna, it was Duryodhana, who at the house that stood by the banian tree, called Pramana, bound the sleeping and unsuspecting Bhima; and then throwing him into the Ganges, he returned to the city.

83. But the son of Kunti, the greatly strong and mighty armed Bhima, on waking from his sleep, tore his bonds and rose from the water.

84. It was he (Duryodhana) who caused venomous snakes to bite all over the body of Bhimasena, but that slayer of foes did not die.

85. Awaking, the son of Kunti (Bhima) killed all the serpents with his left hand; and he killed his (Duryodhana's) favourite charioteer (also).

86. Again, while the children (the Pandavas) were sleeping unsuspicious with the revered one (their mother), he set fire to the house (Jatugriha). Who is there who is capable of doing such an act?

87. It was then the revered madam (Kunti), overtaken by this calamity and surrounded by the flames, began to cry in terrors.

Kunti said:—

88. Alas, I am undone! to-day escape from this fire! Alas, I shall

meet with destruction with my sons who are but children!

Draupadi said :—

89. Thereupon the mighty-armed Bhima Vrikodara whose prowess is like that of wind, comforted the revered madam (Kunti) and his brothers.

Bhima said :—

90. I will spring up into the air like the son of Vinata that best of birds, Garuda. We have no fear from this fire.

Draupadi said :—

91. Then taking the revered lady (his mother) on his left flank and the king (Yudhisthira) on the right, the twins on each shoulder and Vivatsu (Aryuna) on his back,

92. The powerful hero (Bhima), taking all of them, cleared off the fire at one leap, and thus delivered his mother and brothers from the conflagration.

93. Setting out that night with their illustrious mother, they (the Pandavas) came near the great forest, the forest of Hidimba.

94. Fatigued and distressed they fell asleep with their mother. A Rakshasha woman, named Hidimba, then came to them.

95. Seeing the Pandavas asleep on the ground with their mother, and being influenced by desire, she sought to have Bhimasena as her lord.

96. That weak and blessed one (the [illegible] Rakshasha's feet on her lap, began to press them her soft hands.

97. The immeasurably energetic, irrepressibly powerful and greatly strong Bhima then awoke and asked, "O faultless one, what do you wish (here)?"

98. Having been thus addressed by Bhima, the faultless Rakshasha woman, who could assume any form at will, thus replied to the high-souled Bhimasena.

99. "Speedily fly from this place; my powerful brother will (soon) come to kill you. Therefore speed away, do not tarry here any longer."

100. Thereupon Bhima spoke thus in haughtiness, "I do not fear him. If he comes here, I shall kill him."

101. Having heard their conversations, that worst of Rakshashas of fearful form and dreadful appearance uttered a loud cry as he came.

he Rakshasha said :—

102. O Hidimva, with whom are you talking? Bring him to me; I will eat him up. You ought not to tarry.

Draupadi said :—

103. But moved by compassion, the faultless featured and pure hearted Rakshasha woman did not speak a word out of pity.

104. Then the man-eating Rakshasha, uttering dreadful cries, rushed with great force at Bhimasena.

105. Coming furiously and angrily at him, the mighty Rakshasha caught hold of Bhimasena's hand by his own.

106. Catching hold of his other hand and making it as hard as the thunder of Indra, he suddenly struck Bhima a blow that descended with the force of lightning.

107. His hand having been seized by the Rakshasha, the mighty-armed Vrikodara (Bhima), without being able to brook it, flew into rage.

108. Then a fearful combat took place between Bhimasena and Hidimva,—both skilled in all sorts of weapons,—like the battle between Vasava (Indra) and Vritra.

109. O sinless one, after playing with (the strength of) the Rakshasha for a long time, the powerful and greatly energetic Bhima killed him when he became exhausted and weak.

110. Having thus killed Hidimva, Bhima proceeded with his brothers, placing Hidimva in their front,—(Hidimva) of whom Ghatatkacha was born.

111. Thereupon all those chastisers of foes, accompanied by their mother and surrounded by many Brahmanas, proceeded towards Ekachakra.

112. In their this journey, Vyasa, ever engaged in their welfare, became their counsellor. Then the Pandavas of rigid vows, arriving at Ekachaka,

113. Killed there a greatly strong man-eating monster, named Vaka, who was as terrible as Hidimva.

114. Having killed him, that foremost of smiters, Bhima, with all his brothers went to the capital of Drupada.

115. O Krishna, as you have obtained Rukmini, the daughter of Bhismaka, so Savyasachi (Aryuna) obtained me while he lived there (at Drupada's capital).

116. O slayer of Madhu, I was thus obtained in the Saimvara by Partha (Aryuna) who performed a feat difficult of achievment by others and who faught with the assembled kings.

117. O Krishna, thus afflicted with numerous griefs, I am living in sorrow and in great distress with Dhaumya at our head, but deprived of the company of the revered ady (Kunti).

118. Why do these (Pandavas), who are gifted with strength and who possess the prowess of the lion, sit silently on seeing me afflicted by so despicable enemies (as the Kurus).

119. Suffering such wrongs at the hands of the sinful, evil-doing and weak foes, am I to suffer misery so long?

120. I was born in a great race, and I came to the world in an extraordinary way. I am the beloved wife of the Pandavas and the daughter-in-law of the illustrious Pandu.

121. O Krishna, O slayer of Madhu, being the foremost of women and devoted to my husbands, even I was seized by the hair in the very sight of the Pandavas, each of whom was like an Indra.

Vaishampayana said :—

122. Having said this, the mild-speeched Krishna (Draupadi) hid her face with her soft hands which were like the buds of lotus and began to weep.

123. The tears of the Panchala princess, —the out-pourings of her grief,—washed her deep, plump and graceful breasts, which were crowned with auspicious marks.

124. Wiping her eyes and sighing frequently she thus spoke in anger and in a choked voice.

Draupadi said :—

125. O slayer of foes, husbands, sons, friends, brothers, father, or you,—I have none.

126. For you all, seeing me treated so cruelly, by inferior foes, (still) sit unmoved in silence. My grief at Karna's ridicule is capable of being assuaged.

127. O Keshava, O Krishna, I always deserve to be protected by you for four reasons,—namely for our relationship, for the respect you bear for me, for our friendship, and for your lordship over me.

Vaishampayana said ;—

128. Thereupon Krishna thus spoke to her in that assembly of heroes.

Krishna said :—

129. O fair lady, the wives of those with whom you are angry will weep like you on seeing their husbands lying dead on the ground, their bodies covered with the arrows of Vivatsu and weltering in blood. Do not grieve; I shall do for the Pandavas whatever lies in my power.

130. I tell you the truth; you shall be the queen of kings. The heavens might fall, and the Himalayas might split, the earth might be rent,

131. And the waters of the ocean might be dried up, but, O Krishna (Draupadi), my words shall never be futile.

Vaishampayana said :—

Having heard these words of Achyuta (Krishna), as a reply to her, Draupadi

132. The princess of Panchala, glanced obliquely at her third husband (Aryuna). O great kng, Aryuna then thus spoke to Draupadi.

Aryuna said :—

133. O copper-colour-eyed lady, do not weep. What the slayer of Madhu (Krishna) has said will (surely) happen. O lady, O beautiful one, it cannot be otherwise.

Dhristadyumna said :—

134. I shall kill Drona, Sikhandi will kill the Grandsire (Bhisma), Bhimasena will kill Duryodhana, and Karna will be killed by Dhananjaya (Aryuna).

135. O sister, with the assistance of Rama (Valadeva) and Krishna we are invincible even in a battle with the slayer of Vritra (Indra),—what (to speak of a battle) with the sons of Dhritarashtra.

Vaishampayana said :—

136. When this was spoken, all the heroes turned their faces towards Vasudeva, and the mighty armed Keshava (Krishna) thus spoke in their midst.

Thus ends the twelvth chapter, comforting Draupadi, in the Aryunavigamana of the Vana Parva.

CHAPTER XIII.

(ARYUNABHIGAMANA PARVA)

—Continued.

Krishna said :—

1. O king of the earth, had I been then present at Dwarka, O king, this misfortune would not have overtaken you.

2. Even if uninvited by the Kauravas the son of Amvika, (Dhritarastra) and the king Duryodhana, I would have come to the gambling match, O irrepressible one, and I would have been able to prevent it by pointing out (to them) its many evils,

3—4. And by inviting to my help Bhisma, Drona, Kripa and Valhika. O descendant of Kuru, I would have said to the king, the son of Vichitravirja, for your sake, "O lord of kings, your sons should desist from gambling." I would have also pointed out the evils by which you have been reduced to this distress,

5. And in the days of yore Virasena's son was deprived of his kingdom. O king of the earth, gambling brings on unthought of misfortunes.

6. I would have also described duly the continued desire of playing.

7. Women, gambling, hunting and drinking which originate from desire have been designated as the four evils by which people are deprived of their prosperity.

8. Those conversant with the sacred lore observe that evils exist in all these, and the wise consider that they particularly exist in gambling.

9. From gambling proceeds the destruction of property, misfortune, the squandering of untasted wealth and the use, of harsh words only.

10. O mighty armed hero, O descendant of Kuru, approaching the son of Ambika, I would have pointed out these evils of gambling, and other attendant evils.

11. Being thus accosted by me, if he had listened to my words, the well-being and the virtue of the Kurus, O enhancer of the Kuru race, would have been secured.

12. And if he had not accepted, O king of kings, my sweet words like medicine, O foremost of the Bharata race, I would have compelled him to accept them by force.

13. And if he had been supported by his courtiers who pass for his friends, but who are in reality his enemies, I would have destroyed all his retinue and the gamblers present there.

14. O descendant of Kuru, it is on account of my absence at that time from the country of *Anartha* that you have been beset by the misfortunes engendered by gambling.

15. Having reached Dwarka, O foremost of Kurus, O son of Pandu, I heard all about your misfortune from Yuyu-

16. Having heard this, O king of kings, and having been stricken with great anxiety, I have speedily come here, O king, to see you.

17. O Bharata chief, you have all been [illegible] by great calamity; I see you along with your brothers sunk in misfortune.

Thus ends the thirteenth chapter, the words of Krishna, in the Aryunabhigamana of the Vana Parva,

CHAPTER XIV.

(ARYUNABHIGAMANA PARVA)

—Continued.

Yudhishthira said:—

1. O Krishna, O son of Vrishni, why were you absent? Where did you live in your sojourn and what did you do?

Srikrishna said:—

2. O Bharata chief, O foremost of the Kurus, I went to destroy the city of Salya; listen to the reasons thereof.

3—4. O foremost of the Bharatas, at the sacrifice of *Rajasuya*, the heroic son of Damaghosha, the highly effulgent, the mighty-armed, and the illustrious king Shishupala was killed by me, for he could not bear to see the first worship offered to me.

5. O descendant of Bharata, having heard of his destruction, Salya, stricken with dreadful anger, went to the empty Dwarka, —myself living here.

6. Having reached there, O king in a chariot, coursing at will, made of precious metals and called accordingly *Saubha*, he fought ruthlessly with the young and leading princes of the Vrishni family.

7. Thereupon slaying a numberless young princes of the Vrishni race, the wicked-minded one laid waste all the gardens belonging to the city.

8—9. O mighty armed hero, he (Salya) said, "Where has that greatly vicious-minded son of Vasudeva, that disgrace of the Vrishni race Vasudeva (Krishna) gone? I shall humiliate in battle his pride. Tell me truly, O *Anarthas*, I shall repair where he has gone.

10. I shall go back after slaying that destroyer of Kansa and Keshi; I swear by my weapon that I shall not return without slaying him."

11. (Exclaiming repeatedly) 'Where is he! Where is he!' the lord of *Saubha*, being desirous of fighting with me again and again rushed hither and thither in battle.

12. "Being enraged at the destruction of Shishupala, I shall despatch to-day to the abode of Yama that mean, and treacherous wight of vicious [illegible]

13. Oh king of the earth, "I shall slay him, vicious charactered as he is, by whom, my brother, the great king Shisupala, was killed.

14. My royal brother was a boy, and that hero was killed in the battle field unprepared, and therefore I shall kill Janarddana."

15. O great king, having thus bewailed, and abused me, O descendant of Kuru, he rose up in the sky in (his car) *Saubha*, coursing at will.

16. Returning there, O descendant of Kuru, I heard all that the vicious-minded and evil-souled king of Martika had said regarding myself.

17. Thereupon, O descendant of Kuru, O king, having my mind agitated by wrath and resolving in my mind to kill him, I determind to do it.

18. O descendant of Kuru, having heard of his oppressions on the *Anarthas*, of his vilifying me, and also of the increasing arrogance of that one of impious deeds (I resolved upon his destruction).

19. Thereupon, I proceeded, O lord of the earth, to destroy *Saubha*. He (Salya) was espied by me in an island in the midst of an ocean.

20. Thereupon, O king, blowing my conch, called *Panchajanya*, obtained from the ocean, and inviting Salya to an encounter I prepared myself for battle.

21. There took place at once a dreadful encounter between me and the Danavas, and they were all vanquished and prostrated on earth by me.

22. It is for this, O mighty-armed hero, that I could not come to you. But no sooner I heard of the unfair gambling at Hastinapur than I have come here to see you who have been thus sunk in calamity.

Thus ends the fourteenth chapter, the destruction of Saubha, in the Aryunabhigamana of the Vana Parva.

CHAPTER XV.

(ARYUNABHIGAMANA PARVA)

—Continued.

Yudhisthira said:—

1. O Vasudeva, O mighty-armed and high-minded hero, tell me in detail the account of the death of the king of *Saubha* I am not as yet fully satisfied.

Krishna said:—

2. O mighty-armed king, O best of Bharata race, having heard that the son Srutasrava (Shisupala) was killed, Salya came to the city of Daravati.

3. O son of Pandu, the wicked-minded Salya, stationing his forces in battle-array, invaded that city all around, and from above.

4. Thereupon, that ruler of earth, stationing himself in the sky, began to fight with that city. The battle commenced with a thick shower of weapons from all sides.

5. The city (was then) well furnished with pennons, arches, soldiers, walls, turrets, engines and miners,

6. With streets barricaded with spiked wood-works, with towers and edifices on gateways, with plentiful provisions, with offensive weapons, with engines for hurling burning brands and fires,

7. O best of the Bharata race, O king, with deer-skin vessels (for carrying water), with trumpets, tabors and drums, with lances and forks and *Satagnis*, with ploughshares,

8. With rockets, stones, battle-axes and other weapons, with shields protected by iron, with engines for hurling balls and bullets and fires.

9. O best of the Bharata race, all this was kept according to the *Shastras*. It was also well-protected by numerous cars, and also by Gada, Samba, Udhava and others,

10. O best of the Kurus, and also by warriors of prowess, all well-tried in battle, all well-born, and all capable of encountering any foe.

11. All these warriors, placing themselves in commanding positions and being aided by cavalry and standard bearers, began to protect the city.

12. To prevent carelessness and to avoid danger Ugrasena, Udhava and others, proclaimed throughout the city that none should drink liquor.

13. Well-knowing that they would be killed by king Salya, if they became intoxicated all the Vrisnis and the Andhakas, remained sober and watchful.

14. The guards soon drove out of the city all actors, dancers and singers of the *Anartha* country

15—16. O descendant of Kuru, all the bridges over rivers were destroyed, and boats were forbidden to ply (in those rivers) and the trenches around the city were spiked with poles at the bottom. O best of

the Kurus, the land around the city for full two miles was rendered uneven, and holes and pits were dug there; combustibles were secreted below its surface.

17. O sinless one, our fort is naturally strong. It is always well-defended and filled with all kinds of weapons.

18. And in consequence of the preparations made, our city became then more prepared than ever to meet the enemy. O best of the Bharata race, in consequence of all this, it looked like the abode of Indra.

19. O king, when Salya thus came, none could, without presenting the sign, that was agreed upon, either enter or leave the city of the Vrisnis and the Andhakas.

20. O descendant of Kuru, O great king, all the streets of the city and its open spaces were filled with numerous horses and elephants.

21. O mighty-armed hero, the soldiers were all gratified with the allowances, wages, rations, weapons and dresses (that were given to them).

22. Among those soldiers there was none who was not paid in gold, who was not paid at all, who was not somehow obliged and who was not of tried valour.

23. O lotus-eyed hero, it was thus that Dwarka, abounding in well-ordered arrangements, was defended by Ahuka (Ugrasena).

Thus ends the fifteenth chapter, the destruction of Saubha, in the Aryunabhigamana of the Vana Parva.

CHAPTER XVI.

(ARYUNABHIGAMANA PARVA)

—Continued.

Krishna said :—

1. O king of kings, the lord of *Saubha* Salya, came to the city of Dwarka with numerous men, elephants and soldiers.

2. The army, headed by king Salya, consisting of four kinds of troops, occupied a level ground where there was plentiful supply of water.

3. Avoiding cremation-grounds, temples of gods, sacred trees and grounds covered with ant-hills, his army occupied every other places.

4. O king, the roads (leading to Dwarka) were all blocked up by the (various) divisions of his army, and the secret passages (from the city) were also all blocked up by the encampment of Salya's troops.

5—7. O descendant of Kuru, O best of men, like the king of birds (Garuda), he rushed upon Dwarka, with his army, equipped with every kind of weapons, skilled in all arms, furnished with numerous chariots, elephants and cavalry,—full of pennons and banners,—and strengthened with well-paid, well-fed and greatly powerful foot soldiers who bore every mark of heroism and who used wonderful chariots and bows.

8. Seeing the army of the king Salya approached, the youthful princes of the Vrisni race sallied out with the desire of giving him battle.

9. O descendant of Kuru, without being able to bear the pride of king Salya, Charudeshna, Samba and the great car-warrior, Pradyumna,

10. Clad in armour and adorned with ornaments with color flying, sallied out on their chariots, with the desire of meeting the numerous great warriors of king Salya.

11. Samba, taking up his bow, eagerly attacked on the field of battle Kshemavriddhi, the minister and the commander of Salya's army.

12. O best of the Bharata race, as Indra showers down rain, so did the son of Jambhavati (Samba) shower down arrows in a continuous stream.

13. O great king, the commander of (Salya's) forces, Kshemavriddhi bore that shower of arrows (and stood) as immovable as the Himalayas.

14. O king of kings, thereupon Kshemavriddhi, aided by his power of illusion, poured a great shower of arrows.

15. Then dispersing by counter illusion that shower of arrows aided by illusion, Samba showered on his (adversary's) car one thousand arrows.

16. Then pierced and overwhelmed by the arrows of Samba, the commander of (Salya's) forces, Kshemavriddhi fled from the field with the help of his fleet steeds.

17. When the crooked-minded commander of Salya's army fled from the field, a powerful Daitya, named Vegavan, rushed at my son.

18. O king of kings, thus attacked, the heroic Samba, the perpetuator of the Vrisni race, withstanding the attack of Vegavan, kept his ground.

19. O son of Kunti, the heroic and irresistibly powerful Samba, whirling a swift-going club, soon hurled it at Vegavan.

20. O king, thus struck with it, Vegavan fell on the ground like a faded, weather-beaten and decayed-rooted lord of the forest (banian tree).

21. When that heroic and great Asura was killed with the club, my son rushed into (enemy's) troops and began to fight with all.

22. O great king, a well-known Danava, named Vivindha, a great car-warrior and a great bow-man, then rushed upon Charudeshna.

23. O king, the battle between Charudeshna and Vivindha was as fierce as that in the days of yore between Vitra and Vasava (Indra).

24. Enraged with each other, the combatants pierced each other with their arrows and uttered loud roars like two powerful lions.

25. Having first vivified it with incantations the son of Rukmini fixed on his bow-string a powerful weapon which possessed the splendour of the sun or the fire and which was capable of destroying all foes.

26. O king, that great car-warrior, my son, inflamed with anger, challenged Vivindha and discharged the weapon at him. He (thus struck) fell dead.

27. Seeing Vivindha killed and his army (very much) agitated, Salya came back again on his (car) *Saubha*, capable of going everywhere at will.

28. O mighty-armed king, thereupon seeing Salya seated on his (car) *Saubha*, the warriors of Dwarka became very much alarmed.

29. O descendant of Kuru, Pradyumna sallied out and asked the *Anarthas* not to lose courage. He then thus spoke.

30. "(O warriors), do not lose courage; stay and see me fight. I shall repel with force (the car) *Saubha* with the king (Salya) on it.

31. O Yadavas, I shall this day destroy the army of the lord of *Saubha* with my serpent-like weapons discharged from my bow with my hand.

32. Be of good cheer. Fear not. I shall to-day kill him. Attacked by me, the wicked-minded (Salya) with (his car) *Saubha* will be destroyed."

33. O son of Pandu, O hero, when Pradyumna thus spoke with a cheerful heart, the Yadava warriors stood on the field and began to fight cheerfully.

Thus ends the sixteenth chapter, the destruction of Saubha, in the Aryunabhigamana of the Vana Parva.

CHAPTER XVII.

(ARYUNABHIGAMANA PARVA)

—Continued.

Krishna said:—

1. O best of the Bharata race, having thus spoken to the Yadavas, the son of Rukmini (Prudyumna) ascended on his golden car yoked with horses clad in armour.

2. On it (the car) stood a standard, bearing, the figure of a gaping-mouthed *Makara*. It was as fearful as Yama himself. He rushed upon the enemy with his steeds who were rather flying than running over the ground.

3—4. The hero, equipped with quiver and sword, and with his fingures incased in leather, stringed with great strength the bow which possessed the splendour of lightning. Transferring it from hand to hand as if in contempt of the enemy, he spread confusion amongst the Danavas and the other warriors, the inhabitants of *Saubha*.

5. As he went on killing the Danavas in battle, and as he sat in contempt of the foe (on his car), none could mark the slightest interval between the successive arrows (shot by him.)

6. The color of his face did not change and his limbs did not tremble. People only heard his lion-like roars which indicated his wonderful valour.

7. The aquatic creature (Makara), that devourer of all fishes, which was on the golden flagstaff of that best of cars with wide-opened mouth, struck terror into the hearts of all the warriors of (king) Salya.

8. O king, that chastiser of foes, Pradyumna, rushed there with speed against Salya himself who was so desirous of fighting with him.

9. O perpetuator of the Kuru race, challenged by the heroic Pradyumna in that great battle, the angry Salya could not bear it.

10. Resolved to fight with Pradyumna and maddened with anger, that conqueror of hostile city, Salya, then descended from his beautiful car of unchecked speed.

11. All the people (as spectators) looked at that battle between Salya and that foremost of the Vrisni heroes (Pradyumna) which was like the battle between Vasava (Indra) and Vali.

12—13. O hero, O lord, O descendant of Kuru, ascending on his beautiful, illusive

and best of all chariots, decked with gold and furnished with flags and flagstaffs and (equipped) with quivers, the illustrious and the mighty Salya began to discharge his arrows at Pradyumna.

14. Thereupon Pradyumna also overwhelmed Salya in the battle by a thick shower of arrows shot by the strength of his arms.

15. The king of *Saubha* thus attacked did not endure it. He discharged, at my son, arrows that were like blazing fire.

16. That great warrior (my son) drove off that shower of arrows. Seeing this, he (Salya) rained on my son other weapons of blazing splendour.

17. O king of kings, having been thus pierced, the son of Rukmini without loss of time discharged an arrow which was capable of reaching the vitals of a foe.

18. That winged arrow, discharged by my son, pierced his (Salya's) armour and entered into his heart; whereupon he fell down in a swoon.

19. When the heroic king Salya fell down senseless, all the chief Danavas rending the earth beneath their feet fled away.

20. O ruler of earth, seeing their king, the lord of *Saubha* drop down senseless (on the ground), the soldiers of Salya sent up exclamations of "Oh," and "Alas."

21. O descendant of Kuru, (soon) regaining his consciousness, that greatly powerful hero (Salya) suddenly discharged arrows at Pradyumna.

22. Thereupon the heroic and the mighty-armed Pradyumna, having been thus severely wounded about his throat by his adversary in the battle, was enfeebled on his car.

23. O great king, thus wounding the son of Rukmini, Salya roared like a lion and filled the entire earth with his roars.

24. O descendant of Bharata, thereupon when my son became senseless, he (Salya) without losing a moment again discharged at him other weapons, all difficult to withstand.

25. O best of Kurus, thus pierced with numberless arrows and deprived of his consciousness, Pradyumna fell (on his car) motionless in the field of battle.

Thus ends the seventeenth chapter, the destruction of Saubha, in the Aryunabhigamana of the Vana Parva.

CHAPTER XVIII.

(ARYUNABHIGAMANA PARVA)

—Continued.

Krishna said :—

1—2. O king, when Pradyumna (wounded by the arrows) became very much disheartened and aggrieved, the Vrisnis and the Andhakas began to exclaim, "Oh" and "Alas." The enemies (Salya's men) became exceedingly joyful.

3. Having seen him thus unconscious, his trained charioteer, the son of Daruka, carried him off the field with the help of his fleet steed.

4. The chariot had not been taken far off, when that foremost of warriors (Pradyumna) regained his consciousness. Taking up his bow, he thus spoke to his charioteer.

Pradyumna said :

5. O son of Suta, what have you done? Why do you go away, leaving the field of battle? This is not the usage of the Vrisni heroes in battle.

6. O son of Suta, have you been bewildered at the sight of Salya in that great battle? Have you been disheartened at the sight of the battle? Tell me truly your mind.

The Charioteer said :—

7. O son of Janarddana, I am not bewildered. Fear has not taken possession of me. But O son of Keshava, I think it is difficult to defeat Salya.

8. Therefore, O hero, I am slowly retiring from the field. This wretch is stronger than you. A charioteer ought to protect the warrior on his car when he is deprived of his senses in battle.

9. O hero of long life, you should always be protected by me, as you ought to protect me always. Thinking that a warrior on a car should always be protected by his charioteer, I am carrying you away (from the field of battle).

10. O mighty-armed hero, you are but only one, whereas the Danavas are many. O son of Rukmini, thinking that you are not equal to them in battle, I am going away (from the battle).

Krishna said :—

11. O descendant of Kuru, when the son of Suta thus spoke, the *Makara*-standard hero (Pradyumna) said to the Suta, "Turn back the chariot?

12. O son of Daruka, never do so again. O son of Suta, never turn back from the battle till I am alive.

13. He is no son of a Vrisni who forsakes the field of battle, who kills the enemy fallen at his feet and crying "I am yours,"

14. Who kills a woman, a boy, an old man, or a warrior who is in distress and who is deprived of his car or whose weapons are broken.

15. You are born in the race of Sutas (charioteers), and you are well-skilled in your profession. O son of Daruka, you know the usage of the Vrisnis in battle.

16. Conversant as you are with all the usages of the Vrisnis in battle, O son of Suta, you should never again fly from the field as you have done now.

17. What will the irrepressible Madhava, the elder brother of Gada, say when he will hear that I have run away from the battle in bewilderment, and that I have been struck on my back?

18. What will the elder brother of Keshava, the mighty-armed Valadeva, who is clad in blue and inebriated with wine, say when he will return?

19. O Suta, what will that best of men, the grandson of Sini that great bowman (Satyaki), say when he will hear that I have run away from the battle? What will the ever-victorious Samba,

20. O charioteer, and irrepressible Charudeshna, Gada, Sarana and the mighty-armed Akrura say to me?

21. What will the wives of the Vrisni heroes when they would meet together say of me who have been hitherto considered as brave, well-conducted, respectable and possessing manly pride.

22. They will say "Here comes Pradyumna, a coward, running away from the great battle. Fie on him." They will never say "Well done?"

23. O son of Suta, ridicule with the exclamation of fie is to me or to a person like me is more than death. Therefore never again leave the field of battle.

24. Giving charge (of the city) to me, the slayer of Madhu, Hari (Krishna), has gone to the sacrifice of the foremost of the Bharata race (Yudhisthira). Therefore I cannot bear to be quiet now.

25. O son of Suta, when the heroic Kritavarma was comming out to meet Salya, I made him desist, saying "I will resist him (Salya). You better stay."

26. The son of Hridika (Kritavarma) desisted in order to honour me. Having left the field of battle, what shall I say to that great car-warrior?

27. When that irresistible and mighty-armed hero, that holder of the conch, the discus, and the club, will return, what shall I say to that [illegible] one?

28. What shall I say to Satyaki, Valadeva and others of the Vrisni and the Andhaka races who always boast of me?

29. O son of Suta, having left the battle and having been struck at the back with arrows, and carried away by you (from the field of battle) as I was insensible, I shall by no means be able to live (any longer).

30. O son of Daruka, turn speedily the chariot back again. Never act in this way again, even not at the time of the greatest danger.

31. O son of Suta, having fled from the field like a coward and having been wounded at the back by arrows I consider life worth nothing?

32. O son of Suta, have you ever seen me fly from the battle like a coward?

33. O son of Daruka, you ought not to have left the battle while my desire for fight had not been gratified. Therefore, go back to the battle again.

Thus ends the eighteenth chapter, the destruction of Saubha, in the Aryunabhigamana of the Vana Parva,

CHAPTER XIX.

(ARYUNABHIGAMANA PARVA)

—Continued.

Krishna said:—

1. O son of Kunti, having been thus addressed, the son of Suta (the charioteer) then replied to Pradyumna, that foremost of heroes, in these sweet words.

The Charioteer said:—

2. O son of Rukmini, I am not afraid to guide horses in battle. I am acquainted with the usage of the Vrisnis in war. It is in no way otherwise.

3. O hero of long life, those that are placed as charioteers (on the cars) are taught to protect the warriors on their chariots. You were greatly afflicted,

4. O hero, you were very much wounded by the arrows shot by Salya, you were also deprived of your senses. Therefore I retired (with you) from the field of battle.

5. O foremost of the Satyatas, O son of Keshava, now that you have regained your senses, without further trouble you will now see my skill in guiding the horses.

6. I am born of Daruka and I have been duly trained (in my art); I shall now enter into the well-arranged army of Salya without the least fear.

Krishna said:—

7. O hero, having said this, the charioteer pulled the reins and led the horses with great speed to the field of battle.

8—9. O king, struck with the whip and pulled by the reins, those excellent horses, appeared as if they were flying in the air by performing various beautiful motions, now circular, now similar, now dissimilar, now going to the right, and now going to the left.

10. O king, those horses, understanding as it were the desire of the son of Daruka, became as if burned with energy and seemed to fly without touching the ground with their feet.

11. O foremost of men, he wheeled round Salya's army so easily that they who witnessed it became very much surprised.

12. Being unable to bear that manœuvre of Pradyumna, the king of *Saubha*, instantly discharged three arrows at the charioteer (of his adversary).

13. O mighty-armed hero, without taking any notice of the force of those arrows the son of Daruka, continued to lead the chariot round the (Salya's) army as he was doing (from the start.)

14. O hero, thereupon the king Salya, again discharged at my son, the son born of Rukmini, a shower of various kinds of weapons.

15. But that slayer of hostile heroes, the son of Rukmini, smilingly showed the lightness of his hand and cut off all those weapons before they reached him.

16. Seeing all his weapons cut down, the *Saubha* king, taking recourse of the terrible illusion, natural to the Asuras, poured a shower of weapons.

17. Cutting off those greatly powerful weapons of the Daitya in the mid-air by means of the *Brahma* weapon, he (Pradyumna) discharged winged weapons of other kinds.

18. These (weapons), which ever delighted (in tasting) blood, warded off the arrows of the Daitya and pierced his head, bosom and face. Thereupon he (Salya) fell down senseless.

19. When wounded by arrows, the mean-minded Salya fell down, the son of Rukmini discharged at him another arrow capable of destroying every enemy.

20. When that arrow, which was worshipped by all the Dasarhas, which was flaming like the fire, and which was as fatal as a venomous snake, was fixed on the bow-string, that sight filled the air with cries of "Oh" and "Alas."

21. Thereupon all the celestials with Indra and the lord of wealth (Kuvera) at their head sent (to Pradyumna) Narada and the god of wind (Vayu) with the speed of mind.

22. These two (celestials), coming to the son of Rukmini, thus told him the message (sent) by the celestials. They said "O hero, the king Salya is never to be killed by you.

23. There is none who cannot be killed by that arrow. He is however unslayable by you in battle, therefore draw back the

24. O mighty-armed hero, the creator has ordained that he will be killed by Krishna, the son of Devaki. Let it not be falsified."

25. Thereupon that excellent hero, Pradyumna, withdrew that foremost of arrows from his excellent bow and kept it back into his quiver.

26. O king of kings, then the mighty Salya, pierced with the arrows of Pradyumna, rose up disheartened; and he then speedily fled away.

27. O king of kings, the wicked-minded (Salya), thus defeated by the Vrisnis, ascended (his car) *Saubha* made of precious metals; and leaving Dwarka he disappeared through the skies.

Thus ends the nineteenth chapter, the defeat of Salya, in the Aryunabhigamana of the Vana Parva.

CHAPTER XX.

(ARYUNABHIGAMANA PARVA)

—Continued.

Krishna said:—

1. O king, when he (Salya) left the city of the *Anarthas*, I returned there on the completion of your great *Rajshuya* sacrifice.

2—3. O great king, on my arrival I found Dwarka shorn of its splendour. Vedic recitations and sacrificial offerings were stopped, beautiful damsels were destitute of ornaments and the gardens were devoid of beauty. Alarmed by the sight, I asked the son of Hridika,

"O best of men, why are the men the women of the Vrisni race are all woe-begone. I desire to hear all about it."

5. O best of kings, having been thus addressed by me, the son of Hridika narrated to me in detail the invasion of the city by Salya and his subsequent defeat and departure.

6. O best of the Bharata race, thereupon having heard all, I instantly made up my mind to kill king Salya.

7—8. O best of the Bharata race, encouraging the citizens, I thus addressed with cheerfulness king Ahuka and Anakadunduvi and also all the chief heroes of the Vrisni race, "O best of the Yadavas, stay all of you in the city with all caution.

9. Know, I shall go to kill Salya. Without killing him, I shall not return to the city of Daravati.

10. I will again come back to you after destroying Salya with his city *Saubha* made of precious metals. Strike up the three notes of the *Dundavi* (musical instrument) which are so dreadful to the foes."

11. O best of the Bharata race, thus adequately encouraged by me, they all with cheerful hearts said to me, "Go and kill the enemy."

12—13. O king, having received the benedictions of those cheerful heroes, and having caused the Brahmanas to utter auspicious words, and having also bowed down to the best of Brahmanas and to Siva, I started on my car yoked with (my horses) *Saivya* and *Sugriva*, filling all directions with the clatter of its wheels and blowing that best of conches named the *Panchajanya*.

14. O best of men, surrounded by my invincible and victorious army consisting of four kinds of troops, all so persevering in battle, I started.

15. Passing over many countries, mountains and trees, many lakes and rivers, I at last arrived at the country of Martikavarta.

16. O best of men, here did I hear that Salya was coursing in his (car) *Saubha* near the ocean. I soon followed him there.

17. O slayer of foes, having reached the ocean (I saw) Salya on his (*Saubha*, car made of precious metals in the midst of the ocean full of heaving billows.

18. O Yudhisthira, having seen me from a distance, that wicked-minded (Asura) challenged me again and again to the fight.

19. Many arrows, each capable of piercing to the very heart, discharged from my bow, did not reach his car. Thereupon I became filled with wrath.

20. O king, that greatly sinful and irrepressively powerful wretch of a Daitya's son began to shoot at me thousands of arrows in torrents.

21. O descendant of Bharata, he showered arrows on my soldiers, on my charioteer, and on my horses. But without much caring for his arrows, we continued to fight.

22. Thereupon those warriors who were at the command of Salya showered on me thousands of straight arrows.

23. The Asura heroes covered my horses, my car and my charioteer, Daruka, with arrows each capable of piercing to the very heart.

24. O hero, I could not at that time see either my car, or horses, or my charioteer Daruka. For I and my soldiers were covered with arrows.

25. O son of Kunti, thereupon I too discharged from my bows tens of thousands of arrows inspiring them with proper *Mantras* and shooting them with celestial methods.

26. O descendant of Bharata, as that (car) *Saubha* made of precious metals was in the sky full two miles off, it could not be seen by my troops.

27. Therefore, they only looked on from that field of battle like (so many) spectators in a place of amusement but they cheered me on by clappings and by shouts loud as the roars of lions.

28. The beautiful arrows discharged from the fore part of my hand penetrated into the bodies of the Danavas like biting insects.

29. Thereupon loud cries of those dying of the wounds inflicted by the arrows rose on the *Saubha* (car); and they (those wounded) fell into the water of the great ocean.

30. Having lost their arms and necks and having appeared like *Kavandas* (a sort of headless ghosts), the Danavas fell (down into the sea) with fearful cries.

31—32. As they fell, they were devoured by the animals, living in the waters of the ocean. Thereupon I powerfully blew the (conch) *Panchajanya*, which was obtained from the waters and which was as graceful as the lotus stock and as white as the milk, or the *Kunda* flower, or the moon, or the silver. Having seen them fall, the king of *Saubha* Salya

33—34. Began to fight with me with the help of illusion. Then he began to hurl upon me clubs, plough-shares, winged darts, lances, Javllins, thunder-bolts, nooses, broad-swords, bullets, shafts, axes and rockets.

35. Allowing them to come towards me, I soon destroyed them all by counter illusion. On his illusion being rendered ineffectual, he began to fight with mountain-peaks.

36. O descendant of Bharata, then there was darkness and light alternately, the day was now fair, now gloomy, and now hot and now cold.

37. There was a fearful shower of coals, ashes and weapons. Creating such illusions, the enemy faught with me.

38. Knowing this, I destroyed his illusion by counter illusion; and at the proper times I showered arrows all around.

39. O great king, O son of Kunti, then the sky blazed forth with one hundred suns, with one hundred moons, and thousands and tens of thousands of stars.

40. None could ascertain whether it was then day or night. None could distinguish even the points of heaven. Thereupon becoming bewildered, I fixed on my bow-string the weapon, named *Pragnastra*.

41. O son of Kunti, that weapon rushed onwards like flakes of cotton blown away by the winds. Then a great and hair-stirring battle took place. O king of kings, having regained light, I again faught with the enemy.

Thus ends the twentieth chapter, the destruction of Saubha, in the Aryunabhigamana of the Vana Parva.

CHAPTER XXI.

(ARYUNABHIGAMANA PARVA)

—Continued.

Krishna said:—

1. O best of men, the great enemy, the king Salya, thus encountered by me in battle, again rose in the sky.

2. O great king, thereupon eagerly desiring victory, that wicked-minded (Danava) hurled at me *Sataghnis*, great maces, flaming lances, big clubs and swords.

3. As the weapons came down through the sky I speedily stopped them with my swift arrows. I cut them off into two or three pieces before they could reach me. Thereupon a great uproar rose in the sky.

4. He (Salya) then covered Daruka, my horses and car with hundreds and thousands of straight arrows.

5. O hero, Daruka, who was about to faint away, spoke thus to me, "As it is my duty to stay, therefore I stay, though severely afflicted with the arrows of Salya. But I am unable any longer to stay,—my body has become weak."

6. Hearing these piteous words of my charioteer, I looked at him and saw that my charioteer had been fearfully wounded with arrows.

7. O best of the Pandavas, there was not a spot on his breast, or on his head or in his body or in his two arms which was not covered with arrows.

8. Blood flowed profusely from his wounds thus inflicted by the arrows. He looked like a hill of red chalk after a shower of rain.

9. O mighty-armed hero, seeing my charioteer thus pierced and enfeebled by the arrows of Salya, with the reins still in his hands I cheered him.

10. O descendant of Bharata, (at this time) a certain person quickly came to my car and addressed me like a friend.

11. O hero, O Yudhisthira, know he appeared (to me) to be a servant of Ahuka, and he delivered to me a message from him (Ahuka) in a sad and choked voice.

12. (He said), "O hero, the king of Dwarka, Ahuka, has said this to you. "O Keshava, hear what your father's friend has said.

13. O descendant of Vrisni race, O irrepressible hero, Salya came to Dwarka in your absence, and by main force he has killed the son of Sura (Vasudeva, Krishna's father).

14. O Janarddana, therefore there is no need of fighting here. Cease fighting and defend Dwarka. This is (now) your principal duty."

15. Having heard his words, my heart became heavy and I could not ascertain what I should do and what I should not.

16. O hero, having heard of this great evil, I mentally censured Satyaki, Valadeva, and also the great car-warrior Pradyumna.

17. O descendant of Kuru, having reposed on them the duty of protecting Dwarka and my father, I had come to the destruction of *Saubha*.

18—19. I asked myself in sorrow, "Do that slayer of foes Valadeva, Satyaki, the son of Rukmini, (Pradyumna) the greatly powerful Charudeshna, Samba and others live? O best of men, if they were alive,

20. Even the wielder of thunder (Indra) could not have killed the son of Sura (my father). It is evident the son of Sura is dead; it is also evident that the others

21. With Valadeva at their head have all lost their lives. This is my firm belief.' I was again and again filled with the thought of their destruction. I was overwhelmed with grief, O great king, but I again faught with Salya.

22. O great king, O hero, I now saw the son of Sura (my father) himself falling from the *Saubha* (car). At this sight I fainted away.

23. O ruler of men, my father appeared like Yayati when he (that king) losing all his virtues fell down towards earth from heaven.

24. I saw my father falling like a luminary whose merit is lost, his headgear pale and loosly flowing his hair and dress disordered.

25. O son of Kunti, thereupon my *Saranga* bow fell from my hand; I fainted away and sat down on the side of the car.

26. O descendant of the Bharata race, seeing me in a swoon on the car and one like dead, my soldiers all exclaimed, "Oh" and "Alas!"

27. My father with out-stretched arms and legs appeared like a bird dropping from the sky.

28. O mighty-armed hero, when he was thus falling, the hostile warriors with lances and axes in their hands began to strike him grievously. At this my heart trembled.

29. O hero, regaining my consciousness soon after, I did not find them in that great battle either the (car) *Saubha* or the enemy Salya, or my old father.

30. I then concluded in my mind that it was nothing but illusion. Thereupon regaining my senses, I again began to discharge hundreds of arrows.

Thus ends the twenty first chapter, the destruction of Saubha in the Arjunabhigamana of the Vana Parva.

CHAPTER XXII.

(ARJUNABHIGAMANA PARVA)

-Continued.

Krishna said :—

1. O best of the Bharata race, then taking up my beautiful bow, I began to cut off with my arrows the heads of the enemies of the celestials from the (car) *Saubha*.

2. I began to discharge from the *Saranga* (bow) many excellent arrows of the forms of snakes, each capable of going to a great height and each possessing great energy.

3. O perpetuator of the Kuru race, I could not then see the *Saubha*, for it had then disappeared on account of the illusion (displayed by the Danava). I became astonished.

4. O descendant of Bharata, O great king, the host of Asuras of fearful visages and hair then sent up a loud roar as I was waiting for it (*Saubha*).

5. In that great battle, I then with the object of destroying them, fixed on my bowstring the weapon capable of piercing the foes, if only their voice could be heard. Thereupon their roarings ceased.

6. But all those Danavas that had sent up that shout were killed by my those arrows, which were as blazing as the sun and which were capable of striking (at a foe) if only his voice could be heard.

7. O great king, when the shout (of the Danavas) ceased at one place, it arose at another place. There also I sent up my arrows.

8. O descendant of Bharata, in this way the Asuras sent up roars from all the ten quarters, above and across. But they were all killed by me.

9. O hero, bewildering my eyes, and going to Pragyotisha the *Saubha*, capable of going every where at will, reappeard again.

10. Thereupon those agents of destruction, the Danavas of fearful forms suddenly covered me with a great shower of rocks.

11. O king of kings, he tried to kill me again and again by showers of rocks; and I looked like an ant-hill covered with those rocks.

12. O king, being covered with those rocks along with my horses, charioteer, (car with) flagstaff, I altogether disappeared from the view.

13. Thereupon the foremost heroes of the Vrisni race who were in my army were seized with panic, and they suddenly began to fly in all directions.

14. O king, seeing me in that state, the heaven, the sky and the earth were all filled with exclamations of "Oh" and "Alas"

15. O king, my friends, afflicted with sorrow and grief, then wept and wailed in sorrowful hearts.

16. O hero, O undeteriorating one, delight filled the hearts of the enemies as sorrow filled those of my men. I heard of this after I had defeated the enemy.

17. Then wielding the thunder, the favourite (weapon) of Indra, which is (ever) capable of grinding stones, I destroyed that entire mass of rocks.

18. O great king, my horses, afflicted with the weight of the rocks and almost at the point of death, stood trembling.

19. Seeing me, all my friends rejoiced as men are rejoiced on seeing the sun rising in the sky after dispersing the clouds.

20. Seeing my horses, afflicted with the weight of the rocks and almost at the point of death, my charioteer spoke to me in words suitable to the occasion.

21. "O descendant of the Vrisni race, behold there stays Salya, the lord of *Saubha*. Do not disregard him. Exert yourself.

22. O mighty-armed Keshava, abandon all mildness and consideration for Salya. Kill him,—do not allow him to live (any longer).

23. O hero, O slayer of your enemies, a foe should be killed with all exertion. Even a weak enemy should not be disregarded by a strong man,

24. Even if he is at his feet, not to speak of one who dares to stay in battle. O best of men, O lord, put forth every exertion

25—26. And conquer him. O best of the Vrisni race, O hero, do not make any further delay. That one is not to be killed by milder means. In my opinion he can never be a friend who devastated Dwarka and who is now fighting with you." O son of Kunti, hearing such words of my charioteer

27. And knowing that what he had said was true, I again engaged myself in the fight with the intention of killing Salya and destroying his *Saubha* (car).

28—29. O hero, telling Daruka "Stay for a moment," I then in that Danava-destroying battle fixed on my bow-string, my favourite fire-weapon of celestial origin, of blazing splendour of irresistible force, of great effulgence and of bursting energy, incapable of being ever baffled, and capable of penetrating into every thing.

30—32. "Destroy *Saubha* with all the enemies that are in it" and saying this, after having inspired it with *Mantras*, I hurled in anger with the strength of my arms the greatly powerful discus which reduces to ashes all the Yakshas, Rakshas, Danavas and kings born in impure races and which is as sharp-edged as the razor, which is without stain as Yama himself, which is incomparable and which kills all enemies.

33. Rising into the sky, the *Sudharsana* (discus) seemed to look like the exceedingly effulgent sun at the end of the Yuga.

34. Approaching the city of *Saubha*, the splendour of which had disappeared, it went right through it as a saw divides a tall tree.

35. Cut in twain by the force of the *Sudharsana*, the *Saubha* fell like the city of Tripura shaken by the weapon of the great God (Siva).

36. When the *Saubha* fell, the discus came (back) to my hand. Taking it up, I once more hurled it with great force, saying "Go to Salya."

37. Thereupon it suddenly cut Salya in twain who was at the point of hurling a great club in that great battle. With its effulgence it soon set the foe (Salya) ablaze.

38. When that brave warrior was killed by my bow, the disheartened Danavas fled in all directions, exclaiming "Oh" and "Alas."

39. Thereupon taking my chariot in front of the city of *Saubha*, I cheerfully blew my conch and gladdened the hearts of my friends.

40. Seeing their city as high as the peak of the Meru (mountain) with its palaces and gate-ways utterly destroyed and all ablaze (in fire), the Danavas all fled in fear.

41. Having thus killed Salya and destroyed *Saubha*, I returned to the *Anarthas* and delighted my friends.

42—43. O king, O slayer of hostile heroes, this is the reason why I could not come to Hastinapur. If I had come Duryodhana would not have been alive and the gambling match would not have taken place. What can I do to-day? It is difficult to stop the water when the dam is broken."

Vaishampayana said:—

44. Having thus spoken to the Kurus, that handsome slayer of Madhu, that foremost of men, that mighty-armed hero, saluting the Pandavas, was prepared to go away.

45. The mighty-armed hero was saluted in return by king Dharmaraja Yudhisthira. And the mighty-armed Bhima also smelt the crown of his head.

46. He was embraced by Arjuna; and the twins (Nakula and Sahadeva) saluted him with all reverence. He was duly honoured by Dhaumya and worshipped by Draupadi with her tears.

47. Causing Subhadra and Abhimanyu to ascend his golden car, Krishna, being duly worshipped by the Pandavas, ascended it himself.

48. Consoling Yudhisthira, Krishna started for Dwarka on his car which was as effulgent as the sun and to which were yoked (his horses) Saibhya and Sugriva.

49. When the hero of the Dasarha race had gone away, Dhristadyumna, the son of Prisata, taking with him the son of Draupad started for his own city.

50. After seeing the Pandavas the king of Chedi, Dhristaketu also, taking his sister (Karenumati, the wife of Nakula) started for his beautiful city, named Suktamati.

51. O descendant of Bharata, the Kaikeyas also, with the permission of Kunti's immeasurably energetic son (Yudhisthira) and having reverentially saluted all the Pandavas went away.

52. Though the Brahmanas, the Vaisyas and the (other) inhabitants of his kingdom, were repeatedly requested to go, but they did not leave the Pandavas.

53. O king of kings, O best of the Bharata race, the crowd of people that surrounded those high-souled men the (Pandavas) in the forest of Kamyaka was extraordinary.

54. Honouring those high-souled Brahmanas, Yudhisthira in due time ordered his men to "Make ready the chariots."

Thus ends the twenty second chapter, the destruction of the Saubha in the Arjunabhigamana of the Vana Parva.

CHAPTER XXIII.

(ARJUNABHIGAMANA PARVA)—*Continued.*

Vaishampayana said :—

1—2. When the chief of the Dasarhas had gone away, Yudhisthira, Bhima, Arjuna, the twins (Nakula and Sahadeva), Krishna (Draupadi) and the priest (Dhaumya) ascending costly chariots yoked with excellent horses, departed for another forest. The heroes, each looking like the lord of spirits (Siva,) distributed (at the time of their departure) *Nishkas* of gold, cloth and kine to the Bramhanas, learned in *Sikha*, *Akshara* and *Mantras*.

3. Twenty body-guards followed them armed with bows, bowstrings, blazing weapons, shafts, arrows and other engines of destruction.

4. Taking the clothes, the ornaments, the nurses and the maid-servants, Indraseni soon followed (the princes) on another chariot.

5. Thereupon the high-souled citizens, approaching that best of Kurus, walked round him. The principal Brahmanas of Kurujangala cheerfully saluted him.

6. Dharmaraja (Yudhisthira) together with his brothers saluted them cheerfully in return. Seeing the concourse of the people of Kurujangala, the virtuous-minded king stayed there for some time.

7. The high-souled hero, the foremost of the Kurus, felt for them as a father feels for his sons; and they too felt for the Kuru chief as sons feel for their father.

8. That great crowd (of the people of Kurujangala) coming near the Kuru chief stood around him. O king, overwhelmed with shame and with tears in their eyes, they all exclaimed, "Alas, O lord," "Alas, Oh Dharma!"

9. (They said), "You are the chief of the Kurus, you are our king,—we are your subjects. O Dharmaraja, where do you go leaving all these citizens and the inhabitants of the country (your kingdom) as a father leaves his sons.

10. Fie on the cruel-hearted son of Dhritarastra! Fie on the evil-minded son of Suvala (Sukani)! Fie on Karna! O ruler of men, those sinful wretches always wish evil to you who are so firm in virtue.

11. O virtuous-minded Dharmaraja of extraordinary deeds, having yourself founded the matchless city of Indraprastha having the splendour of the city of the great god (Kailash), where do you go leaving us?

12. O virtuous-minded Dharmaraja, leaving that matchless *Sabha*, built by Moya, which possesses the splendour of the celestial *Sabha*, which is like a celestial illusion itself and which is ever guarded by the celestials themselves, where do you go?"

13. To them in a loud voice said Vivatsa (Arjuna), learned in the rules of *Dharma*, *Artha* and *Kama*, "By living in the forest the king (Yudhisthira) intends to take away the fame of his enemies.

14. O men, with the Brahmanas at your head, all learned in *Dharma* and *Artha*, going to the ascetics, separately and each praying for their grace, represent to them what is for your supreme good."

15. O king, at these words of Arjuna, the Brahmanas and the men of other orders saluted him cheerfully and walked round that foremost of all virtuous men.

16. Then bidding farewell to the son of Pritha (Yudhisthira), Vrikodara (Bhima) Dhananjaya and Jajnaseni (Draupadi) and the twins (Nakula and Sahadeva), they at the command of Yudhisthira, sorrowfully returned to their respective house in the kingdom.

Thus ends the twenty third chapter, the departure of the citizens, in the Arjunabhigamana of the Vana Parva.

CHAPTER XXIV.

(ARJUNABHIGAMANA PARVA) —*Continued.*

Vaishampayana said:—

1. They having gone, the virtuous-souled son of Kunti, Yudhisthira, of firm vows addressed all his brothers.

2—3. "We shall have to live in this lonely forest for twelve years; do you find out in this huge forest a spot, charming, auspicious and abounding in many deer, birds, flowers and fruits, and filled with pious men, where we may live happily for all these years."

4. Being thus addressed, Dananjaya replied to the pious and intelligent (Yudhisthira) having honored him as if he were his spiritual guide.

Arjuna said:—

5. You have respectfully worshipped the old and great Rishis; there is nothing on this earth which is unknown to you.

6. O best of the Bharatas, you have always worshipped the Brahmanas of great austerities such as Dwaipayana and Narada,

7. Who, having controlled over senses, always wander over all the regions from the region of the celestials to those of Brahma, Gandharvas and Apsaras.

8. You know well, without any doubt, the opinions of all the Brahmanas; you know, O king, the prowess of all.

9. You know also, O king, what conduces to our well-being; and wherever you wish, O great king, we shall fix our habitation.

10. Here is the lake called *Dwaitavana*, resorted to by the pious, abounding in many flowers and fruits, charming and inhabited by birds of diverse species.

11. If you please, O king, we would like to live here for twelve years, do you think otherwise?

Yudhisthira said:—

12. I do fully approve of what you have said. O Partha, let us repair to that sacred and celebrated lake *Dwaitavana*.

Vaishampayana said:—

13. Thereupon the pious sons of Pandu, followed by numberless Brahmanas all repaired to the holy lake *Dwaitavana*.

14—15. The Brahmanas, some offering sacrifice to the fire, some without it, some engaged in the study of the Vedas, some depending upon alms and some living in the forest,—all these numberless Brahmanas as well as hundreds of *Mahtmas* of accomplished ascetic piety and hard austerities surrounded Yudhisthira.

16. And setting out with these numberless Brahmanas the Bharata chiefs, the sons of Pandu, entered the holy and the charming forest of *Dwaita*.

17. The king saw that huge forest covered, at the end of summer, with *Shalas* palms, mangoes, *Madhukas*, *Nipas*, *Kadamvas*, Sarjas, Arjunas, *Karnikaras* clothed with flowers;

18. And peacocks, *Datyuhas*, *Chakoras*, *Varhins* and *Kokilas* sat on the top of the highest trees and emitted their sweet notes.

19. In that forest the king (also) saw the leaders of elephant-herds, gigantic like hills with temporal juice trickling down in the season of rut and accompanied by herds of she-elephants.

20. And approaching the picturesque Bhogavati (Saraswati) he saw many ascetics of accomplished piety in that forest in the hermitages of pious (Rishis) of purified souls and wearing bark and matted-locks.

21. Thereupon descending from his chariot, the king, the foremost of the pious, with his brothers and followers, entered the forest like Indra of immeasurable prowess entering heaven.

22. With a view of seeing the truthful king many Charanas and Siddhas approached him; and the dwellers of the forest stood encircling that highly intelligent chief of kings.

23. Then saluting all the Siddhas and being adored by them in return like a king or a god, that foremost of the pious, accompanied by all the leading twice-borns, entered (the forest).

24. And being worshipped in return by those pious ascetics who had approached him that pious and high-souled king, sat down with them at the foot of a huge tree covered with flowers like her father Pandu in the days of yore.

25. Bhima, Krishna (Draupadi), Dhananjaya, the twins and all their retinue all wearied and leaving conveyances sat on all sides of that foremost of kings.

26. The huge tree, bent down with the weight of creepers, with those five illustrious bowmen sitting under it for rest, appeared like a mountain with five gigantic elephants resting at its side.

Thus ends the twenty fourth chapter, the Pandavas' entrance into the Dwaitavana, in the Arjunabhigamana of the Vana-Parva.

CHAPTER XXV.

(ARJUNABHIGAMANA PARVA)

—Continued.

Vaishampayana said :—

1. Having arrived at that forest those princes resembling Indra, (formerly) used to happiness, (but now) labouring under misfortune, began to sport in that sacred forest of *Shala* trees washed by Saraswati.

2. In that forest, that king, the foremost of the Kurus, began to please all the *Yotis*, *Munis* and all the leading Brahmanas by offering them excellent fruits and roots.

3. And their highly energetic priest Dhaumya, like a father, began to perform for those Pandavas living in the forest, the sacrificial rites (in honour of their departed manes) of *Ishti* and *Paitreya*.

4. The old Rishi Markandeya, of profuse and inereasing energy, approached as a guest to the hermitage of the illustrious Pandavas who had repaired there on the loss of their kingdom.

5. The high-minded Kuru chief Yudhisthira of incomparable energy and prowess welcomed that great ascetic, who had come there gifted with the effulgence of blazing fire and worshipped by the celestials.

6. Seeing Draupadi, Yudhisthira, Bhima and Arjuna in the midst of the ascetics, that illustrious and omniscient ascetic of incomparable prowess, smiled thinking of Rama in his mind.

7. The pious Yudhisthira who was beside himself (with grief) said :—" All these ascetics are sorry for seeing me here ; why is it that you alone smile, as if in delight, before all these ?"

Markandeya said :—

8. I am not delighted, O my child, but I am struck with amazement ; nor does haughtiness begotten of delight, possess me. Seeing your calamity to day I think of Dasaratha's son Rama of truthful vows.

9. O son of Pritha, at the behest of his sire he (Rama) resided in the forest ; I saw him in the days of yore wandering with his bow, at the summit of the mount Rishyamuka.

10. The high-souled and innocent son of Dasaratha, resembling the thousand-eyed Deity, the lord of Yama and the slayer of Namuchi, lived in the forest at the command of his father and for the satisfaction of his duty.

11. He was equal to Sakra in prowess, high-minded and invincible in warfare, still he had to range the forest, renouncing pleasure ; therefore, none should act unrighteously thinking " I am powerful."

12. Having conquered by truth this earth bounded by seas the kings headed by Nabhaga and Bhagiratha obtained, O my son, all the regions hereafter. Therefore, none should act unrighteously thinking " I am powerful."

13. O foremost of men, for forsaking his kingdom and wealth, the pious and truthful king of Kashi and Karusha was called a mad-dog. Therefore, none should act unrighteously thinking " I am powerful."

14. O best of men, O son of Pritha, for satisfying the ordinances, laid down by the Creator himself in the Vedas, the seven pious Rishis shone brilliantly in the sky. Therefore, none should act unrighteously, thinking " I am powerful."

15. Behold, O king, O foremost of men, (even) the powerful elephants, having tusks as huge as the mountain tops, do not pass by the laws of the Creator. Therefore none should act unrighteously, thinking, ' I am powerful.'

16. Behold, O king of men, all creatures act according to the laws (of their species) as laid down by the Creator. Therefore none should act unrighteously thinking, " I am powerful."

17. O son of Pritha, you have excelled all men in truth, piety, decorum and modesty ; your fame and energy are brilliant as fire or the sun.

18. O great king, having spent the painful days of your exile in the forest as promised, you shall again snatch from the Kauravas your blazing prosperity by dint of your own energy.

Vaishampayana said :—

19. Having addressed these words to him in the midst of the ascetics with friends, the great Rishi saluting Dhaumya and all the Pandavas, proceeded towards the north.

Thus ends the twenty fifth chapter, the Pandavas' entrance into the Dwaitavana, in the Arjunabhigamana of the Vana Parva.

CHAPTER XXVI.

(ARJUNABHIGAMANA. PARVA)

—Continued.

Vaishampayana said:—

1. The high-minded Pandavas while residing in the forest of *Dwaita* that great forest was filled with Brahmanas.

2. Resounding always and all over with the recitations of the Veda, the lake of the forest became as holy as the region of [illegible].

3. The sounds of Yajus, Riks, Saman and other words uttered by the Brahmanas were exceedingly charming.

4. The Vedic recitations of the high-minded Brahmanas, mingling with twang of the bows of the sons of Pritha brought about a delightful union of the Brahmana and Kshatrya customs.

5. Thereupon one evening (the Rishi) Vaka of the Dalvya family addressed the son of Kunti, the pious king Yudhisthira seated in the midst of the Rishis,

6. "Behold, O Partha, O Kuru chief, in this forest *Dwaita* the hour of the ascetic Brahmanas for performing *Homa* when the (sacred) fires have all been enkindled.

7—8. Being protected by you, they of firm vows, are observing their religious rites in this sacred (forest). Bhrigu and Angiras together with Vashistha and Kashyapa, the renowned sons of Agastya, the offspring of Atri, all of excellent vows, in fact, all the leading Brahmanas of the world are united with you.

9. O son of Pritha, O son of Kunti, O descendant of Kuru, hear along with your brothers what I speak to you.

10. Brahma-energy combined with Kshatrya-energy, Brahma-prowess united with Kshatrya-prowess, when rendered strong, might consume the enemies as fire united with the wind consumes the forest.

11. O my son, O king, one should never be without a Brahmana, if he wishes to conquer this world and the next for long. Having got a Brahmana, well-versed in religion and worldly affairs and cleansed of passion and folly a king destroys his enemies.

12. Having governed his subjects, the King Vali performed those duties that lead to salvation and did not know of any other means in this world than the Brahmanas.

13. It was for this, that all the desires of the Asura (Vali) Virochana's son, were satisfied and his wealth was ever inexhaustible. Having obtained (the entire) earth through the instrumentality of the Brahmanas, he met with destruction when he began to oppress (people).

14. The earth with her wealth, never worships him for long, as her lord, who is without a Brahmana. The earth however surrounded by the sea worships him who is governed by a Brahmana and is instructed by him regarding his duties.

15. Like an elephant without a driver in battle, the strength of a Kshatrya, without a Brahmana, decreases.

16. Incomparable is the sight of a Brahmana and the might of a Kshatrya; when they proceed in unision the whole world is delighted.

17. As fire rendered stronger by the wind destroys straw and wood, so kings united with Brahmanas destroy (all their) enemies.

18. An intelligent man, for acquiring what he has not got and for multiplying what he has got, should take the advice of the Brahmanas.

19. Therefore for obtaining what you have not got and multiplying what you have got and for spending that on proper objects and persons, do keep with you a Brahmana of fame, wise, experienced and well-versed in the knowledge of the Vedas.

20. O Yudhisthira, you have always highly respected the Brahmanas, it is for this that your reputation shines brilliantly in the three worlds.

Vaishampayana said:—

21. Then all the Brahmanas, who were with Yudhisthira, adored Vaka of Dalvya family; and hearing him eulogize Yudhisthira they were greatly delighted.

22—25. Dwaipayana, Narada, Jamadagniya, Pithusrava, Indradyumna, Bhalaki, Kritachetas, Sahasrapat, Karnasravas, Munja, Lavanashwa, Kashyapa, Harita, Sthulakarna, Agnivishya, Saunaka, Kritavak, Suvak, Vrihadashya, Vibhavasu, Urdharetas, Vrishamitra, Subotra, Hotravahana,—all these and many other Brahmanas of firm vows worshipped Yudhishthira like celestial sages worshipping Purandara in the celestial region.

Thus ends the twenty sixth chapter, the Pandavas' entrance into the Dwaitavana, in the Arjunabhigamana of the Vana Parva.

CHAPTER XXVII.

(ARJUNABHIGAMANA PARVA)—*Continued.*

Vaishampayana said :—

1. Thereupon the sons of Pritha with Draupadi banished to the forest, sat one evening, stricken with grief and sorrow and began to talk with one another.

2. The beloved, beautiful, learned and faithful Draupadi addressed the following words to the pious king (Yudhisthira).

Draupadi said :—

3. No feeling for us exists in the mind of that vile, vicious-souled and cruel son of Dhritarastra.

4. For, that vicious-minded one, O king, having sent you along with me to the forest clad in deer-skin, feels no mortification.

5. For, the heart of that one of impious deeds is made of steel since he could address harsh words to his pious eldest brother.

6. Having brought you, who are used to happiness, to such a miserable plight that vicious-souled wretch delights with his friends.

7—8. O descendant of Bharata, O king, when clad in deer-skin you set out for the forest, only four vicious wights did not shed tears;—Duryodhona, Karna, the evil-minded Sakuni and the fierce and vicious brother Dushashana.

9. O foremost of the Kurus, the other Kurus filled with sorrow, shed tears from their eyes.

10. O great king, seeing this your bed and recollecting what you had before I grieve for you, who do not deserve misery and have been brought up in every luxury.

11. Thinking of that ivory seat in your court crested with jewels and seeing this seat of *Kusa* grass grief assails me.

12. I saw you in your court surrounded by the kings; seeing you without kings how can my mind have peace?

13. O descendant of Bharata, I am beside myself on seeing you pasted with mud, you, gifted with the effulgence of sun whom I saw before pasted with sandal.

14. O king of kings, I see you now clad in bark, whom I saw before clothed in white silken raiment.

15. (Formerly) pure food of every kind was taken from your house, on golden plates to thousands of Brahmanas.

16. O lord, best food was given by you to ascetics, the houseless and those leading domestic lives, like an accomplished king.

17. Formerly living in your palace you had thousands of plates filled with every kind of food and used to worship the Brahmanas, satisfying every desire of theirs.

18—21. Not beholding all these, how can my heart, O king have peace! Thy youthful brothers, adorned with ear-rings, were formerly treated by cooks with sweet and skilfully prepared dishes—I now behold them all, unused to misery, in the forest living on the produces of the forest. My mind finds no peace, O lord of men. Beholding this Bhimasena sorry and living in forest, and thinking over this, does not your mind in proper time become wrathful,—Bhimasena who used to perform all actions unaided.

22. Beholding him stricken with sorrow who was used to all happiness, surrounded by numerous conveyances and clothed in costly raiment, why does not your anger blaze up?

23. Beholding him in the forest why does not your anger blaze up,—this great one is prepared to slay all Kurus in battle.

24—25. In honour of your promise Vrikodara bears all this; this Arjuna though possessed of two hands is equal to Arjuna of a thousand arms for light handedness in discharging arrows; he is equal to Yama at the end of *Yuga*; humbled by the prowess of whose weapons all the kings,

26. Waited upon the Brahmanas in your sacrifice, O great king. Beholding this foremost of men worshipped of Devas and Danavas,

27. Arjuna stricken with anxiety, does not your mind become worked with anger? O king, beholding Partha used to happiness and unworthy of misery, living in the forest,

28. Your anger is not excited. I am stricken with wonder for this, O Bharata, who, mounted on a single car, vanquished men and serpents.

29. Beholding him in the forest why is not your anger excited? He was honoured with the present of various vehicles, horses and elephants;

30. He, the slayer of foes, wrested wealth by force from various other kings and discharges with one velocity hundreds of shafts;

31. Is not your mind worked up with ire beholding him in exile? Beholding him

fair, able-bodied, youthful and the best of swordsmen,

32—35. Nakula in exile does not your anger blaze up? Beholding, O Yudhisthira, O king, the heroic and handsome son of Madri, Sahadeva, in exile do you forgive (them)? Beholding, O king of men, these Nakul and Sahadeva, unworthy of misery, stricken with grief does not your anger blaze up? Beholding me in the forest born in the race of Drupada, the daughter-in-law of the great Pandu, sister of Dhristadyumna, the devoted spouse of a heroe, do you forgive them, O king?

36. Forsooth, O foremost of Bharatas, you have no anger, since beholding me and your brothers your mind is not pained.

37. This is the saying of Srmiti, that in this world there is not a Kshatrya who is without anger—but in you do I behold today the contradiction.

38. The Kshatrya who does not manifest his energy in proper hour is disregarded by all creatures, O son of Pritha.

39. Therefore you should, by no means, vouchsafe your forgiveness to the enemies; forsooth, by your energy you may destroy them all.

40. So that Kshatrya too becomes unpopular with all and meets with destruction both in this world and in the next, whose anger is not appeased when the time for forgiveness comes.

Thus ends the twenty seventh chapter, the words of Draupadi, in the Arjunabhigamana of the Vana Parva.

CHAPTER XXVIII.

(ARJUNABHIGAMANA PARVA)—*Continued.*

Draupadi said:—

1. On this is cited as an example the ancient history relating to the conversation between Prahlada and Vali the son of Virochana.

2. One day Vali accosted his grandfather Prahlada, the king of Asuras and Danavas, endued with great wisdom and well-versed in duties (saying).

Vali said:—

3. Does forgiveness lead to well-being, O father, or prowess or energy? I have great doubt in this; father, tell me who am asking you.

4. Tell me, without any doubt, O you conversant with duties, whatever leads to [illegible] I shall bey duly all your commands.

Draupadi said:—

5. Being thus accosted the wise grandfather, conversant with all truths, replied at length for the removal of his doubts.

Prahlada said:—

6. Do you learn, my son, these two truths without any doubt—neither does prowess always lead to well-being nor does forgiveness.

7. He who forgives always, O my son, suffers many evils—servants, strangers and enemies always disregard him.

8. No one does ever bow to him; perpetual forgiveness therefore, O my son, is avoided by the learned.

9. Disregarding him his servants contract many vicious habits; all those evil-minded men try to deprive him of his wealth.

10—12. Those vicious servants also appropriate to themselves his conveyances, clothes, ornaments, dress, beds, seats, food, drink and other articles of use. They do not at the behest of their master, give to others things they are commanded to do. Nor do they treat their master with that respect which is his due. Disregard in this world is worse than death.

13. O my child, sons, servants attendants and even strangers use harsh words to such a forgiving person.

14. Disregarding him even they wish to have the wife of a forgiving person and his wife too does whatever she likes.

15. The pleasure-loving servants, if a slight punishment is not meted out to them, contract all sorts of vices and the wicked always injure such a master.

16. These and various other evils attend always upon the forgiving. Listen, O son of Virochana, to (other) evils that beset a person that never forgives.

17—18. If an angry person, always beset by the quality of darkness, inflicts punishments, by this own energy, upon deserving and non-deserving persons, he is alienated from his friends and hated by outsiders as well as his own relations.

19. Such a man who insults others is subject to loss of wealth, disregard, misery and hatred and creates enemies.

20. A man, in anger, inflicts various punishments upon people and is soon deprived of his wealth, life and even kinsmen.

21. People are afraid of him who abuses his power equally upon his benefactor and enemy, as the inmates of a house are of a snake.

22. How can good betide him of whom the people are afraid—forsooth do the people injure him as soon as they find a hole.

23. Therefore people should not be always angry or mild; they should exhibit their anger or mildness in proper hours.

24. He, who is forgiving in proper hour, and angry when the occasion arises, attains to happiness both in this world and in the next.

25. Hear, I shall now describe to you the hours of forgiveness as pointed out by the learned and which should always be followed.

26. If your former benefactor commits a heinous offence you should forgive him considering his former benefaction.

27. Those that commit an offence out of ignorance or foolishness should be forgiven—for people cannot always easily attain to learning.

28. Those crooked men, who having committed an offence wittingly plead ignorance should be punished even if their offence be trifling.

29. The first offence of all men should be forgiven; when they commit the second, however insignificant it might be they should be punished.

30. If a person unknowingly commits an offence—he should be pardoned, it is said, after having made a proper enquiry.

31. Strength might be vanquished by forgiveness, weakness might be vanquished by forgiveness; there is nothing which forgiveness cannot accomplish, therefore forgiveness is truly fiercer.

32. Considering his own strength or weakness one should act with reference to time or place; nothing is successful that is not taken in hand with reference to time or place; therefore wait for place or time; sometimes, offenders should be forgiven for fear of people.

33. These have been described as the proper hours of forgiveness; and at other times besides these one should exhibit his prowess.

34. I therefore consider, O king, this to be the time when you should display your might to the avaricious sons of Dhritarastra who always injure others.

35. This is not the time for showing forgiveness towards the Kurus; when the hour for showing might arrives, it behoves you to display it.

36. The humble and forgiving person is always neglected; while those that are powerful assail others; he is the king who takes recourse to both in proper time.

Thus ends twenty eighth chapter, the wo of Draupadi, in the Arjunabhigamana the Vana Parva.

CHAPTER XXIX.

(ARJUNABHIGAMANA PARVA)—*Continued.*

Yudhisthira said:—

1. Anger is the destroyer of mankind and anger again places them in prosperity; consider, therefore, O highly-intelligent lady, that anger is the root of prosperity and adversity.

2. Prosperity crowns him, O beautiful lady, who destroys anger; and the greatly terrible anger brings on his adversity who cannot always control it, O fair one.

3. Anger is in this world, the root of the destruction of mankind; how can, one like me indulge in anger which brings about the destruction of the world?

4. The angry man commits a sin; the angry man murders his preceptor; the angry man insults his elders with harsh words.

5. The angry man cannot distinguish what should be and should not be said by him; there is nothing which cannot be said or done by an angry man.

6. From anger a man may kill one who should not be killed and adore one that should be slain; an angry man may even despatch his own self to the abode of Yama.

7. Beholding these evils, anger is conquered by one desirous of excellent well-being both in this world and in the next.

8. Why should persons like myself indulge in that anger which has been controlled by persons of tranquil mind; thinking this, O Draupadi, my anger is not excited.

9. One, that does not act against a person whose anger has been excited, saves himself and others from great fear—in fact he is the physician of both.

10. When a weak man when oppressed by others is angry with those that are more powerful, he brings about his own ruin.

11. There is no region hereafter for such a man who deliberately brings about his own destruction; therefore it is said, O Draupadi, that a weak man should control his anger.

16. Even in this huge solitary forest frequented by robbers, living in banishment, deprived of your kingdom your virtue has suffered no decrease.

17. The Ashwamedha, the Rajshyua, Pundarika, the Gosava—all these great sacrifices requiring large gifts have been celebrated by you.

18. O king, by your perverse understanding, in your dearest at the gambling match you lost your kingdom, wealth, weapons your brothers and even myself.

19. How could your mind, simple, gentle, liberal, modest and truthful as you are, be drawn to the vice of gambling?

20. Beholding this your calamity and misfortune my sense is bewildered and mind overwhelmed.

21. I shall cite here an old historical incident as an illustration that men are subject to the will of Providence and not to themselves.

22. The Lord Ishana ordains beforehand, with reference to weal and woe, happiness and misery, of all creatures like a seed.

23. O heroe among men, O king, as a wooden figure is made to move its limbs by the wire-puller so are all these creatures (made to act by the lord.)

24. O descendant of Bharata, all creatures, like ethereal space the Providence ordains its happiness or misery.

25. Like a bird tied with a string all creatures depend upon God; they all live in dependence upon God not upon others; nor are they their own masters.

26. Like a pearl set on a string, a bull tied by a rope passing through its nose, or a tree fallen from the bank into the middle of a river

27. All creatures follow the ordinances of the Creator for they are identical with Him and live in Him; they are not subject to themselves and cannot pass an hour independently.

28. Ignorant as they are, creatures are not masters of their own happiness or misery; despatched by the Providence they either go to heaven or hell.

29. As light straws are brought to the subjugation of the strong wind, so all creatures, O descendant of Bharata, depend upon the Creator.

30. Again, performing actions right or wrong and pervading the universe, the Lord exists but is not perceived by any (who can say) *"This is God."*

31. This physical body is merely the instrument of God by which the Lord engages them in actions, the fruits of which are either good or bad.

32. Behold the power of the illusive energy by which he makes them kill their fellows.

33. This is seen in a different light by the sages seeing the real truths; they appear to them in a different light like the rays of the sun.

34. Ordinary people see all those things in a different view; the Lord creates and destroys them in a different way.

35. As one can break a piece of inactive senseless wood with wood, stone with stone and iron with iron,

36. So, O Yudhisthira the Self-create, divine Grandsire spreading his illsuive energy destroys creatures, with creatures,

37. Like a child playing with his creatures, creating and destroying them.

38. O king, the Providence behaves towards the creatures, like a father or mother; like an ordinary person he (sometimes) seems to be angry towards them

39. Seeing elderly, well-behaved and modest persons, in distress and the vicious, in happiness, I am beside myself with thought.

40. O son of Pritha, seeing your misfortune and the prosperity of Suyodhana, I blame the Providence who sees such an inequality.

41. Conferring prosperity upon the wily avarcious son of Dhritarastra, who transgresses the sacred scriptures, and injures virtue, what fruit shall the Creator reap?

42. If the act done follows the performer then forsooth, the God himself is contaminated with the sin of every action.

43. If the sin consequent upon actions does not touch the doer then the individual power is the cause and I grieve for those who are weak.

Thus ends the thirtieth chapter, the conversation between Draupadi and Yudhisthira, in the Arjunabhigamana of the" -- Parva.

CHAPTER XXXI.

(ARJUNABHIGAMANA PARVA)—
Continued.

Yudhisthira said :—

1. O Yajnaseni, your speech is sweet, clear and full of nice expressions ; we have listened to it ; you speak of atheism.

2. O princess, I never act being desirous of the fruits thereof ; I distribute (a thing) which should be distributed and I perform a sacrifice which should be performed.

3. I perform, as best as I can, O Krishna, what a householder should do, not caring for the fruits (of my actions).

4. O fair lady, I act piously not for getting the fruits of virtue but for not transgressing the Vedas and seeing the conduct of the pious.

5—6. My mind and nature, O Krishna, are naturally bent upon virtue ; that vile trader of virtue, the worst of the virtuous, who wishes to reap the fruits of virtue, does never obtain them ; nor does a vicious-minded person, for his scepticism, who doubts a virtuous act, having accomplished it.

7. From the evidence of the Vedas I say :—"You should never doubt virtue ; the person doubting virtue is destined to be born amongst the brutes".

8. A weak-minded man who doubts religion, virtue and the words of the Rishis, is precluded from the regions of immortality and bliss as the Sudras are from the Vedas.

9. O large-minded lady, one studying the Vedas, virtuous, and born in a high race, (though young) is considered aged by the pious royal saints.

10. That vicious-minded one, who transgresses the scriptures and doubts virtue is regarded as lower even than the Sudras and robbers.

11. You have seen with your own eyes the great ascetic Markandeya of incomparable magnanimity come to us who has been rendered immortal by virtue.

12. Vysa, Vasistha, Maitreya, Narada Lomasha, Suka and all other Rishis have become of pure souls by virtue.

13. You yourself see all these endued with celestial asceticism capable of cursing or blessing and superior even to the celestials.

14. O sinless lady, these sages, equal to the Rishis and who can see what is written in the Vedas, describe virtue as the foremost duty.

15. You should not, O blessed queen, with a foolish mind either doubt or censure the Providence or (His act).

16—17. The fool, who doubts religion and disregards virtue and being proud of the proof of his own reasoning, does not receive it from others, considers all these sages who look upon the future as present, like mad men. He considers the external world as conducive to the gratification of senses and is blind to everything else.

18. Whoever, doubts religion has no expatiation of his sin ; that wretched and vile person feels anxiety (here) and does not attain to the regions (of bliss) hereafter.

19. That stupid person, who does not regard evidences, who vilifies the interpretation of the Vedic texts, and who commits sin under the influence of lust and coveteousness, is doomed to hell.

20. O blessed lady, he however, who, with faith and without any doubt follows religion, attains to eternal bliss in the next world.

21. That stupid person, who transgresses the evidences of the Rishis, who does not follow religion and who transgresses all the scriptures, never obtains bliss in any life.

22. For him, O fair lady, who disregards the words of the Rishis and does not care for the evidence of the pious, neither this world nor the next exists.

23. Doubt not, O Krishna, the ancient religion which is followed by the good and formulated by the omniscient and omnipotent Rishis.

24. O Draupadi, virtue is the only raft and nothing else to those who wish to go to heaven, like a ship to the merchant wishing to cross the ocean.

25. O blameless lady, if the pieties practised by the virtuous had no fruits then this world would have been enshrouded by by infamous darkness.

26. None would have followed emancipation, none would have cared for the acquisition of knowledge or even of wealth and people would have lived like beasts.

27—28. If devout penances, life of celibacy, sacrifice, the study of the Vedas, charity and honesty—these were fruitless then people would not have practised virtues, generation after generation. If all the actions had been fruitless a terrible confusion would have set in.

29. Why do the Rishis, the gods the Gandharbas, the Asuras and the Rakshasas who are lords of themselves, with love practise virtues ?

44. Even if you are unsuccessful it shall be proved to you, Vrikodara, Vivatsu and the twins (that you are unable to take the kingdom).

45. The actions of others have been seen crowned with success and ours might be as well; how can one, performing action, perceive beforehand what would be the result?

46. Having tilled the ground with plough one sows the seeds; the tiller then sits silent (for) the clouds are the next cause.

47. If however the clouds do not favour him the cultivator is not to blame—he says:—"I have done what others do."

48. If however I do not meet with success I am not to blame" thinking thus he contents himself and does not reproach himself.

49. O descendant of Bharata, no one should despair, saying:—"I am working still I do not succeed," for besides exertion there are two other causes for success.

50. Success or failure, no one should despair, for success in action depends upon the union of many circumstances.

51. One element wanting proportionate success does not come or nothing at all; if however no exertion is made no success is acquired, nor any quality is seen.

52. The man is by his intelligence, and according to his might and power, brings place, time, means and auspicious rites for the acquisition of prosperity.

53. One should assiduously engage in action, his guide being his prowess; amongst the qualities necessary for action energy is the foremost.

54. If an intelligent man finds his enemy superior to him in many qualities he should accomplish his object by the arts of conciliation and proper appliances.

55. O Yudhisthira, he should wish for the calamity and banishment (of his foe)—what of mortal men, even he be an ocean or a mountain.

56. A person, by actively prying into the holes of his enemy, satisfies a debt to himself as well as to his enemies.

57. A man should never think ill of himself; whoever thinks ill of himself never earns splendid prosperity.

58. O descendant of Bharata, the success of persons is thus situated; it is said that the course of success depends upon time and situation.

59. In the days of yore my father housed a learned Brahmana; he said all this to my father, O foremost of Bharatas.

60. My brothers, formerly accepted from Vrihaspati moral precepts and then in our house I heard all this from them.

61. O king, O Yudhisthira, he said this to me, consoling, who had approached my father for some work and who for serving was seated on my father's lap.

Thus ends the thirty second chapter, the conversation between Draupadi and Yudhisthira, in the Arjunabhigamana of the Vana Parva.

CHAPTER

(ARJUNABHIGAMANA PARVA)—*Continued.*

Vaishampayana said:—

1. Having heard these words of Jagmaseni (Drupadi), Bhimasena came to the king (Yudhisthira.) And sighing in wrath, he thus spoke to him.

Bhima said:—

2. O king, walk as regards kingdoms in the customary path trodden by good men. What do you gain by living in the hermitage of the ascetics, thus deprived of *Dharma*, *Artha* and *Kama*?

3. Your kingdom has been robbed by Duryodhana by an unfair gambling at dice and not by virtue, or by honesty or by prowess.

4. He has robbed our kingdom like a weak offal-eating jackal that steals the prey from mighty lions.

5. O king, why do you, abondoning the wealth which is the source of both virtue and pleasures and in obedience of the (mere) trifling virtue of keeping one's promise, suffer such afflictions?

6. Our kingdom, protected by the wielder of Gandiva (Arjuna) and incapable of being snatched from us by (even) Sakra (Indra), was robbed from us in our very sight (only) on account of your carelessness.

7. It was for you, that notwithstanding we were alive, our prosperity was wrested from us like a fruit from one who is unable to use his arms or like kine from one who cannot use his legs.

8. O descendant of Bharata, you are firm in the desire of acquiring virtue. It was to please you that we suffered ourselves to be overwhelmed with such calamities.

9. O best of the Bharata race, it was because we are at your command that we are giving pain to our friends and joy to our enemies.

10. It was on our part an act of folly which gives me great pain that we did not, obeying your command, kill the sons of Dhritarastra then and there.

11. O king, this your living in the forest like an wild animal is an act which only a weak man alone would submit to.

12. Your this act is approved of neither by Krishna, nor by Vivatsu (Arjuna), nor by Abhimanyu, nor by the Srinjayas, nor by myself, nor by the sons of Madri.

13. Afflicted with your vow you always cry, "Virtue, virtue." O king, have you from despair become a man of no manliness?

14. Cowards only, being unable to win back their prosperity, cherish despair which is fruitless and destructive of one's own purpose.

15. You have ability and eyes. You see that we possess manliness. O king, it is because you have adopted a peaceful life that you do not feel (the pain of) this distress.

16. The sons of Dhritarastra consider us, who are only forgiving, as men really incompetent and weak. O king, this gives me more pain than death in battle would have given me.

17. If we all die in a fair fight without turning our backs on our foes, even that would be better than this exile, for we shall then obtain regions of bliss.

18. O best of the Bharata race, on the other hand if we become the ruler of the whole earth by killing them, that would be doing us a great good.

19. This is our bounden duty,—we who ever adhere to the duties of our own order, who are ever desirous of great achievements, and who wish to take revenge on our enemies.

20. Our kingdom having been robbed from us, if we (under the circumstances) engage in a war, our that act, when it will be known in the world, will bring us praise and not condemnation.

21. O king, the virtue, that produces afflictions on one's ownself and on one's own friends, is no virtue at all. It is vice that produces calamities.

22. O sire, virtue is sometimes (the indirect cause of) the weakness of men. *Dharma* and *Artha* forsake such men, as pain and pleasure forsake a dead man.

23. He who practises virtue only for the sake of virtue always suffers afflictions. He can never be called a wise man. He cannot know the (real) purpose of virtue, as a blind man is incapable of seeing the light of the sun.

24. He who considers that his wealth exists for himself alone does not at all understand the purpose of wealth. He is like the servant tending kine in the forest.

25. He, again, who pursues *Artha* (profit or wealth) too much without pursuing *Dharma* (virtue) and *Kama* (pleasure) deserves to be censured and killed by all creatures.

26. He who always pursues *Kama* without pursuing *Dharma* and *Artha* loses his friends and also loses virtue and profit.

27. Such a man, indulging in pleasure at will, becoming destitute of virtue and profit, meets with certain death at the expiration of the period of enjoyment, as the fish dies when the water is dried up.

28. It is for this, those that are wise always pursue both virtue and profit, for the union of virtue and profit is the essential requisite of pleasure, as wood is of fire.

29. Pleasure has always virtue for its root, and virtue is always united with pleasure. Know that both are dependent on one another, as the ocean and the clouds (depend on each other.)

30. The sensation that one feels in consequence of the contact with the objects of touch or in consequence of the possession of wealth is called pleasure. It exists in the mind and has no corporeal existence.

31. O king, he that wishes to have *Artha* should seek a large share of virtue. Those that wish *Kama* should seek (also) *Artha*, but *Kama* does not yield any thing in return.

32. Pleasure brings its own fruit; it cannot lead to another (pleasure). Ashes may be had from wood, but nothing could be had from ashes.

33. O king, as a fowler kills the birds, so does sin kill all the creatures of the world.

34. He who, being misled by pleasure and covetousness, does not understand the nature of virtue, deserves to be killed by all. He becomes a wretch here and hereafter (after death.)

35. O king, it is evident that you know that pleasure is to be derived from virtuous objects of enjoyments. You also know (what) their ordinary states as well as their great changes (are).

36. From their (objects of enjoyment's)loss, destruction, decrepitude and death, arises what is called affliction. That affliction has overtaken us.

37—38. The pleasure that is produced by the five senses, by the mind and by the heart being directed to the objects proper to each, is in my opinion, one of the best fruits of our actions. Thus *Dharma*, *Artha* and *Kama* should be taken into one's consideration one after the other.

39. One should not pursue virtue alone. No man should consider profit or pleasure as the highest object of his desire. All the three should always be (equally) pursued.

40. The *Shastras* ordain that one should pursue virtue in the morning, profit at noon, and pleasure in the evening.

41. The *Shastras* ordain that one should pursue pleasure in the first, profit in the second and virtue in the last portion of his life.

42. O foremost of eloquent men, those that are learned and fully conversant with the proper divisions of time, dividing their time properly, pursue all three, *Dharma Artha* and *Kama*.

43. O king, O descendant of Kuru, whether freedom from all these three (*Dharma*, *Artha* and *Kama*) or possession of them is the better course for those that desire happiness, should be settled by you after careful thought.

44. O king, you should then without the least hesitation act either to achieve them or to abandon them, for he who lives wavering between the two becomes most miserable.

45. It is well that your conduct is ever regulated by virtue. Knowing this, your sensible friends advise you to act (thus).

46. O king, gift, sacrifice, adoration to the honest, study of the Vedas and honesty, —these are the highest virtues strong both here and hereafter.

47. But, O foremost of men, these virtues, cannot be attained by one that has no wealth, even if he possesses infinite other accomplishments.

48. O king, the universe depends on virtue. There is nothing higher than virtue. O king, virtue is attainable (only) by those who possess wealth.

49. But wealth cannot be acquired by leading the life of a mendicant nor by bearing a life of weakness. O king, wealth can be earned by virtuous intelligence.

50. O best of men, in your case, begging, which is a success to the Brahmana, has been forbidden. Therefore try to acquire wealth by prowess and energy.

51. It is not proper for you to lead a life of mendicancy or the life of Sudra. Prowess and energy constitute the special virtue of the Kshatrya.

52. Therefore, O son of Pritha, perform the duty of your own (order) and destroy the enemies. Destroy the prowess of the sons of Dhritarastra with my help and with that of Partha (Arjuna).

53. The wise and learned man says that prosperity is virtue. Therefore, acquire prosperity, for you ought not to be in frivolity.

54. O king of kings, awake and understand the eternal virtues (of one's own order). You belong by birth to an order the acts of which are cruel and are the sources of pain to others.

55. O king, cherish your subjects and reap the fruits (of that good act) that can never be wrong. This is the eternal duty ordained (for us the Kshatryas) by the Creator himself.

it, you will be the laughing stock (of all men). Deviation from the duties of one's own (order) is never praised.

57. O descendant of Kuru, therefore, making your heart as the order in which you belong requires it, and abandoning this your course of weakness, summon prowess and bear your weight (of duty) like one that bears it manfully.

58. O king, no monarch can acquire the sovereignty of earth, or prosperity, or affluence by means of being only virtuous-minded.

59. As a fowler catches a flock of very easily-tempted games by offering them some attractive food, so does an intelligent man acquire a kingdom by offering bribes to his enemy's men and covetous enemies.

60. O foremost of monarchs, the Asuras, though they were elder brothers of the Devas and though they were in affluence were, vanquished by the Devas by means of stratagem

61. O mighty armed hero, O ruler of the world, thus every thing belongs to those that possess might. Destroy your enemy by means of stratagem.

62. There is none equal to Arjuna in wielding the bow in battle. There is none equal to me in wielding the mace.

63. O king, men of prowess engage in battle depending on their prowess alone,—and not on the strength of numbers, and not on informations of the enemy's plan through spies. O son of Pandu, therefore exert your prowess.

64. Prowess is the root of wealth; whatever else is called its root is not so. As the shade of the tree in winter is useless, so is every thing fruitless without prowess.

65. O son of Kunti, wealth should be spent in the way that seeds are scattered on the ground by one who wishes to increase it. Let there be no doubt (about it) in your mind.

66. But where wealth is more than sufficient, there should be no expenditure of wealth. In such cases investment of wealth is like the scratching of an ass, which is first pleasurable and then painful.

67. O king of men, a man, who in order to earn a greater measure of virtue casts away like seeds the little virtue that he is sticking to, is certainly considered to be wise.

68. Those, that are learned, alienate the friends of the foe that possesses friends. Having thus weakened him by making his friends abandon him, they bring him to subjugation.

69. O king, those that are strong engage in battle by depending on their own courage. They do not conquer people by continued efforts or by the arts of conciliation.

70. O king, sometimes those that are weak kill a powerful enemy by combination, as bees kill the spoiler of their honey by the force of their numbers.

71. O king, like the sun that sustains as well as destroys all creatures by his rays, you too adopt the ways of the sun.

72. O king, it has been heard by us in the Puranas that to protect one's own kingdom and cherish one's own subjects,—as was done by our forefathers,—is a kind of *Tapa* (austerities).

73. O king, a Kshatrya cannot acquire those regions of blessedness which he can by fair fight, whether (that fight) ends in victory or defeat.

74. Seeing your this affliction, (the people of) the world have come to this conclusion that light may (some day) forsake the sun and beauty may (some day) forsake the moon.

75. O king, the learned men, both separately and assembling together, talk with one another by praising you and blaming the other (Duryodhana)

76. O king, over and above this the Brahmanas and the Kurus assembling together talk cheerfully of your great adherence to truth.

77. They say that you have, never from delusion, from meanness, from covetousness, from fear, from desire or from wealth, uttered an untruth.

78. Whatever sin a king commits in acquiring dominions, he consumes it all by means of performing sacrifices in which large Dakshinas are given away.

79. O king, as the moon emerges from the clouds, so does a king emerge from all sins by bestowing thousands of villages and kine on the Brahmanas.

80. O descendant of Kuru, O Yudhisthira, all the citizens and the inhabitants of the country, both young and old, praise you.

81. "As milk in a bag made of a boar's hide, as the Vedas in a Sudra, as truth in a robber and as strength in a woman, so is sovereignty in Duryodhana."

82. Thus talk the people amongst one another. O descendant of Bharata, even women and children are repeating it, as if it were a lesson they wanted to commit to memory.

83. O chastiser of foes, you have fallen into this state along with us. Alas! we too are lost with you on account of your this calamity.

84–86. Therefore, ascending on your chariot, furnished with every implement of war and making the chief Brahmanas utter benedictions on you, march at once,—even this very day,—against Hastinapur, so that you may be able to give to the Brahmanas the spoils of your victory. Surrounded by your brothers, who are all great wielders of bows and by (other) heroes, who are all skilled in weapons and all like virulent snakes, start (at once) like the slayer of Vitra (Indra) surrounded by the Marutas. Destroy with your prowess your weak enemies as the slayer of Vitra (Indra) destroyed the Asuras. O son of Kunti, snatch away from the son of Dhritarasta (Duryodhana) the prosperity he (now) enjoys.

87. There is no mortal who can withstand the touch of the arrows which are equipped with the feathers of vulture and which are like the snakes of virulent poison, when these are shot from the *Gandiva* (bow.)

88. O descendant of Bharata, there is not a warrior, not an elephant, not an horse that can withstand the force of my mace when I am angry in battle.

89. O son of Kunti, why should we not snatch back our kingdom from our foe after fighting a great battle with the help of the *Srinjayas* the *Kaikeyas*, and the chief of the Vrisnis.

90. O king, why should we not succeed in snatching away the (sovereignty of the) earth from the hands of our enemy? Let us but try with the help of a large army.

Thus ends the thirty third chapter, the words of Bhima, in the Arjunabhigamana of the Vana Parva.

CHAPTER XXXIV.

(ARJUNABHIGAMANA PARVA)—*Continued.*

Vaishampayana said:—

1. Having been thus addressed by Bhimasena, the high-souled and ever devoted to truth, Ajatsatru (Yudhisthira), mastering his patience, thus spoke after a few moments.

Yudhisthira said:—

2. O descendant of Bharata, no doubt all this is true. I cannot reproach you for giving me pain by piercing me with your arrowy words. From my folly alone this great calamity has overtaken you all.

3. I was engaged to play at dice with the desire of snatching from Dhritarastra's son his kingdom with its sovereignty. It was thus that the cunning gambler, the son of Suvala (Sakuni), played with me on behalf of Suyodhana (Duryodhana).

4. O Bhimasena, that dweller of the mountainous country, Sakuni, is exceedingly artful. Playing at dice in the midst of the assembly—unacquainted as I am with the artifices of any kind,—he defeated me by adopting all possible artful means. It is therefore we have been overwhelmed with this calamity.

5. Seeing the dice obedient to the wishes of Sakuni in *Avaya* and *Vaya* (odds and evens), I could have controlled my mind, but anger (you know) drives off a person's patience.

6. O child, the mind cannot be controlled when it is influenced by manliness, pride and prowess. O Bhimasena, I do not reproach you for what you have said. I consider that what have happened was preordained.

7. O Bhimasena, when the king (Duryodhana) the son of Dhritarastra, wishing to get possession of our kingdom, plunged us into misery and even slavery, it was Draupadi who rescued us.

8. When summoned again to the *Sabha* for playing once more, you as well as Arjuna know what the son of Dhritarastra told me in the presence of the Bharatas.

9. (He said), "O prince Ajatsatru, you shall have to live for twelve years with all your brothers (if defeated in the play) in the forest which you will chose to dwell in, but which must be known to all men; you shall have to spend the thirteenth year in disguise without your whereabouts being known to any body.

10. O sire, O son of Pritha, (if during that period) spies of the Bharatas, hearing of you, become successful in discovering you, you shall then have again to live in the forest for the same period passing once more the last year in secrecy. Reflecting on this, pledge yourself to it.

11. O king, as regards myself, I pledge myself in this assembly of the Kurus, if you can pass this period of time evading the vigilence of my spies and if you can remain undiscoverd by them, then O descendant of Bharata, this kingdom of the five rivers will be once more yours.

12. O descendant of Bharata, we also, if defeated by you at play, shall all of us, abandoning all our wealth, pass the same period according to the same rules." Thus said that king in the midst of the Kurus; and I said "So Be it."

13. The hateful play then began. We were defeated and we were all exiled. We are thus wandering miserably over difficult forests full of discomforts.

14. Suyodhana (Duryodhana), however, having been not satisfied (with what he had done), gave himself up to anger and urged the Kurus and all those who were under his sway to express their joy at our distress.

15. Having entered into such a pledge in the presence of all the pious and good men, who can now dare break it for the sake of a kingdom in this world? For in my opinion, to a respectable person death is not more serious than an act of transgression in order to gain a kingdom.

16. O hero, you desired to burn my hand at the time of the play; you were, however, prevented by Arjuna and you only squeezed your mace. O Bhima, if you had done it, this calamity could not then befall us.

17. O Bhima, conscious as you are of your prowess, why did you not say so before we entered into such an agreement? Having already burdened myself with the pledge made at that time what is the use of your speaking to me these harsh words (now)?

18. O Bhimasena, this was my great grief that I could not do anything when I saw Jagnaseni (Draupadi) persecuted in that way. O Bhima, my heart burns on account of this, as if I have drunk some poisonous liquid.

19. O foremost of the Bharata race, having made the pledge in the presence of the Kurus there, I am unable (now) to violate it. Wait for the return of our better days, as scatterers of seed wait for the harvest.

20—21. When one that has been first injured succeeds in revenging himself upon his enemy at a time when the latter's enmity has borne fruits and flowers, he is regarded as one who has accomplished a great deed by his prowess. Such a brave man earns undying fame. Such a man obtains great prosperity. His enemies bow down to him, and his friends gather round him, as the celestials cluster round Indra for protection.

22. Know my promise cannot be made false. I regard *Dharma* as superior to life itself and divinity. Kingdoms, sons, fame and wealth all these do not come up even to a sixteenth part of truth.

Thus ends the thirty fourth chapter, the words of Yudhisthira, in the Arjunabhigamana of the Vana Parva.

CHAPTER XXXV.

(ARJUNABHIGAMANA PARVA)—*Continued.*

Bhima said :—

1—2. O great king, being mortal and unsubstantial as froth, unstable as fruit and dependant on time, how can you consider of any avail your having made an agreement in respect of Time, which is infinite and immeasurable, which passes as quickly as an arrow or a stream, carrying everything before it like death itself?

3. O son of Kunti, how can he wait whose life is shortened every moment, as a quantity of collyrium is lessened each time, a grain is taken up by the needle?

4. Only he whose life has no limit, or he who knows with certainty what the period of his life (really) is, or he who knows the future as if it were placed before his eyes can wait for the arrival of (a certain fixed) time.

5. O king, if we wait for thirteen years, that period of time will shorten our lives and bring us nearer to death.

6. Wealth is ever established in every creature having corporeal body. Therefore we should try to get possession of our kingdom before we meet with death.

7. He who fails to achieve fame by not chastising his enemies is like a thing unclean. He is an useless burden of the earth as a brute is, and perishes with ignomy.

8. The man, who being destitute of strength and courage, fails to chastise his enemies' lives in vain. I consider such a man as low-born.

9. Your hand can shower gold; your fame spreads over the whole earth. Therefore, killing your enemies in battle, enjoy the wealth acquired by the strength of your arms.

10. O king, O chastiser of foes, if a man goes to hell on the very day he kills his injurer, that hell at once becomes heaven to him.

11. The pain that one feels in suppressing his anger is more burning than fire itself. I burn with it even now, and I cannot sleep either in the night or in the day.

12. This son of Pritha, Vivatsu (Arjuna) is foremost in drawing the bow-string. He is certainly much aggrieved, though he lives (quietly) like a lion in its den.

13. This one (Arjuna) who desires to kill all the weilders of bow of the world without (any body's) help, suppresses his wrath within his breast like a great elephant.

14. Nakula, Sahadeva, the old mother of heroes (Kunti) are all sitting like dumb people in order to please you.

15. All our friends with the Srinjayas wish to please you. Only I and the mother of Prativindyu, (Draupadi) are greatly aggrieved

16. And speak to you. Whatever I speak is (surely) agreeable to them all, for they plunged in great affliction eagerly wish for the battle.

17. O king, what greater calamity would befall us than that our kingdom should be snatched away from us and enjoyed by weak and contemptible foes!

18. O chastiser of foes, (only) from the weakness of your character you feel shame to violate the pledge you made. But O king, none praises you for your this kindly disposition.

19. O king, your intellect cannot see the truth like that of a foolish and ignorant man, though of high birth, who has committed to memory the Vedas without understanding them.

20. You are kind as a Brahmana; how have you been born in the Kshatrya order? Those born in it (the Kshatrya order) are generally crooked-minded.

21. You have heard the duties of kings told by Manu,—they are fraught with crookedness and unfairness,—they are perfectly opposed to peace and virtue.

22. O great king, why do you then forgive the wicked-minded sons of Dhritarastra. O foremost of men, why are you silent in performing your duties being a man of high birth? O son of Kunti, who wishes to conceal the Himalayas by means of a handful of grass. Known as you are all over the world, you will hardly be able to live unknown and undiscovered.

25. O son of Pritha, the sun can never pass through the sky unknown to men. A large tree with spreading branches; flowers and with leaves in a well watered place (can never remain hidden)

26. Nor can the *Airavat* (Indra's elephant). How will Jishnu (Arjuna) be able to live undiscovered and unknown? How will these lion-like young children, together with the two brothers,

27. Nakula and Sahadeva, O son of Pritha, be able to live in secrecy? The mother of heroes, the princess Draupadi of virtuous deeds

28. O son of Pritha, how will this Krishna be able to live undiscovered and unknown? O king, all the people know me from my childhood.

29. I do not see how I shall be able to live undiscovered and unknown. The Meru (mountains) might as well be concealed! Then again many kings have been driven away from their kingdoms,

30. These kings and princes will all follow the wicked son of Dhritarastra. For robbed and exiled by us, they cannot be friendly towards us.

31. They will certainly seek to injure us with the desire of doing good to him (Duryodhana); and they will certainly set against us many spies in disguise. If they discover us and report it,—a great calamity will (then) befall us.

32. We have already lived in the forest for full thirteen months. Consider them for their length as full thirteen years.

33. The wise men have said that a month is (but) a substitute for a year, as *Pritika* is considered as a substitute for the *Soma*.

34. O king, (if you violate the pledge) your may free yourself from its sin by offering good food to a well-conducted bull which carries sacred burdens.

35. O king, therefore make up your mind to kill your enemies. There is no virtue higher to a Kshatrya than battle.

Thus ends the thirty fifth chapter, the words of Bhima, in the Arjunabhigamana of the Vana Parva.

CHAPTER XXXVI.

(ARJUNABHIGAMANA PARVA)—

Continued.

Vaishampayana said :—

1. O foremost of men, having heard the words of Bhima, that chastiser of foes, the son of Kunti, Yudhisthira, sighed and reflected in silence.

2. (He thought in his mind) "I have heard the duties of king recited to me. I have heard also the duties of the different orders. He sees truly who sees how to regulate his conduct both in the present and in the future.

3. Knowing as I do the true course of *Dharma*, which is so difficult to be known, how can I forcibly grind it, which would be like my grinding the Meru (mountain)."

4. Having thus reflected for a moment and having also settled (in his mind) what he should do, he thus spoke to Bhimasena without allowing him to say anything.

Yudhisthira said :—

5. O descendant of Bharata, O mighty-armed hero, what you say is true. O best of speakers, listen (also) to what I say.

6. O descendant of Bharata, O Bhimasena, the greatly sinful deeds that one wants to perform depending only on his courage become a source of pain to him.

7. But, O mighty-armed hero, whatever is performed with (due) deliberation, with well-directed prowess, with all (necessary) appliances and with much previous thought, is (always) seen to be successful (at the end.) The celestials themselves favour such acts.

8. Hear something about the act which you think should be at once done from your pride of strength and restlessness of mind.

9. Bhurisrava, Salya, the powerful Jarasandha, Bhisma, Drona, Karna, the mighty son of Drona (Ashwathama),

10. The invincible sons of Dhritarastra, Duryodhana and others,—all are accomplished in arms and ever ready for battle.

11. Those kings and the rulers of the world, who have been injured by us, have all taken the side of the Kurus; and their affection has grown towards them.

12. O descendant of Bharata, they are engaged in seeking to do good to Duryodhana and not to us. With their treasury full and army large, they will try their best in the war (to defeat us).

13. All the officers of the Kuru army with their sons and relatives have been honoured by Duryodhana with the presentation of wealth according to proper divisions.

14. These heroes have been much honored by Duryodhana. My firm conviction is that they will give their lives in battle for him.

15. O mighty-armed hero, though the behaviour of Bhisma, Drona and the high-souled Kripa is the same (to both parties),

16. Yet it is my firm conviction that they would sacrifice in battle their lives, than which there is nothing dearer in this world, so that they might pay off (their debt) in the shape of royal favours which they enjoy.

17. They are all masters in celestial weapons and they are all devoted to virtue. My opinion is that they cannot be vanquished even by the celestials with Vasava (Indra) at their head.

18. There is Karna, the great car-warrior, who is impetuous, ever angry, invincible, accomplished in all weapons and encased in impenetrable armour.

19. Without first defeating in battle all these foremost of men, you cannot, unaided as you are, kill Duryodhana.

20. O Vrikodara, I cannot sleep as I ponder upon the lightness of hand that the Suta's son (Karna) possesses. I consider him to be the foremost of all wielders of bows.

Vaishampayana said:—

21. Having heard these words, the impetuous Bhimasena became alarmed and pensive; and he did not utter a word.

22. When the Pandavas were talking one another, there came to that place the great ascetic Vyasa, the son of Satyavati.

23. When he arrived, he was duly worshipped by the sons of Pandu. That best of speakers then thus spoke to Yudhisthira.

Vyasa said:—

24. O mighty-armed Yudhisthira, O best of men, knowing by my intelligence what is passing in your mind, I have speedily come to this place.

25—26. O descendant of Bharata, O slayer of foes, I shall destroy the fever that is in your mind, and I shall tell you, by means of what act according to the ordinance you will be able to kill Bhisma, Kripa, Karna, Drona, the son of Drona, Duryodhana and the other princes and Dushashana,

27. O king of kings, hearing it from me, accomplish the act with patience. Having accomplished it, soon destroy your this (mental) fever.

Vaishampayana said:—

28. That foremost of all eloquent men, the son of Parasara (Vyasa), taking him aside thus spoke to Yudhisthira in words of deep import.

Vyasa said:—

29. O best of the Bharatas, that prosperous time has come when the son of Pritha, Dhananjaya (Arjuna), will kill your enemies in battle.

30. Accept from me this knowledge, called *Pratismriti*. Uttered by me it is like success personified. You are capable of accepting it; I shall tell it to you.

31—32. Receiving it, the mighty-armed Arjuna will be able to accomplish his desire. O son of Pandu, let him go for the acquisition of weapons to Mahendra, Rudra, Varuna, Kuvera and Yama. He is competent to see the celestials on account of his asceticism and prowess.

33. He is a Rishi of great effulgence; he is the friend of Narayana (Krishna); he is ancient, eternal, celestial, invincible, ever successful and undeteriorating.

34. O mighty-armed hero, he will achieve great deeds by receiving weapons from Indra, Rudra, and the Lokapalas.

35. O son of Kunti, O ruler of the world, think of going from this forest to another (forest) that may be fit for your abode.

36. To reside in one place for a length of time is never pleasant. It might produce anxieties to the ascetics.

37. As you support numerous Brahmanas, learned in the Vedas, your continued residence here (in this forest) may exhaust the deer of the forest and may be destructive of the creepers and plant.

Vaishampayana said:—

38—39. Having thus addressed by that illustrious lord, the ascetic of great wisdom, the intelligent Vyasa, the son of Satyavati, learned in the mysteries of the world, then imported that foremost of know-

ledge to the willing Dharmaraja (Yudhisthira) who had meanwhile purified himself. Bidding farewell to the son of Kunti, he then disappeared.

40. Having received that knowledge, the virtuous-minded and the intelligent Yudhisthira carefully retained it in his memory, and always repeated it at the proper times.

41. Being glad at the words of Vyasa, he, leaving the *Dwaitavana*, went to the forest of Kamyaka on the banks of the Saraswati.

42. O great king, the Brahmanas, possessing ascetic merits and versed in the science of ortheopy and orthography, followed him, as the Rishis follow the king of the celestials (Indra).

43. Thereupon arriving at Kamyaka, those high-souled chiefs of the Bharata race took up their residence there with their friends and followers.

44. O king, those intelligent heroes then lived there for some time, devoting themselves to the science of archery and hearing the excellent Vedas.

45. They went about the forest every day with non-poisoned arrows in search of deer. They duly performed all the rites in honour of the Pitris, the celestials and the Brahmanas.

Thus ends the thirty sixth chapter, Pandavas' entrance into the Kamyaka forest, in the Arjunabhigamana of the Vana Parva.

CHAPTER XXXVII.

(ARJUNABHIGAMANA PARVA)—*Continued.*

Vaishampayana said:—

1. After some time, Dharmaraja Yudhisthira, remembering the words of the Muni (Vyasa), spoke these words.

2. Calling to himself in private that foremost of men, the greatly wise Arjuna, and taking hold of his hands,

3. That chastiser of foes, Dharmaraja, reflecting for a moment over their exile, smilingly spoke these words to Dhananjaya (Arjuna).

Yudhisthira said:—

4. O descendant of Bharata, the four divisions of the sceince of arms always dwell in Bkisma, Drona, Kripa, Karna and the son of Drona (Aswathama).

5. They fully know all sorts of Brahma, celestial, human, *Vayavya* weapons, together with the mode of using them and warding them off.

6. They are all conciliated, honoured and gratified by the son of Dhritarastra (Duryodhana) who behaves to them as one does towards his preceptor.

7. Towards all his warriors he behaves with great affection. All the revered ones, thus honoured and gratified, seek to do him good.

8. Thus honoured by him, they will not fail to exert their might. The whole world is to-day under the sway of Duryodhana

9. With villages and cities, with all the seas and forests and mines. O Partha, you are our sole favourite refuge. On you rests a great burden.

10. O chastiser of foes, I shall tell you what you should do now. O child, I have received a knowledge from Krishna Dwaipayana (Vyasa).

11. O child, if used by you, the whole universe will be brought to your view by that knowledge, Having attentively received that Brahma-knowledge,

12. Attain in due time the grace of the celestials. O best of the Bharata race, devote yourself to austere asceticism.

13. Armed with the bow and the sword, and clad in armour, devote yourself to austere asceticism and deep meditation. O child, without giving way to any body, go towards the north.

14. O Dhananjaya, all celestial weapons are with Indra. The celestials at one time gave all their strength to Sakra (Indra) from the fear of Vitra.

15. They are all collected together in one place. And he will (surely) give you all his weapons. Go to Sakra (Indra); he will give you all his weapons.

16. Be initiated and go this very day to the god Purandara (Indra).

Vaishampayana said:—

Having said this, the lord Dharmaraja (Yudhisthira) imparted to him (Arjuna) the knowledge.

17. The elder brother communicated with due rites the knowledge to his heroic brother whose speech, body and mind were all under complete control. He then commanded him to go.

18—19. At the command of Dharmaraja (Yudhisthira), the mighty-armed (Arjuna), clad in mail and incased with gauntlets and furnished with fingure protectors made of the *guana* skin, taking up the

Gandiva (bow) and also his inexhaustible quivers; and having poured oblations into the fire and made the Brahmanas utter benedictions on receipt of gifts, started to see Purandara (Indra).

20. Armed with bow and arrows, the mighty-armed hero heaved a sigh and cast a look upwards, when he set out for the destruction of Dhritarastra's sons.

21. Seeing the son of Kunti, about to start, thus armed with bow and arrows, the Brahmanas, the Siddhas and the invisible spirits said,

22. "O son of Kunti, soon obtain what you wish for in your mind." The Brahmanas blessed him with benedictions and said to Partha (Arjuna),

23. "O son of Kunti, engage yourself in achieving the object you have in view. Victory is sure to come to you." Then when the heroic Arjuna of thighs like the trunks of the *Sala* tree was about to start,

24—25. Taking away the hearts of all, Krishna (Draupadi) thus spoke.

Draupadi said :—

O mighty-armed Dhananjaya, O son of Kunti, let all that Kunti desired at your birth and all that you yourself (always) desire be accomplished. Let none of us again be born in the order of Kshatrya.

26. Daily salutation to the Brahmanas whose mode of life is mendicancy. This is my great grief that the sinful wretch Suyodhana (Duryodhana),

27—30. Seeing me in the assembly of the kings, mockingly called me a cow. Besides this, other harsh words were spoken by him. But this is my opinion, that the grief I now feel in parting with you is greater than any I felt then at his words. Your brothers will while away their waking moments in repeatedly talking over your great deeds. O hero, O Partha, if you stay away (from us) for a long period of time, we shall derive no pleasure from enjoyments or luxury. Life itself would be distasteful to us.

31. O son of Kunti, our weal and woe, our life and death, our kingdom and prosperity all depend on you. O descendant of Bharata, I bless you. Let success be yours.

32. O mighty hero, O sinless one, you will be able to perform your this task even against powerful enemies. Go with speed to win success. Let there be no danger to you.

33. I bow to *Dhatri* and *Vidhatri*; unblessings be to you. O Dhananjaya, let *Hri*, *Sree*, *Kirti*, *Pushti*, *Uma*, *Lakshmi* and *Saraswati*, all protect you on your way.

34. For you always worship your elder brother and always obey his commands. I bow to the Vashus, the Rudras, the Adityas, the Marutas,

35. The Vishwadevas and the Siddhas for your welfare. O best of the Bharata race, O descendant of Bharata, be safe from all mischievous spirits belonging to the firmament, the earth,

36. And the heaven, and also from other such ones generally.

Vaishampayana said :—

Having uttered these benedictions, the illustrious Krishna (Draupadi) stopped.

37. Having then walked round his brothers and Dhaumya, the mighty-armed Pandava (Arjuna), taking up his beautiful bow, started.

38. All creatures left the path that the greatly energetic and powerful (hero) took with the desire of seeing Indra.

39. O child, that chastiser of foes passed over many mountains inhabited by the ascetics; and (at last) he reached the sacred and the celestial Himalayas.

40. The high-minded hero reached the sacred mountain in one day, for he, being a great ascetic, possessed the speed like that of the mind.

41. Having crossed the Himalayas and also the Gandhamadana and many other uneven and dangerous passes by walking day and night,

42. He reached *Indrakila* and Dhananjaya (Arjuna) stopped there. He then heard a voice in the sky. It said, "stop."

43. Having heard it, the Pandava (Arjuna) looked at all sides, and Savyashachi (Arjuna) then saw an ascetic sitting at the foot of a tree.

44. (He was) blazing with Brahma-effulgence. With brawny colour and matted-locks, (he was) thin and lean. Seeing him (Arjuna) stopped there. The great ascetic then thus spoke to Arjuna,

45. "O child, who are you that have come here with bow and arrows, clad in armour, scabbard and gauntlet and devoted to the Kshatrya usage?

46. There is no necessity for weapons here. This is the abode of peaceful Brahmana ascetics (who are all) without either joy

47. O child, there is no use of the bow here. There is no sort of fight here. Therefore throw away your bow. You have obtained the higest state of life.

48. O hero, there is no man who is equal to you in energy and prowess." The Brahmana smilingly thus spoke to Arjuna. But he could not move him, who was so firm in his purpose.

49. Thereupon that Brahmana, being much pleased with him, again spoke to him with smiles, "O slayer of foes, be blessed. I am Sakra (Indra). Ask the boon you desire to have."

50. Having been thus addressed by the deity of one thousand eyes (Indra), that perpetuator of the Kuru race, the heroic Dhananjaya (Arjuna) with joined hands and bowing head said,

51. "O exalted one, this is the object of my wishes;—grant me this boon,—(namely) I desire to learn from you all weapons."

52. Mahendra (Indra), being much pleased with him smilingly replied, "O Dhananjaya, when you have reached this region, what need is there for you to get weapons?

53. You have already obtained the highest state of life. Ask for other regions of desire to obtain." Having been thus Dhananjaya thus replied to the deity of one thousand eyes (Indra),

54. "O lord of heaven, I do not desire to obtain regions of bliss, nor objects of enjoyment, nor the celestial state,—what to speak of (other) pleasures. I do not desire to obtain the prosperity of all the celestials.

55. Having left my brothers behind me in the forest and having been unable to avenge myself on the enemy, shall I incur the opprobrium of all the world for everlasting time?"

56. Having been thus addressed, the slayer of Vitra, the worshipped of all the worlds (Indra), consoling him with sweet words, thus spoke to the son of Pandu (Arjuna),

57. "O child, when you will be able to meet the three-eyed deity, Siva, the wielder of trident and the lord of all creatures, it is then I shall bestow on you all my weapons.

58. O son of Kunti, try to meet the greatest of all gods, for it is only when you have seen him that you would have your desire fulfilled."

59. Having thus spoken to Falguni (Arjuna), Sakra(Indra) disappeared. Arjuna remained at that spot, devoting to severe asceticism.

Thus ends the thirty seven chapter, the meeting of Indra and Arjuna, in the Arjunabhigamana of the Vana Parva.

CHAPTER XXXVIII.

KIRATA PARVA.

Janamejaya said :—

1. O exalted one, I desire to hear in detail the account of the acquisition of weapons by Partha (Arjuna) of spotless deeds.

2. How did that foremost of men, the mighty-armed and the greatly energetic Dhananjaya enter that solitary forest without having felt (any) fear?

3. O foremost of all men, learned in the Vedas, what did he do when he lived there? O exalted one, how did he gratify Sthanu (Siva) and the chief of the celestials (Indra)?

4. O best of the twice-born, I desire to hear all this through your favour. O omniscient one, you are acquainted with every thing regarding men and gods.

5—7. O Brahmana, the battle that was

smiters, who had never been defeated in war, and Bhava (Siva) was without a parallel and was extraordinary and was also hair-stirring. Having heard which, the hearts of those foremost of men, the sons of Pritha, trembled in wonder and joy, thinking of their own inferiority. Tell me what other acts Partha (Arjuna), performed.

8. I do not find the most trivial thing in Jishnu (Arjuna) which might be called censurable. (Therefore) narrate the history of that hero to me.

Vaishampayana said :—

9. O foremost of the Kurus, O child, I shall narrate to you the excellent, the extensive and greatly unrivalled history of that illustrious hero.

10. O sinless one, hear in ditail the account of Partha's meeting with the three-eyed, god of gods and his contact with his body.

11. At the command of Yudhisthira that immeasurably powerful hero set out to meet the chief of the celestials, Sakra, and the god of gods, Sankara (Siva)

12. Taking up the excellent bow and the sword with the golden hit, in order to

accomplish his purpose, the greatly powerful and the mighty-armed Arjuna,

13. That descendant of Kuru, set out northward towards the summit of the Himalayas. O king, that son of Indra (Arjuna) of calm mind, that greatest car-warrior of all the world,

14. Firmly adhering to his purpose, soon engaged himself in austere asceticism. He entered that fearful and thorny forest alone.

15. It abounded in various flowers and fruits, it was inhabited by birds of various species, it was full of various animals and it was frequented by the *Siddhas* and *Charanas*.

16. When the son of Kunti, Arjuna, entered that forest, which was destitute of human beings, conchs and drums from heaven were sounded.

17. Great showers of flowers fell on the earth; and the clouds spreading out covered every place with a shade.

18. Passing the forest-paths at the foot of the great mountain Arjuna shone in his own effulgence by dwelling on the breast of the Himalayas.

19. He saw there many trees blooming in green verdure and resounding with the sweet notes of the birds, abounding in great rivers with great eddies and currents of the color of *Vaidurja* gems

20. And echoing with the sweet notes of the swans, ducks and cranes. The banks of those rivers were resounded with melodious strains of male *Kokilas*, of peacocks and of cranes.

21. Seeing those rivers of sacred, pure and delicious water and also their charming banks, the great car-warrior Arjuna became very much delighted.

22. The greatly energetic and high-minded Arjuna then engaged himself in asceticism in that charming forest.

23. Clad in cloth made of grass and with deer-skin and holding the *Danda* (stick), he ate withered leaves fallen on the ground.

24. He ate fruits in the first month (of his asceticism) at the interval of three nights, in the second (month) at the interval of six nights,

25. In the third (month) at the interval of a fortnight. When the fourth month came, that foremost of the Bharata race,

26. That mighty-armed son of Pandu lived (simply) on air, with his arms upraised and with nothing to lean upon, standing only on the tips of his toes.

27. In consequence of frequent bathing, the hair of that high-souled and immeasurably energetic hero became as bright as the lightning or the lotus.

28. Thereupon all the great Rishis went to the god, the wielder of trident (Siva) and told him that the son of Pritha (Arjuna) was engaged in austere asceticism.

29—30. Bowing to the great god (Siva), they told him all about the action of Partha. (They said), "The greatly effulgent Partha is engaged in austere asceticism on the breast of the Himalayas. Heated with his asceticism the earth is sending forth smokes. O chief of gods, we do not know with what object he undergoes this asceticism.

31. He causes us pain. O exalted one, you ought to stop him." Having heard these words of those self-controlled Rishis,

32. The husband of Uma, the lord of creatures, thus spoke.

Siva said :—

You all ought not feel any anxiety on account of Falguni (Arjuna).

33. Go away soon with cheerfulness and alacrity to the place whence you have come. I know what is the determination of his mind.

34. His desire is not for heaven, nor for prosperity, nor for long life. What is desired by him, will be done by me even to-day.

Vaishampayana said :—

35. Having heard all this, the truthful Rishis with cheerful heart returned to their respective abodes.

Thus ends the thirty eighth chapter, the colloquy between the Rishis and [illegible] the Kirata of the Vana Parva.

CHAPTER XXXIX.

(KIRATA PARVA)—*Continued.*

Vaishampayana said :—

1. When all those high-souled ascetics went away, the wielder of trident, the exalted lord Hara, the destroyer of all sins,

2. Assuming the form of a Kirata (hunter), blazing like a golden tree, appearing like a second huge Meru mountain,

3. And taking a handsome bow and many virulently poisonous snake-like arrows, came down with great speedas an embodiment of fire.

4. The auspicious deity was accompained by Uma who was in the same costume and with the same purpose (as those of her husband Siva) and also by many merry goblins of various forms and attires,

5. And also by thousands of female (goblins). O king, O descendant of Bharata, the place blazed forth with beauty (as Siva appeared),

6. And in a moment all the forest was pervaded with silence. The sounds of springs, water-falls and birds ceased.

7. Coming near Partha of spotless deeds, he (Siva) saw that a son of a Danava, named Muka of wonderful appearance,

8. Assuming the form of a boar, intended to kill Arjuna. Seeing him in the attempt to kill him,

9. (At once) taking up his *Gandiva* bow, and virulently poisonous snake-like arrows and also stringing them to the bow and having filled all sides with its twang, Falguni said to him.

Arjuna said :—

10. I have come here, but, done you no harm. As you seek to kill me, I shall certainly to-day send you to the abode of Yama.

Vaishampayana said :—

11. Seeing that firm wielder of bow Falguni (Arjuna) about to kill him, (the Danava), Sankara (Siva) in the disguise of the Kirata suddenly asked him to stop.

12. (He said), "This boar like the *Indrakila* in colour has been first aimed by me." But disregarding his word, Falguni (Arjuna) struck it.

13. At that very moment the greatly effulgent Kirata also shot an arrow like the flaming fire or the blazing thunderbolt.

14. The two arrows thus shot by the two (men) fell at the same time on the huge and adamantine body of Muka.

15. The two arrows fell on him with a loud sound as that of lightning or as that of the thunder falling on a mountain.

16. Thus struck by the two arrows which were like flaming-mouthed snakes, Muka, assuming his fearful Rakshasha form, gave up his life.

17. Thereupon Jishnu (Arjuna), that slayer of foes, saw before him the person with the form of blazing gold, disguised as a Kirata and accompanied by many women.

18. The son of Kunti then with a cheerful heart smillingly asked him. "Who are you wandering in this solitary forest surrounded by women ?

19. O golden-splendoured one, are you not affraid of this fearful forest ? Why have you pierced the boar that was first aimed by me.

20. This Rakshasha either listlessly or with the intention of killing me came here, and he was first aimed by me, therefore you cannot escape from me with your life.

21. What you have done towards me is quite contrary to the usage of the chase. O mountaineer, therefore, I shall take your life."

22. Having been thus addressed by the Pandava, the Kirata spoke to the son of Pandu, Savyashachi (Arjuna), in these sweet words.

23. "O hero, you need not be anxious for my dwelling in the forest. This forest-land is the proper abode for us who (always) dwell in the forest.

24. O ascetic, why have you selected to live here amidst these difficulties and dangers ? We always live in these forests full of various sorts of animals.

25. You are delicate ; you are brought up in luxury ; and you are as effulgent as the fire, why do you wander alone in this solitary forest ?"

Arjuna said :—

26. Depending on my *Gandiva* (bow) and my arrows as blazing as the fire, I live in this great forest like a second son of fire (Kartikeya).

27. See, this great beast, this fearful Rakshasha, who came here in the form of an animal, has been killed by me.

The Kirata said :

28. This one (the Rakshasha) was first struck with the arrow shot from my bow. He was killed and sent to the abode of Yama by me.

29. He was first aimed by me,—he was first claimed by me,—and it is from my shot that he has lost his life.

30. Being proud of your strength, you should not blame others for your own fault. O wicked-minded wretch, you are yourself in fault, and therefore you will not escape from me with life.

31. Stop, I shall shoot at you arrows like the thunder. Try your best if you can and shoot at me your arrows.

Vaishampayana said :—

32. Having heard these words of the Kirata, Arjuna, grew angry, and began to strike him with numerous arrows.

33. Thereupon he (the Kirata) received upon himself all those arrows with a cheerful heart. He again and again said "O wretch, O wretch,

34. Shoot at me your best arrows tha are capable of piercing to the very heart.' Having been thus addressed, Arjuna poured a shower of arrows upon him.

35. Thereupon both of them became angry. Engaging in a fearful fight, they hurled again and again at each other showers of poisonous snake-like arrows.

36. Arjuna poured a shower of arrows on the Kirata, but Sankara (Siva) received them all upon him with a cheerful heart.

37. Having borne that shower of arrows for a moment, the wielder of Pinaka, (Siva) stood there in unwounded body like an immovable mountain.

38. Seeing his shower of arrows had no effects (on his adversary), Dhananjaya (Arjuna) became greatly surprised; and he exclaimed "Excellent" "Excellent."

39. "Alas, this delicate bodied mountaineer of the Himalayas bear unmoved the arrows shot from the *Gandiva*.

40. Who is he? Is he the deity Rudra (Siva) himself? Is he a Yaksha or a celestial or a Asura? The celestials often come to this best of mountains.

41. Except the deity, the wielder of Pinaka, there is none else that can withstand the force of the thousands of arrows shot by me from the *Gandiva*.

42. Whether he is a celestial, or a Yaksha,—any body except Rudra (Siva),—I shall soon send him to the abode of Yama with my these sharp arrows."

43. O king, thereupon Jishnu, (Arjuna) with a cheerful heart began to hurl thousands of arrows, (each) capable of piercing to the very heart, as the sun spreads his rays (all over the world).

44. The exalted Creator of the world, the wielder of trident, with a cheerful heart bore that shower of arrows, as a mountain does a shower of rocks.

45. The arrows of Falguni were soon exhausted; and seeing that all his arrows were exhausted, he was siezed with great fear.

46. Jishnu (Arjuna) then thought of the exalted Agni who had formerly given him two inexhaustible quivers at the burning of the *Khandava*.

47. (He mentally said), "Alas, my arrows are exhausted! What shall I shoot now from my bow? Who is this person swallows up my arrows.

48. Killing him by striking with the end of my bow as elephants are killed by clubs, I shall then send him to the wielder of mace, Yama."

49. Taking up the bow and dragging him (the Kirata) with his bow-string, the greatly effulgent (Arjuna) struck him some fearful blows which descended upon him as thunder-bolts.

50. When that slayer of hostile heroes the son of Kunti, began to fight with the end of the bow, that mountaineer snatched (from his hand) that excellent bow.

51. His bow having been snatched away from his hand, Arjuna, with the desire of ending the fight, rushed with great force at his adversary with sword in hand.

52. Then that prince of the Kuru race struck that sharp weapon in his (Kirata's) head with the whole strength of his arms,—a weapon which could not be resisted even by solid rocks.

53. But that best of swords on falling on his head broke into pieces. Thereupon Falguni began to fight with trees and stones.

54. Then the exalted deity in the disguise of the huge-bodied Kirata bore that shower of trees and stones too. The greatly strong Partha (Arjuna),

55. His mouth smoking with wrath, struck (again) that irrepressible (deity) in the form of the Kirata with fists which were like thunder-bolts.

56. The exalted deity in the form of the Kirata then struck at Falguni with fists which were (also) like the thunder-bolt of Indra.

57. In consequence of the fight with fists between the son of Pandu (Arjuna) and the Kirata, great sounds arose in that place.

58. That fearful and hair-stirring fight with fists, resembling that of Vasava (Indra) and Vitra, lasted only for a moment.

59. The powerful Jishnu (Arjuna), clasping the Kirata (with his both arms) began o press him with his breast. The greatly strong Kirata (also) pressed the insensible son of Pandu.

60. In consequence of preasure of their arms and of their breasts, their bodies emitted smokes, as charcoal does in fire.

61. Thereupon the great god pressed his (Arjuna's) body, and attacking him in anger with all his might, he deprived him of his conciousness.

62. O descendant of Bharata, Falguni (Arjuna) thus pressed by the god of gods,

and his body bruised, became almost like a ball of flesh.

63. Pressed by the high-souled deity, he became breathless, and falling on the ground without the power of moving, he looked like one who was dead.

64. He soon however regained consciousness. Rising up from the ground, his body being covered with blood, the Pandava (Arjuna) became overwhelmed with sorrow.

65. Mentally bowing before the exalted deity of the *Pinaka* and making a clay image of that deity, he worshipped it with garlands of flowers

66. Seeing the garlands that he had offered to the (clay image) adorning the head of the Kirata, that best of the Pandava, Partha (Arjuna), was filled with joy, and he then regained his ease.

67. Thereupon he prostrated himself at his feet and Vava (Siva) became gratified. Seeing his astonishment, and his body emaciated with ascetic austerities, the deity thus spoke to him in the voice as that of the roaring clouds.

Siva said :—

68. O Falguni, I am pleased with you for your matchless deeds. There is no Kshatrya who is equal to you in courage and patience.

69. O mighty-armed hero, O best of the Bharata race, O sinless one, your strength and prowess are almost equal to mine. I have been pleased with you. Behold me.

70. O large-eyed hero, I will give you eyes, (so that you may see me in my real form). You were formerly a Rishi. You will vanguish all your enemies, even (if they be) the dwellers of heaven.

71. Being pleased with you, I shall give you an irresistible weapon ; you shall soon acquire (great) weapons.

Vaishampayana said :—

72. Thereupon Falguni (Arjuna) saw that greatly effulgent deity, the great god, the dweller of the mountain, the wielder of the *Pinaka*, with his wife.

73. Kneeling (before him) and bowing down his head to him, that conqueror of enemy's cities, Partha, gratified Hara (Siva).

Arjuna said :—

74. O Kapardin, O chief of all the celestials, O destroyer of Vaga's eyes, O god of gods, O great god, O blue throated deity of matted-locks.

75. O three-eyed god, O lord of all, I know you to be the cause of all causes. You are the refuge of all the celestials. The universe has sprung from you.

76. You are incapable of being vanquished by the three worlds of the celestials, of the Asuras and of men. You are Siva in the form of Vishnu and Vishnu in the form of Siva.

77. You destroyed the sacrifice of Daksha. O Hari, O Rudra, I bow to you. You have an eye on your forehead. O Sarva, O Merusha, O wielder of trident,

78. O wielder of the *Pinaka*, O Surya, O pure bodied deity, O exalted one, O lord of all creatures, I adore you.

79. O lord of the Ganas, O source of Universal blessings, O (first) cause of the causes of the universe, the foremost of *Purusha*, the highest and the sublimese Hara,

80. O exalted one, O Sankara, you should pardon my fault. It was to get a sight of yourself that I came to this great mountain

81. Which is dear to you and which is the excellent abode of ascetics. O chief of the celestials, you are adored by all the worlds, and I adore you.

82. Let not my rashness in the combat that I have fought with you from ignorance be considered by you as a fault. O Sankara, I ask your protection. Pardon me for all I have done.

Vaishampayana said:-

83. The greatly effulgent Vrishadwaja (Siva), taking hold of the handsome hands of Arjuna, smilingly said to him, "I have pardoned you."

84. The exalted Hara, whose sign was the bull, (Siva), cheerfully embracing Arjuna with his arms, again consoled him and thus spoke to him.

Thus ends the thirty ninth chapter, the Arjuna's hymn to Siva, in the Kirata of the Vana Parva.

CHAPTER XL.

(KIRATA PARVA)—*Continued.*

Siva said:-

1. You were in your former life Nara, the friend of Narayana, You passed many thousands of years in fearful and austere asceticism.

2. Great prowess exists in you and in Vishnu, that foremost of Purushas. You two by your prowess hold the Universe.

3. O lord, taking up that fearful bow whose twang resembled the deep roars of clouds, you as well as Krishna chastised the Danavas at the coronation of Indra.

4. O Partha, this Gandiva which is fit for (only) your hands is that very bow (with which you chastised the Danavas). O foremost of men, I snatched it from you by means of my power of illusion.

5. O Partha, these two quivers which is fit only for you, will again be inexhaustible. O descendant of Kuru, your body will be free from pain and disease.

6. O Partha, your prowess will be incapable of being ever baffled. I have been pleased with you. O foremost of men, ask from me, what you desire to get.

7. O giver of proper respect (to all men), O chastiser of foes, there is no man either here on earth or in heaven who is equal to you (in prowess). Nor there is any Kshatrya who is superior to you.

Arjuna said :—

8–9. O exalted one, O Vrishadwaja, O lord, if you will grant me what I desire to possess, I ask from you that fearful weapon which is wielded by you and which is called *Brahmasira*, that weapon of fearful prowess, which destroys at the end of Yuga the entire universe,

10. That weapon, with the help of which, O great god, I may through your grace obtain victory in the great battle that will be faught by me with Karna, Bhisma, Kripa, and Drona,

11. The weapon by which I may destroy in battle the Danavas, the Rakshasas, the evil spirits, the Pishachas, the Gandharvas and the Nagas,

12. The weapon which when hurled with *Mantras* produces thousands of darts, maces, and virulently poisonous snake-like arrows,

13. The weapon by the help of which I may fight with Bhisma, Drona, Kripa and the ever abusive son of Suta (Karna).

14. O exalted destroyer of Vaga's eyes, my chief desire is that I may be able to fight with them and finally obtain victory.

Siva said :—

15. O exalted Pandava, I shall give you my favourite weapon called *Pashupata*. You are capable of holding, hurling and withdrawing it.

16. Neither Indra, nor Yama, nor the king of the Yakshas, nor Varuna, nor Vayu knows it,—how could it (then) be known to human beings?

17. O Partha, this weapon should not be discharged without proper reason, for if discharged at a weak enemy, it would destroy the whole universe.

18. There is none in the three worlds of mobile and immobile creatures who is incapable of being killed by this weapon. It might be discharged by the mind, by the eyes, by words or by the bow.

Vaishampayana said :—

19. Having heard this, the son of Pritha (Arjuna) purified himself. Coming to the lord of the universe with rapt attention, he said, "Instruct me."

20. He (Siva) then imparted to that best of Pandavas the knowledge of that weapon which looked like the embodiment of Yama, and (also) all the mystries as regards its method of discharging and withdrawing.

21. That weapon then waited upon Partha as it did before upon Traksha, the lord of Uma. Arjuna with cheerful heart accepted it.

22. Thereupon the whole earth with its mountains, forests, trees, seas, woods, villages, towns and mines, began to tremble.

23. Sounds of thousands of conchs, drums and trumpets were heard. Hurricanes and whirl-winds began to blow.

24. The celestials and the Danavas saw that fearful weapon in its embodied from standing at the side of the immeasurably energetic and heroic Pandava.

25. Whatever evil there was in the body of the immeasurely energetic Fulguni (Arjuna) was all dispelled by his touch with the three-eyed deity.

26. Then Arjuna was commanded by the three-eyed diety to "Go to heaven." O king, bowing down his head, he gazed at him with joined hands.

27. Then the lord of all the dwellers of heaven, the diety of blazing splendour, the dweller of mountain, the husband of Uma, Siva, the source of all blessings. Bhava, gave to Arjuna, that foremost of men, the great bow called Gandharva, capable of destroying the Danavas and the Pishachas.

28. The god of gods, accompanied by Uma then leaving that blessed mountain of snowy plateaus and valleys and caves, the favourite resort of the sky-ranging Rishis, went up to the skies in the very sight of that foremost of men (Arjuna).

Thus ends the fortieth chapter, Siva's departure, in the Kirata of the Vana Parva.

CHAPTER XLI.

(KIRATA PARVA)—*Continued.*

Vaishampayana said:—

1. The wielder of Pinaka, having the bull for his emblem, then disappeared before the gazing son of Pandu like the sun setting in the sight of the world.

2. O descendant of Bharata, thereupon Arjuna, the slayer of hostile heroes, wondered much at it, saying, "O I have seen the great god of gods.

3. Fortunate and favoured am I for I have both seen and touched with my hand the three-eyed Hara, the wielder of Pinaka in his boon-giving form.

4. I consider myself greatly blessed; I have already vanquished all my enemies in battle and my object has been accomplished."

5. While Partha, of incomparable prowess, was thus meditating, there came the effulgent lord of waters, brilliant like *Vaidurya*, dazzling all the quarters and accompanied by acquatic animals.

6. Accompanied by rivers both male and female, Nagas, Daityas, Saddhas and inferior deities, the self-possessed Varuna, the lord of waters, arrived there.

7. There came also the lord Kuvera, having a body resembling pure gold, seated on a highly splendid car and accompanied by numberless Yakshas.

The effulgent lord of wealth, most wonderfully beautiful, came there to see Arjuna illuminating the sky with his effulgence.

9. As also (came) the graceful and powerfull Yama, the destroyer of the worlds accompained by the lords of creations, the manes, both embodied and disembodied.

10—11. The god of justice, the son of Vivaswat, whose soul cannot be meditated upon and who is the destroyer of all creatures, came there in his chariot, mace in hand, lighting the three worlds, with the regions of Guhyakas, Gandharvas, and the Nagas like a second sun at the end of a Yuga.

12. They beheld there from the shinning and variagated summits of the mountains Arjuna engaged in devout penances.

13. Immediately came there also the great Sakra accompanid by his queen, seated on the back of Airavata and encircled by all the celestials.

14. And the white umbrella being held over his head he shone like the moon in the midst of fleecy clouds.

15. Eulogised by Gandharvas and greatly ascetic Rishis, he, attaining to a summit of a mountain, stood there like the rising sun.

16. Thereupon the highly intelligent and pious Yama, having voice deep as the muttering of clouds, who was stationed on the southern (summit) gave vent to the following auspicious words.

17. "Behold, O Arjuna, all the protectors of the world have come here; we will give you vision for you are worthy of seeing us.

18. You were in your former life a highly powerful Rishi of immeasurable mental celibre named Nara; by the behest of Brahma, O son, you have been born as a mortal.

19. O sinless one, by you shall be vanquished in battle the highly virtuous and powerful grand-sire Bhisma, born of Vasus.

20. (You shall also defeat) Kshatryas of fiery energy protected by the son of Varadwaja as also the highly powerful Danavas who have been born amongst men.

21—22. The Danavas named Nivatakavachas, O descendant of Kuru; and the highly powerful Karna, who is a portion of my father who lights all the regions, shall be slain by you, O Dhananjaya; the portions of the celestials, Danavas and Rakshas who have been born on earth,

23. Shall be slain by you in battle; O son of Kunti, O slayer of foes, they shall attain to regions as destined by their acts.

24. O Falguni; your fame shall remain eternal on the earth; you have Mahadeva himself in encounter.

25. The earth shall be lightened of her burden by you along with Vishnu; O large-armed hero, accept this weapon of mine—this mace, incapable of being baffled, and with it you will accomplish great deeds.

26. O descendant of Kuru, the son of Pritha received that weapon duly along with Mantras and rites and the means of hurling and withdrawing it.

27. Thereupon stationed in the western quarter, Varuna, the lord of waters and yellow as the clouds gave vent to the following words.

28. "O Partha, you are the foremost of Kshatryas and observe the duties of the Kshatryas; behold me, O you having coppery eyes, I am Varuna, the lord of waters.

29. When discharged by me my nooses are incapable of being resisted; accept from

me, O son of Kunti, these Varuni weapons, along with the means of discharging and withdrawing them.

30. O hero, in the battle on account of Taraka, with these (weapons) thousands of powerful Daityas were bound by me.

31. O you of great energy, accept all these from me, as given to you out of favour; even if Death be your enemy he will not be able to escape from you.

32. When armed with this you will range in the battle-field, forsooth the earth shall be devoid of Kshatriyas.

Vaishampayana said:—

33. After the celestial weapons had been given away by both Varuna and Yama, the lord of wealth having his abode on the summit of Kailasha thus said,

34. "O wise and highly powerful son of Pandu, I am pleased with thee; and meeting with you is tentamount to that with Ajita.

35. O you who hold the bow with your left hand, O mighty-armed one, O you who were a god before, O eternal one, in the days of yore you were always tired with devout penances along with us.

36. O best of men, I shall grant you celestial vision, by which, O mighty-armed hero, you shall conquer the invincible Daityas and Danavas.

37. Take from me immediately an excellent weapon by which you shall be able to burn down the soldiers of the son of Dhritarastra.

38. Take this favourite weapon of mine called *Antardhana*; this effulgent, mighty and powerful weapon is capable of sending the enemy to sleep.

39. When Tripura was slain by the high-souled Sankara this weapon was discharged by which many a mighty Asura were consumed.

40. O you of invincible prowess, this has been taken up by me to give you; O you gifted with the dignity of Meru, you are capable of holding this weapon."

41. Thereupon the mighty-armed and the highly powerful descendant of Kuru, Arjuna duly received that celestial weapon of Kuvera.

42. Thereupon consoling, Pritha's son of unwearied action, in sweet words, the king of the celestials, having a voice like the sound of clouds or kettle-drum, said,

43. "O mighty-armed son of Kunti, you are the ancient Ishana; you have already attained to the highest success and dignity of a god.

44. O subduer of enemies, O you of great effulgence, a great work for gods should be performed by you; you are to ascend heaven, prepare yourself.

45. The car, having Matali as its charioteer, shall come down to the earth for you; O Kaurava, I shall give you these celestial weapons."

46. Beholding all the protectors of the world assembled on the summit of the mountain, the intelligent son of Kunti, Dhananjaya, was amazed.

47. Thereupon the highly effulgent Arjuna duly worshipped the assembled protectors with words, water and fruits.

48. Honoring Dhananjaya in return the celestials went back; all the deities capable of coursing at will went back from where they came.

49. Thereupon having obtained that weapon that best of men, Arjuna attained to delight; he then considered himself blessed and as having his desire fulfilled.

Thus ends the forty first chapter, the departure of Indra and other deities, in the Kairata of the Vana

CHAPTER XLII.

INDRALOKAGAMANA PARVA.

Vaishampayana said:—

1. O king of kings, after the Lokapalas had gone away, Partha, the repressor of enemies, began to think of the chariot of the king of celestials.

2. While the intelligent (Arjuna) of controlled senses was thinking, the highly effulgent car having Matali as its charioteer came there,

3. Making the sky devastated of darkness, dividing the clouds and filling the quarters with a sound resembling that of huge clouds.

4. Dreadful swords and missiles, terrible-looking maces, Prasas of celestial prowess and highly effulgent lightnings,

5. Thunder-bolts, *Tulagudas* (canon) furnished with wheels and worked with atmopsheric expansion and emitting sounds resembling that of huge clouds were on the car.

6. There (were) huge-bodied and Nagas having fiery mouths, and heaps of stones white as the fleecy clou[illegible]

7. Ten thousand horses of golden colour gifted with the speed of wind drew that celestial car full of illusion (with such velocity) that hardly could the eye see it.

8. There he saw the greatly effulgent and blue flagstaff called Vaijayanta resembling the dark blue lotus and adorned with gold and straight as bamboo.

9. Beholding seated on that car a charioteer adorned with burning gold, the mighty-armed son of Pritha considered it as belonging to the celestials.

10. Thereupon while Falguni was thus thinking about the car, Matali, descending and bending himself low, said to Arjuna.

Matali said :—

11. O lucky one, O son of Sakra, Sakra wants to see you, ascend speedily this car sent by Indra.

12. Your father, the foremost of the immortals and the performer of a thousand sacrifices, said to me, "Bring the son of Kunti here and let the celestials see him."

13. Sakra encircled by the celestials and Rishis, Gandharvas and Apsaras, is waiting to see you.

14. By the command of the chastiser of Paka ascend with me from this region to that of the celestials and having obtained the weapon return therefrom.

Arjuna said. :—

15. O Matali, go soon and make me ascend this best of cars that cannot be obtained even by a hundred Rajshuya and horse-sacrifices.

16. Even kings, rendered illustrious by sacrifices accompained with proper gifts, celestials or Danavas are not capable of riding this excellent car.

17. He who has not acquired ascetic merit is not capable of seeing and touching this excellent car far from riding it.

18. O sage, after you have mounted it, after horses have become quiet, I will mount it like a pious man following the road of honesty.

Vaishampayana said :—

19 Hearing his words, Matali, Sakra's charioteer, speedily mounted the chariot controlled the steeds with reins.

20 Thereupon Arjuna, the descendant of Kuru and the son of Kunti bathing in the Ganges and becoming purified and with a contented mind, duly repeated his customary prayers.

21. Thereupon duly and according to the ordinance, offering oblation to the manes he began to invoke Mandara the king of mountains.

22. "O you mountain, you are always the refuge of the pious and good-charactered sages seeking heaven.

23. By your favour, O mountain, the Brahmanas, Kshatriyas and Vaisyas attain to heaven and rid of afflictions sport with the celestials.

24. O king of mountains, O great mountain, O you that contain sages and sacred shrines, I lived happily on you; I go to-day bidding you farewell.

25. Many a time and oft have I seen your tablelands and bowers, your springs and rivulets and your sacred shrines.

26. I have eaten your savoury fruits and have satisfied my thirst with draughts of perfumed water coming out from your body.

27. O mountain, I have drunk the water of your spring tasting like nectar. As a child happily lives on the lap of his sire,

28. So I have sported, O king of mountains, O lord, on your lap filled with Apsaras and resounding with the recitations of the Vedas.

29. I always lived happily on your tablelands, O mountain. Having thus welcomed and said to the mountain, Arjuna, the slayer of hostile heroes,

30—31. Blazing like the sun, ascended the celestial car. And that intelligent descendant of Kuru, with a delighted heart coursed through the welkin in that car of wonderful deeds resembling the sun in its form. And coming within the view of pious mortals, he espied thousands of chariots of wondrous make. There did not shine the sun, the moon or the fire; but it blazed in its own light begotten of virtue and ascetic merit. And those brilliant regions that are seen from the earth in the form of stars,

32—34. Like lamps, too small on account of the distance, though very large, were seen in their own spheres, by the son of Pandu full of beauty and brilliance and shinning in their native splendour.

35. (There he saw) royal sages of accomplished piety, heroes who had been slain in battle,

36. And those who had obtained heaven by their devout penances, hundreds and hundreds of thousands of Gandharvas shinning in effulgence like the sun,

37. And also Guhyakas, Rishis and various Apsaras. Beholding those self-effulgent regions, Falguni, stricken with wonder,

38. Accosted Matali, who gladly replied, saying :—"These are pious persons, O son of Pritha, stationed in their respective spheres,

39. Whom, you have seen, O lord, from the earth in the form of stars." Then he saw standing at the gate, the white and ever victorious elephant,

40. Airavata, having four tusks resembling the mount Kailasha with its summits. And passing along the path of the Siddhas that foremost of Kurus and Pandavas,

41. Shone like Mandhata, the best of kings in the days of yore. And he, having lotus eyes, passed through (various) regions set apart for the kings.

42. Having thus passed through the celestial regions, the highly illustrious (Arjuna) at last beheld Indra's city Amaravati.

Thus ends the forty second chapter, seeing of Sakra's city, in Indralokagamana of Vana Parva.

CHAPTER XLIII.

(INDRALOKAGAMANA PARVA)—*Continued.*

Vaishampayana said :—

1. He saw the beautiful city resorted to by Siddhas and Charanas, filled with flowers of all seasons and adorned with sacred trees.

2—3. Here as if fanned by the fragrant breezes charged with the fragrance of sweet scented flowers and invited by the celestial flowers and trees he saw the celestial garden Nandana resorted to by the Apsaras.

4. None but those who have gone through devout penances, and poured libations on fire, could behold it; that region was for the performers of pious deeds and not for them who had turned their back on the field of battle.

5. (It was not to be seen) by them who had not celebrated sacrifices or observed rigid penances, or who had been divorced from the Vedas and Srutis or who had not bathed in sacred waters or who had not been distinguished for sacrifices and gifts.

6. Those, who had put obstacles in the performance of sacrifices, who were mean, who were addicted to drinking, who had violated the preceptor's bed, who had taken meat and who were wicked-minded, were not capable of seeing it.

7. Beholding that celestial garden resounding with celestial music that mighty-armed hero entered the beloved city of Sakra.

8. He beheld there thousands of celestial cars coursing at will stationed in their proper places, and *Ayutas* of such moving every where.

9. The son of Pandu was eulogised by Gandharvas and Apsaras and fanned by the delightful wind carrying the fragrance of flowers.

10. Thereupon the celestials, accompanied by Gandharvas, Siddhas and great Rishis, delighted, adored the son of Pritha of unwearied actions.

11. He was (adored) by benedictions accompanied by the sounds of celestial music; the mighty-armed hero heard (on all sides) the music of conchs and drums.

12. Eulogised on all sides and commanded by Indra, the son of Pritha went to that large and extensive starry way named *Suravithi* (probably the milk way).

13. There he met with Sadhyas, Vishwas, the Maruts, the twin Aswins, the Adityas, the Vasus, the Rudras and the pure Brahmana saints,

14. Many a royal saint, many kings headed by the king Dilipa, Tumvaru, Narada and the two Gandharvas named Haha and Huhu.

15. Having duly saluted them all, that descendant of Kuru, the slayer of enemies, beheld the king of celestials, the performer of hundred sacrifices.

16. Thereupon descending from the excellent car, the mighty-armed son of Pritha, saw his father, the king of gods and the chastiser of Paka.

17. A beautiful white umbrella having a golden staff, was held over his head; he was fanned by a *chamara* perfumed with celestial fragrance.

18. He was eulogised by many Gandharvas headed by Vishwavasu and others, by bards and singers and leading Brahmanas chanting *Rig* and *Yajus* hymns.

19. Thereupon approaching him the powerful son of Kunti saluted him bending his head low; he (Indra) too embraced him with his round and plump arms.

20. Taking him by hand Sakra made him sit on a portion of his own sacred seat resorted to by the celestials and Rishis.

21. Smelling his head bent low in humility, the king of gods, the slayer of hostile heroes, made him sit on his lap.

22. Seated on Sakra's seat, at the command of the thousand-eyed deity, the son

of Pritha, of immeasurable prowess appeared like the second Vasava (Indra).

23. Thereupon consoling him and out of affection, the enemy of Vitra touched the beautiful face of Arjuna with his perfumed hands.

24—25. Patting and gently rubbing again and again with his own hands which bore the marks of the thunder-bolt the handsome and large arms of Arjuna like two golden columns and hard on account of drawing bow-string and arrows, the wielder of thunder-bolt began to console him.

26. Seeing the smiling Gudakesha (Arjuna) the thousand-eyed deity, the slayer of Vitra, with his eyes expanded with delight, seemed not to be gratified.

27. Seated on one seat, they beautified the assembly like the sun and moon beautifying the sky on the fourteenth day of the dark fortnight.

28. Gandharvas headed by Tumvaru, skilled in music, sacred and profane, sang hymns in sweet and melodious notes.

29. Ghritachi, Menaka, Rambha, Purvachithi, Sayamprabha, Urvashi, Misrakeshi, Dandagauri, Varuthini,

30. Gopali, Sahajanya, Kumvajoni, Prajagara, Chitrasena, Chitralekha, Saha, Madhurasvara,

31. These and thousands of others having lotus-eyes, engaged in captivating the minds of the sages of accomplished piety, danced there.

32. Having slim waists and fair, large hips they began to make various gestures shaking their breasts, casting their side-long looks, and displaying other motions capable of captivating heart, and mind of the spectators.

Thus ends the forty third chapter, the seeing of Sabha, in the Indralokagamana of the Vana Parva.

CHAPTER XLIV.

(INDROLOKAGAMANA PARVA)—*Continued.*

Vaishampayana said :—

1. Thereupon the celestials and the Gandharvas, knowing the opinion of Sakra (Indra) procured an excellent *Arghya* and they presented it to Partha (Arjuna) as soon as possible.

2. Having given him water to wash his face and feet, they made the prince enter the palace of Purandara (Indra).

3. Having been thus worshipped, Jishnu (Arjuna) lived in the house of his father (Indra). The Pandava (Arjuna) then began to learn the great weapons together with the mode of withdrawing them.

4. He received from the hands of Sakra (Indra) his favourite *Vajra* (thunder) weapon of irresistible force and also those lightnings of tremendous roars, flashes of which are bespoken (by the appearance) of clouds and (the dancing) of peacocks.

5. The son of Kunti, the Pandava (Arjuna), after receiving the weapons, remembered his brothers. At the command of Purandara (Indra) he lived there for five years in (great) happiness.

6. When the proper time came, Sakra (Indra) said to Partha (Arjuna), "O son of Kunti, learn from Chitrasena singing and dancing.

7. Learn (instrumental) music known only to the celestials which does not exist in the world of men. O son of Kunti, if you learn all this, it will be for your good."

8. Purandara then gave him to Chitrasena as his friend. Partha (Arjuna) then lived with him in happiness and peace.

9. He (Chitrasena) taught him vocal and instrumental music and dancing. But remembering the game at dice the active (Arjuna) did not obtain any peace of mind,

10. Thinking of Sakuni, the son of Suvala and thinking also with anger of Dushashana's death (he got no peace). But as he derived unrivalled pleasure from the matchless singing and dancing of the Gandharvas he was able to learn their arts.

11 Having learnt various kinds of dance and various sorts of vocal and instrumental music, that slayer of hostile heroes, (Arjuna) did not (still) obtain any peace of mind, remembering his brothers and (his mother) Kunti.

Thus ends the forty fourth chapter, the learning of weapons, in the Indroloka-gamana of the Vana Parva.

CHAPTER XLV.

(INDRALOKAGAMANA PARVA)—*Continued.*

Vaishampayana said :—

1. One day Vasava (Indra), knowing that the glances of Partha were cast on Urvashi, called Chitrasena, spoke to him in private.

Indra said :—

2. O chief of the Gandharvas, sent by me go to-day to that foremost of Apsaras, Urvashi, so that she might wait upon that best of men, Falguni.

3. As you have, at my command, made him learned in all the weapons worshipped by all, so you should also make him learned in all the arts of mixing with the females.

Vaishampayana said :—

4. Having been thus addressed, he said, "So be it." And receiving the command of Vasava (Indra), the chief of the Gandharvas went to that foremost of Apsaras, Urvashi.

5. Seeing him she recognised and being delighted worshipped him by enquiring after his welfare. Having been comfortably seated, he smilingly thus spoke to her who was also comfortably seated.

Chitrasena said :—

6. O lady of fair hips, know that I have come here being sent by the one sole king of heaven who asks from you a favour.

7. He, who is known amongst good men for his grace, behaviour, beauty, vows and self-control, who is famous for his might and prowess, who is respected by the pious, who is endued with presence of mind,

8. Who is a genius and who possesses great energy, who is forgiving and who is without any sort of malice, who has studied the four Vedas and the Upanishadas with all their branches and also the Puranas,

9. Who is endued with devotion to his preceptors, who possesses intellect that stands on the eight attributes, who by his *Bramhacharyya*, ability, origin and age,

10. Is alone capable of protecting heaven like Maghabat himself, who is never boastful, who shows (proper) respects to all, who clearly sees even the minutest thing as if they are large and gross, who is sweet-speeched,

11. Who showers on his friends and dependents various kinds of foods and drinks, who is truthful, who is worshipped by all, who is eloquent, handsome and without pride,

12. Who is kind to those devoted to him, who is pleasing and dear to all, who is firm in promise, who is like Mahendra and Varuna in every disirable attribute,

13. Is the heroic Arjuna,—thus known to you. O blessed lady, he is made to taste the fruits (pleasures) of heaven. At the command of Sakra (Indra) let him to-day obtain your feet. Do this,—for Dhananjaya (Arjuna) is inclined to you.

Vaishampayana said :—

14. Having been thus addressed, Urvashi of faultless feature received the words of Chitrasena with high respect. She then smiled and replied to him thus with cheerfulness.

Urvashi said :—

15. Having heard the virtues that should adorn men, as told by you I would bestow my favours upon any man,—why should I not then choose Arjuna ?

16. At the command of Indra, and for my friendship for you and also moved by the many virtues of Falguni (Arjuna), I am already full of the god of love. Go therefore wherever you like to go I shall go to him.

Thus ends the forty fifth chapter, the colloquy between Chitrasena and U in the Indralokagamana of the Vana

CHAPTER XLVI.

(INDRALOKAGAMANA PARVA)—

Continued.

Vaishampayana said :—

1. Having sent away the Gandharva successful (in his mission), the smiling Urvashi, moved by the desire of possessing Partha (Aryuna), bathed.

2. After the bath she adorned herself with charming and greatly splendid ornaments and sweet scented garlands. Her heart was pierced by the arrows of the god of love on account of the beauty and grace of Dhananjaya (Arjuna).

3—4. Being greatly pierced by (the arrows of the) god of love and being excited by him, she withdrew her mind from any other object; and with her imagination highly inflamed, she mentally sported with him (Arjuna) on a wide and excellent bed laid over with celestial sheets.

5. Starting at the time when the moon rose and the twilight deepened, that lady of high hips went towards the abode of Partha (Arjuna).

6. That lady went looking extremely beautiful, with her crisp, soft and long *vani* (braids of hair) adorned with bunches of flowers,

7. With her beauty, grace, and the charm of the motions of her eye-brows, with her soft accents and moon-like face, she walked on as if defying the moon.

8. As she proceeded along, her two well-devoted and finely tapering breasts, adorned with a golden chain and celestial unguent and also with fragrant sandal paste, began to tremble.

9. In consequence of the weight of her two breasts, she had to slightly stoop forward at every step; it displayed the beauty of her waist lined with the three-folds.

10—11. Her fair, high, round and matchless hip which was wide as two hillocks, which was the charming abode of the god of love, which was decked with the chains of gold and which was capable of shaking the saintship of the celestial Rishis, being covered with thin attire, looked highly beautiful.

12. Her feet, with beautiful ankles, with flat soles and bright copper-colored toes high and carved like the back of a tortoise, looked extremely charming with the ornaments with rows of little bells.

13. Exhilarated with the little liquor she had drunk, and excited also by desire she moved in many attitudes and looked more beautiful than ever.

14. Notwithstanding there were many wonderful sights in heaven the *Siddhas*, the *Charanas*, and the Gandharvas considered her to be the most beautiful object as that beautiful lady went on.

15. The upper half of her body being clad in an attire of fine texture and of cloud colour, she looked like the digit of the moon moving on in the sky covered over by the (passing) fleecy clouds.

16. That lady of the speed of mind or the wind, that beauty of charming smiles reached the abode of the son of Pandu Falguni (Arjuna) in a moment.

17. O foremost of men, having arrived at the gate (of Arjuna's abode), Urvashi of charming eyes sent words (to Arjuna) through the gate-keeper.

18. O king, she entered that brilliant and charming house. Seeing her at night, Arjuna with fear-stricken heart went forward to receive her.

19. Seeing Urvashi, Partha closed his eyes from modesty. Then saluting her, he offered her the worship usually offered to a superior.

Arjuna said :—

20. O foremost of all the foremost of Apsaras, I salute you by bowing my head. O celestial lady, what is your command? I wait upon you as a servant.

Vaishampayana said :—

21. Having heard the words of Falguni (Arjuna) Urvashi became deprived of her senses. She then told him all that was told to her by the Gandharva (Chitrasena).

Urvashi said :—

22. O best of men, I shall tell you all that was told to me by Chitrasena and the reason why I have come here.

23. On account of your coming here, Mahendra had convened a large and charming assembly in which great festivities of heaven were held.

24. O best of men, there came all the Rudras, the Adityas,

25. A large member of great Rishis, also royal sages, the Siddhas, the Charanas, the Yakshas, and the great Nagas.

26. When all those (celestials) as effulgent as the fire or the sun or the moon took their seats according to their rank, honour and prowess,

27. The Gandharvas, O son of Sakra (Indra), O large-eyed hero, began to play on the *Vinas* and to sing the charming songs of celestial melody.

28. O perpetuator of the Kuru race, the chief Apsaras also began to dance. O Partha, you had looked at me only once with a steadfast gaze.

29. When that assembly of the celestials broke, the celestials at the command of your father (Indra) went away to their respective homes.

30. O slayer of foes, the chief Apsaras also and others too at the command of your father went away to their own abodes.

31. O lotus-eyed one, therefore at the command of Sakra (Indra), Chitrasena came to me; and arriving at my house, he then thus spoke to me,

32. 'O charming lady, I have been sent to you by the chief of the celestials. Do the favourite work of Mahendra and of myself and also of yourself.

33. O lady of fair hips, desire (to possess) him who is as heroic in battle as Indra and who is always endued with the virtue of magnanimity." He thus spoke to me.

34. O sinless one, thus commanded by him and also by your father, O chastiser of foes, I have come to wait upon you.

35. O hero, my heart has been fascinated with your virtues. I am under the influence of the god of love. This is my wish, and I have cherished it for ever.

Vaishampayana said :—

36. Hearing her speak there in that heaven in this way, Arjuna was filled with great shame. He shut his ears with his hands and said,

Arjuna said :—

37. O blessed lady, O charming featured one, it is not proper for me to hear what you have said to me. You are considered by me as the wife of my superior.

38. As the illustrious Kunti is to me, as the wife of Indra, Sachi, is to me. O blessed lady, so are you to me. There is no doubt about it.

39. O blessed one, O lady of charming smiles, I did gaze specially at you is true. But there was a reason for it. I shall truly tell it to you. Hear.

40. I gazed at you with wide expanded eyes in delight, thinking, "This is the mother of the Puru dynesty."

41. O blessed one, O Apsara, you should not entertain any other feeling towards me, for you are superior to my superior, you are perpetuator of my race.

Urvashi said :—

42. O son of the celestial king, O hero, we (Apsaras) are free and unfettered in our choice. You should not therefore place me in the position of your superior.

43. The sons and grandsons of the Puru dynasty, who have come here from their asceticism, all sport with us; and they do not incur any sin by doing it.

44. Therefore be favourable towards me. You ought not send me away. O giver of proper respect, I am buring with desire. I am devoted to you,—therefore accept me.

Arjuna said :—

45. O beautiful lady, O beauty of faultless features, hear what I truly tell you, and also let the four directions, and the four transverse directions and also the celestials hear.

46. O sinless one, as Kunti, Madri, and Sachi is to me, so are you to me,—an object of respect,—the mother of our race.

47. O beautiful complexioned one, go away, I bow my head to you, I prostrate myself at your feet. You are worthy of my worship as my mother. Protect me as your son.

Vaishampayana said :—

48. Having been thus addressed by Partha, Urvashi lost her senses out of anger. Trembling in anger and contracting her brows, she thus cursed Dhananjaya, (Arjuna).

Urvashi said :—

49. As you insult a woman who come to you at the command of your father and at her own desire,—(a woman) who is pierced with the arrows of the god of love,

50. O Partha, you shall have to live amongst women, losing all respect becoming a dancer, and being deprived of manhood.

Vaishampayana said :—

51. Having thus cursed Arjuna, with her lips quivered, and her breaths heavily drawn, Urvashi speedily returned to her own abode.

52–53. Thereupon that chastiser of foes Arjuna soon went to Chitrasena. Having got him, the son of Pandu (Arjuna) told him all that had happened in the night, and also what had happened between himself and Urvashi, especially mentioning the curse again and again.

54. Chitrasena also told everything to Sakra (Indra). Then Harivahana (Indra), calling his son in private,

55. And consoling him in sweet words, thus smilingly spoke to him, "O excellent man, O child, having obtained you, Pritha (Kunti) has to-day became a true mother.

56. O mighty-armed hero, O giver of proper respects, you have defeated even the Rishis by your patience. Urvashi's curse will be to your good.

57. O child, it will come very much to your use

58. O sinless one, O hero, you shall have to pass on earth the thirteenth year (of your exile) disguised and undiscovered. It will then the curse will be much to your benefit.

59. Having passed one year as a dancer without manhood, you shall again regain your power."

60. Having been thus addressed by Sakra (Indra), that slayer of hostile heroes, Falguni, became exceedingly glad and ceased to think of the curse.

61. The son of Pandu, Dhananjaya, sported in his celestial abode with the illustrious Gandharva Chitrasena.

62. The desires of the man, who often hears this history of the son of Pandu (Arjuna), never runs after lustful ends.

63. Those foremost of men, who listen to this history of greatly pure conduct of Falguni (Arjuna), becoming freed from pride, arrogance, wrath and other faults, ascend to heaven, and they (merrily) sport there.

Thus ends the forty sixth chapter, Urvashi's curse, in the Indralokagamana of the Vana Parva.

CHAPTER XLVII.

(INDRALOKAGAMANA PARVA)—*Continued.*

Vaishampayana said:—

1. One day the great Rishi Lomasha, in the course of his wanderings, went to the abode of Sakra (Indra) with the intention of seeing Purandara (Indra).

2. Having come to him, the great Rishi bowed to the king of the celestials. He saw that the son of Pandu (Arjuna) occupying the half of the seat of Vasava (Indra).

3. Having been worshipped by the great Rishis, that best of the twice-born sat at the desire of Sakra (Indra) on an excellent seat.

4. Seeing Arjuna seated on the seat of Indra, he pondered as to how Partha had attained to the seat of Sakra, he being (but) a Kshatriya.

5. What act of merit had been performed by him and what regions had been conquered by him that he had obtained a seat which was worshipped by the celestials themselves?

6. Having known his thoughts, the slayer of Vitra, Sakra, the husband of Sachi, smilingly spoke these words to Lomasha.

Indra said:—

7. O Brahmarshi, hear all about what is now passing in your mind. This one (Arjuna) is not a mortal, though he has taken his birth amongst men.

8. O great Rishi, this mighty-armed hero is my son, born (in the womb) of Kunti. He has come here to obtain weapons. For what wanderful reason,

9. Alas, you do not recognise him as the excellent Rishi of old! O Brahmana, listen to me,—I shall tell you who he is and for what reason he has come here.

10. Know, those two excellent and ancient Rishis, known by the name of Nara and Narayana, are none else than Hrishikesha (Krishna) and Dhananjaya (Arjuna).

11. The Rishis Nara and Narayana are renowned all over the three worlds; they have descended (on earth) for the accomplishment of certain purpose on earth, which is the region for the acquisition of virtue.

12—13. The sacred hermitage, which even the celestials and the high-souled Rishis adore, which is known by the name of Vadarika, which is situate at the source of the Ganges and which is frequented by the Siddhas and the Charanas, O Brahmana, was the abode of Vishnu (Krishna) and Jishnu (Arjuna)

14. O Brahmarshi, those two effulgent ones have at my request taken their birth on earth. Those two greatly powerful ones will remove the burden of the earth.

15. Besides, there are certain Asuras, called Nepatkavachas who, being proud of the boon they have acquired, are (now) engaged in doing us injuries.

16. Proud of their great prowess, they are planning the destruction of the celestials, for having received the boon, they do not at all regard the celestials.

17. Those fearful and greatly powerful sons of Danu live in the nether regions. Even all the celestials put together are incapable of fighting with them.

18—20. O foremost of Brahmanas, O exalted one, the blessed Vishnu, the slayer of Madhu, he who was known on earth as Kapila, who destroyed by his glance alone the high-souled sons of Sagara when they came roaring towards him, that illustrious and invincible Hari (Krishna) is capable alone or with Partha both together, of doing us a great good in a great battle. There is no doubt about it.

21. Like the snakes in a great lake he (Krishna) is capable of destroying at the very first sight all those Asuras, the Nepatkavachas, with all their followers.

22. But the slayer of Madhu should not be requested to perform an insignificant task. He can consume the Universe by the great mass of his effulgence, if he minds to increase it.

23. This one (Arjuna) also is quite competent to fight with them all. This hero, having destroyed them all in a battle, will again go back to the earth.

24. At my request go back to the earth. You will find the heroic Yudhisthira living in the Kamyaka (forest).

25. On my behalf tell that invincible and virtuous hero that he should not be anxious for Falguni. He will soon return acquiring all weapons.

26. For without the sacred prowess of arms and without the skill in weapons and in war, he will not be able to meet Bhisma, Drona and others in battle. Tell him,

27. That the high-minded and the mighty-armed Gudakesha Arjuna has acquired all weapons, and has mastered the arts of celestial dancing and vocal and instrumental music.

28. (You should also tell him) saying, "O foremost of men, O chastiser of foes, you too with all your brothers should see the various sacred shrines.

29. O king of kings, having bathed in various sacred waters, you will be cleansed of your sins and the fever of your heart will abate. You will then be able to enjoy your kingdom in happiness."

30. O best of Brahmanas, O foremost of the twice-born, endued with the prowess of asceticism, you should protect him (Yudhisthira) in his wanderings over the earth.

31. Fearful Rakshasas always live in mountain passes and in rugged steppes. Protect him from them.

Vaishampayana said :—

32. Having been thus addressed by Mahendra, Vibhatsu also spoke to Lomasha with all reverence, saying, "Protect the son of Pandu (Yudhisthira).

33. O excellent man, O great Rishi, let the king, protected by you, visit the various sacred shrines and give away (much wealth) to the Brahmanas in charity."

34. The greatly ascetic Lomasha, saying, "Be it so," went to the earth with the intention of going to the Kamyaka forest.

35. He saw there the son of Kunti, that chastiser of foes, Dharmaraja (Yudhisthira) surrounded by the ascetics and by his brothers.

Thus ends the forty seventh chapter, the Arrival of Lomasha, in the Indralokagamana of the Vana Parva.

CHAPTER XLVIII.

(INDRALOKAGAMANA PARVA)—

Continued.

Janamejaya said :—

1. These acts of the immeasurably vulgent Partha (Arjuna) are (no doubt) wonderful. O Brahmana, what did greatly wise Dhritarastra say on hearing (all this) ?

said :—

2. Having heard from the foremost of Rishis, Krishna Dwaipayana, that Partha (Arjuna) had gone to the abode of Indra, the son of Ambika, the king Dhritarastra, thus spoke to Sanjaya.

Dhritarastra said :—

3. O charioteer, O Suta, do you know in detail the acts of the wise Arjuna which I have heard from the beginning to end ?

4. Mad in performing acts of the most vulgar kind, my wicked-minded and ever sinful son of wicked policies will destroy the earth.

5. That high-souled one (Yudhisthira) whose words are ever true and who has Dhananjaya (Arjuna) to fight for him will certainly conquer the three worlds.

6. Is there any one who is even beyond the influence of death and decrepitude, that will be able to stand before Arjuna when he will shower his barbed and sharp-pointed arrows sharpend on the stone ?

7. My wicked-minded sons, who will have to fight with the invincible Pandavas are all under the influence of Death.

8. Reflecting day and night I do not see amongst us that warrior who will be able to stand in battle before the wielder of the Gandiva (Arjuna).

9. Even if Drona, Karna or Bhisma advance against him in battle, there will befall a great calamity over the world. But I do not see even there any chance of our Victory.

10. Karna is kind and forgetful, the preceptor (Drona) is old and he is (also Arjuna's) tutor. But Arjuna is wrathful, strong, proud, and greatly powerful.

11. As all these heroes are invincible,—all skilled in weapons and all illustrious, a fearful battle will take place between them.

12. They will not desire even the sovereignty of the whole world, if it is at all to be had by defeat; peace will be established only at the death of either of these (Bhisma &c) or Falguni (Arjuna).

13. But he, who will be able to kill Arjuna, does not exist,—nor even he who will defeat him. How shall that wrath of his which has myself for its object be appeased ?

14. That hero, equal to the lord of the celestials gratified Agni at Khandava. He vanquished all the rulers of the earth at the time of the great Rajshuya sacrifice.

15. O Sanjaya, O child, even the thunderbolt, that falls on the mountain peak, leaves a portion unburnt, but the arrows, shot by Kiriti (Arjuna) do not leave anything behind.

16. As the rays of the sun scorch mobile and immobile universe, so will the arrows, shot by the arms of Partha, scorch all my sons.

17. It seems to me that the *Chamus* (armies) of the Bharatas have already run away in all directions,—being terrified at the clatter of Arjuna's chariot wheels.

18. *Vidhata* (creator) has created Kiriti (Arjuna) as our all-destroying, destroyer. He stands as a foe in the battle, scattering and vomitting swarms of arrows. Who is there that will defeat him?

Thus ends the forty fifth chapter, the lamentation of Dhritarastra, in the Indra lokagamana of the Vana Parva.

CHAPTER XLIX.

(INDRALOKAGAMANA PARVA)—*Continued.*

Sanjaya said:—

1. O king, what you have said as regards Duryodhana is true. O ruler of earth, nothing what you have said is untrue.

2. The immeasurably effulgent Pandavas were filled with wrath seeing their illustrious wedded wife, Krishna, brought into the *Sabha*.

3. O great king, hearing the cruel words of Dushashana and Karna, they have become so angry that I believe they would not forgive.

4. O great king, I have heard how Arjuna has gratified in battle by means of his bow the god of gods, Sthanu of eleven forms.

5. The exalted lord of all the gods, Kapardin (Siva) himself, having assumed the disguise of a Kirata, fought with Falguni (Arjuna) to test his prowess.

6. It was then that the Lokapalas appeared before that hero of undeteriorating ascetic prowess in order to give away their weapons to that chief of the Kuru race.

7. What other man, on earth except Falguni can ever attempt to get a sight of these gods in their own real forms?

8. O king, who is there who will be able to weaken that hero who was not weakened by Maheswara (Siva) himself with eight forms?

9. Having dragged Draupadi (into the *Sabha*) and thus provoked the Pandavas, your sons have brought upon themselves this terrible, fearful and hair-stirring calamity.

10. Seeing Duryodhana in the act of displaying his both thighs to Draupadi, Bhima, with quivering lips, spoke these words,

11. "O sinful wretch, as you are a great gambler, I will smash with the fearfully forcible maces, your these two thighs on the expiration of the thirteenth year."

12. All (the Pandavas) are the foremost of smiters, all immeasurably effulgent, all skilled in every weapon, all invincible even before the celestials.

13. I am sure, the sons of Pritha, angry as they are at the insult offered to their wedded wife, will kill all your sons in battle.

Dhritarastra said:—

14. O charioteer, what (great) mischief has been done by Karna by his uttering cruel words? Was it not enmity to the extreme by bringing Krishna (Draupadi) to the assembly-hall?

15. How can my wicked-minded sons live when their eldest brother and superior does not walk in the path of righteousness?

16. O Suta, seeing me blind, and incapable of taking any active steps, my wicked son considers me a fool and does not listen to what I say.

17. Those wretches also,—who are his counsellors, namely, Karna, the son of Suvala (Sakuni) and others, always encourage him in his course of vice; he is incapable of understanding things.

18. The arrows, that the immeasurably powerful Arjuna shoots in playfulness are able to consume all my sons,—what to speak of his those arrows which are shot by him in anger!

19. The arrows, pulled by the strength of Arjuna's arms and shot from his bows and also inspired with *mantras* which convert them to celestial weapons, can chastise even the celestials.

20. What is there which is unconquerable by him who has for his protector, counsellor and friend, the Lord of the three worlds, Hari, Janardana (Krishna.)

21—22. O Sanjaya, this is most wonderful in Arjuna as we have heard that he clasped Mahadeva (Siva) with his arms. That act also which Falguni (Arjuna) did of old aided by Damodara (Krishna) in order to help Agni to consume the Khandava (forest) was witnessed by all the world.

23. When these Bhima, Partha (Arjuna) and Vasudeva (Krishna) of the Satwata race are angry, my sons with their friends and the son of Suvala are surely not at all capable to fight with them.

Thus ends the forty ninth chapter, the lamentation of Dhritarastra, in the Indra lokagamana of the Vana Parva.

CHAPTER L.

(INDRALOKAGAMANA PARVA)—*Continued.*

Janamejaya said :—

1. O (Muni), king Dhritarastra must uselessly have lamented after having sent the heroic sons of Pandu into exile.

2. Why did the king thus permit his narrow-minded son Duryodhana to excite the anger of those mighty warriors, the sons of Pandu?

3. What was the food of the sons of Pandu while they lived in the woods? You explain to me—was it obtained from the woods or was it the product of cultivation?

Vaishampayana said :—

4. The best of men ate the produce of the wilderness and the (meat of) deer killed with pure arrows, which they first dedicated to the Brahmanas.

5. O king, both classes of Brahmanas (those worshipping with fire and those worshipping without it) followed these heroes wielding large bows while they lived in the wilderness.

6. There were ten thousand most illustrious Snataka Brahmanas, who had perfect knowledge in the matter and means of salvation, and whom Yudhisthira fed in the woods.

7. He dedicated the black and other kinds of deer and clean animals of the forest to those Brahmanas, after having killed them with his arrows.

8. None of those who lived with Yudhisthira in the woods looked either pale or diseased, lean or weak, and timid or terrified.

9. The best of the Kurus, the most virtuous Yudhisthira, supported his dear brothers as if they were his sons; and maintained his relatives, as if they were his own brothers.

10. The famous Draupadi first supplied her husbands and the Brahmanas with food like their mother, and at last she took her food herself.

11. The king going towards the east and Bhima towards the south, and the twins towards the west or the north, put an end to the race of the deer in the forest (by daily killing them with their bows) for the sake of meat.

12. Thus the Pandavas lived in the forest of Kamyaka for five years; but all the while they remained very anxious on account of the absence of Arjuna and were always busy with study, prayers and sacrifices.

Thus ends the fiftieth chapter, the description of the food of the Pandavas, in the Indralokagamana of the Vana Parva.

CHAPTER LI.

(INDRALOKAGAMANA PARVA)—*Continued.*

Vaishampayana said :—

1—2. The foremost of men, Dhritarastra, the son of Amvika, having heard this most extraordinary and wonderful account (the mode of life of the Pandava king in the Kamyaka forest) became filled with grief and anxiety; and overwhelmed with melancholy and breathing hot and long he addressing his charioteer Sanjaya said,

3. "O charioteer, I do not enjoy a moment's rest either during the day or in the night, thinking of the terrible misconduct of my sons resulting from their past gambling;

4. And thinking of the heroism, patience superior fortitude, and the extraordinary mutual love of those brothers of unbearable prowess.

5—7. When the two Pandavas, Nakula and Sahadeva who are of divine origin, most exalted, equal to the king of the gods in splendour, invincible in battle, steady in management of weapons, able to shoot at a great distance, indefatigable in battle, light-handed, of inextinguishable wrath, persevering, of untiring activity, mighty as the lions, unbearable as the *Ashwins* themselves—will come to the field of battle placing Bhima and Arjuna in the front, then

8—10. I see, O Sanjaya, that my soldiers will be slain to a mass; and those mighty and matchless warriors of divine origin will not show mercy, as they are very angry at the insult upon Draupadi. And the most powerful warriors of the Vrishni race and the Panchalas of great strength, and the sons of Pritha themselves guarded by Vasudeva of indomitable strength, will defeat my son's legions.

11. O son of charioteer, my assembled forces are incapable of standing the push as given by the Vrishnis, when commanded by Rama and Krishna.

12. The mighty-warrior Bhima of terrible prowess, armed with his uplifted mace, capable of crushing every hero, will rove about in their midst.

13. The kings on my side will not be able to stand against the twang of Gandiva, as loud as the thunder of heaven, and the push of the mace of Bhima.

14. It is then that I, ever obedient to the counsels of Duryodhana, shall call to my memory the advices of my friends, which, I should have listened to beforehand.

Sanjaya said :—

15. O king, you did not care for this, thy great fault was that though capable you did not prevent out of affection—your son from doing what he had done.

16. Having heard the defeat at dice of the Pandavas, the slayer of Madhu, that hero of imperishable fame, went at once to the forest of Kamyaka;

17. So also Dhristadyumna at the head of the sons of Drupada, and Virata, and Dhristaketu, and those mighty warriors, the Kekayas.

18. O king, I have learnt through the spies whatever they talked of after they had seen the sons of Pandu defeated at dice.

19. Having advanced towards the slayer of Madhu, the Pandavas appointed him to the charioteership of Falguni in battle; and Hari in response to their request said—"So be it."

20. And Krishna, beholding the sons of Pritha, gone to the woods and dressed in the skins of black deer, became greatly annoyed, and addressing Yudhisthira, said,

21. "I beheld the prosperity of the sons of Pritha at Indraprastha, on the occasion of the Rajshuya sacrifice, which could not even painfully be obtained by other kings.

22—26. At the Rajshuya I saw also all the kings—those of the Vangas and Angas, Paundras and Odras, Cholas and Dravidas and Andhakas; and the rulers of several islands and the countries on the sea-coast, and the kings of the frontier dominions *i. e.* the chiefs of the Sinhalas, the barbarians *Mlechchhas*, the aboriginal tribes of Lanka, and hundreds of the kings of the west, and the chiefs of the sea-coast principalities, and all those of the Pahlavas, and the Daradas; The various tribes of the Kiratas, the Yavanas, the Cakras, the Harahunas, the Chinas, the Thukharas, the Sindavas, the Jagudas, the Ramathas, and the Mundas; and the natives of the kingdom of women, the Tanganas, the Kaikeyas, the Malavas, and the inhabitants of Kashmira,—who were greatly afflicted with the terror of your weapons, strength, and who, having been present as you had invited them, performed various offices.

27. That prospirity, so very ephemeral was taken away by thy enemies, and now rests upon them, which I shall recover from them for thee by depriving them of their very life.

28—30. O chief of the Kurus, I shall, with the help of Rama, Bhima and Arjuna and the twins, and of Akrura, Gada and Shamva, and Pradyumna and Ahuka, and also with the assistance of the heroic Dhristadyumna and the son of Sishupala, kill Duryodhana and Karna in a day, and so also Dushashana, Suvala's son, and all others who will stand against us in battle. And thereafter you shall, O Bharata, live in Hastinapur with thy brothers, and having in possession the prosperity that is now being enjoyed by the sons of Dhritarastra, govern this earth."

31. Thereupon the king (Yudhisthira) spoke unto Krishna in the hearing of those heroes at the head of whom was Dhristadyumna whilst they were listening to him.

Yudhisthira said :—

32. O Janardana, I accept these words of your to be true.

33. O mighty-armed one, slay my enemies with their followers subsequent to the expiration of the thirteen years. O Keshava, swear this to me.

34. I really promised in the assembly of the kings to live in the woods as I am now doing.

Sanjaya said :—

35. Hearing these words of the most righteous, Yudhisthira his courtiers headed by Dhristadyumna instantly pacified the indignant Keshava with sweet words most suitable to the occasion.

36. They, (the courtiers) in the hearing of Vasudeva, said to the daughter of Panchala (Draupadi), "O Lady, Duryodhana shall certainly give up his life on account of your wrath.

37—39. O fair-complexioned one, we make this promise unto thee, and therefore grieve no more. O Krishna, the flesh of those that laughed on beholding the victory at dice—will be devoured by the

wolves and birds; they themselves will be mocked; and their blood will be drunk by the jackals and vultures. O daughter of Panchala, you shall see the bodies of those that dragged thee by the hair at once dragged and devoured by the carnivorous animals.

40. Krishna, the blood, of those with severed heads, by whom you were much aggrieved and neglected, will be drunk by the earth."

41—42. The foremost ones of the Bharata race uttered these and various other speeches (in order to console Draupadi). Yudhisthira made this request to those brave heroes who were all impressed with the marks of battle, that they should, after the expiration of the thirteenth year (of life in the forest), come to the field (of battle) keeping Vasudeva at their head.

43—44. Who is there that, desiring to have his existence in earth, will appear in the field of battle and encounter these most illustrious, and invincible heroes (like the furious lions with erect manes) *viz.* Rama and Krishna and Dhananjaya, Pradyumna, and Shamva, and Yuyudhana, and Bhima, and the sons of Madri, and the Kaikeya and Panchala princes, attended by the king of Matsya, who will come to the battle with all their troops and attendants.

said:—

45. Vidura in the occasion of the past gambling told me this—"O king, you shall surely defeat the Pandavas at dice; but certainly there will ensue a terrible bloodshed, resulting in the total destruction of the Kurus."

46. O charioteer, I think it is now almost certain what Vidura had told me of old, *viz*, that undoubtedly there would happen, a most fearful battle with the Pandavas just after the expiry of the said period of thirteen years.

Thus ends the fifty first chapter, the lamentation of Dhritarastra, in the Indralokagamana of the Vana Parva.

CHAPTER LII.

NALOPAKHYANA PARVA.

Janamejaya said:—

1. When the illustrious son of Pritha (Arjuna) had gone to the region of Indra with a view to obtain the arms, what did Yudhisthira and the other Pandavas do?

Vaishampayana said:—

2. When the illustrious son of Pritha had gone to the region of Indra for obtaining the arms then those foremost ones of the Bharata race lived with Krishna (Draupadi) in the forest of Kamyaka.

3. Thereupon, those excellent ones of the Bharata race, much aggrieved at heart, were seated one day with Krishna on a clean and solitary turf (in the forest).

4. They were greatly afflicted with grief; their voices were choked up with the tears, and also they were overwhelmed with sorrow on account of the absence of Dhananjaya. A flood of grief passed over them, tormented as they were by his separation.

5. Thereupon the heroic Bhima, afflicted with sorrow for the separation of Dhananjaya and the loss of kingdom, addressed Yudhisthira in the following terms.

6. "O great king, this chief of the Bharata race Arjuna, has gone away in obedience to your command. On him depend the very lives of the sons of Pandu.

7. Losing Arjuna, we with all our sons, the Panchalas, as also the Satyaki and Vasudeva, are sure to die.

8. For what can we grieve more than this, that the righteous Vibhatsu goes away at your behest, thinking upon the various sorrows?

9. Relying upon the strength of arms of that illustrious hero, we can take for granted that our enemies are already vanquished, and the possession of the earth is ours.

10. But for the intervention of that mighty-armed hero in the meeting of warriors, I could not send the descendants of Dhritarastra with the Sauvalas to the other world (*i. e.* of death).

11. We are supported by Vasudeva, and are the mightiest warriors. We were constrained to suppress the wrath that had been awakened in ourselves, because you are the cause of that anger.

12. As a matter of fact, assisted by Krishna, having slain all our foes with Karna at their head, we are in a position to rule the whole world, conquered by the might of our own arms.

13. Although we are not devoid of manliness yet we are the most unfortunate, and that is for the reason of your gambling vice. Meanwhile the foolish sons of Dhritarastra are growing very strong with the tributes (collected from the dependent chiefs).

14. O great king, it is necessary for you to keep in view the duties of a Kshatriya. O great king, to live in the forest should not be his duty.

15. The sages have said that the duty of a Kshatriya is to rule the kingdom. O king, you, are versed in the Kshatriya moralities, should not go astray from the path of your duty, the most righteous as you are.

16. Calling back Partha and Janardana, let us, O king, go away from the forest, and slay the descendants of Dhritarastra even before the expiry of pledged period of twelve years.

17. O great monarch, O high-souled one, O king of kings, I shall send the sons of Dhritarastra to the other world (even if they are encircled by their soldiers in battle-array) by the very push of our arms.

18. I shall slay all the sons of Dhritarastra accompanied by the Sauvalas, Duryodhana and Karna and others who will encounter me (or us) in battle.

19. The enemies thus being slain by me, you may come back to the forest again. O king of kings, there will be no fault of yours if thus acted.

20. O sin, O chastiser of foes, if thus a sin be committed, we are able to wash it off by the performance of various sacrifices and we may ascend a superior heaven.

21. O monarch, such may happen, if our king be not foolish or procrastinating. Indeed you are, O king, righteous.

22. Undoubtedly the deceitful persons should be done away with deceitful means. Surely it is no sin to destroy them by frauds.

23. O Bharata, O great prince, the pious, who are conversant in morality, have regarded a day and a night as equivalent to an entire year.

24. O illustrious one, the Veda text is often heard to signify that a year, O great monarch, passes away like a day, if one is engaged in strict devotion.

25. Therefore regard, O one of unfading glory, accepting the authority of the Vedas, the period of thirteen years equal to a day or so.

26. O chastiser of foes, this is the (proper) time to kill Duryodhana with all his attendants. Otherwise, O prince, he will bring the whole world under his subjection.

27. O most excellent of princes, this has been the out-come of your love for gambling. We are almost ruined by your promise to live one year undiscovered.

28. I do not find a country where, if we live, that wicked and evil-natured Suyodhana will not be able to discover us by his spies.

29. And having thus traced us, that stupid one will again deceitfully banish us (to live in exile) into the woods.

30. If that sinful wretch beholds us to return from the woods after the expiration of that period of our undiscovered life, he will again invite us to game at dice.

31. O great prince, the game of chance will once more begin. And then being again summoned at dice, we are sure to be banished.

32. He (the king) is unskilled at dice, and beyond doubt he looses his senses when at dice. Therefore, O great monarch, you shall have again to live in the woods.

33—35. O great prince, if it behoves you not to make us miserable for life, observe fully the teaching of the Vedas, which lay down, that verily the deceitful ought to be destroyed by the deceitful means. If I but have thy command, I would go forth (to Hastinapur), and, even as fire consumes heap of grass, would slay that wicked Suyodhona with all my power. It behoves you therefore, O charioteer, to grant me permission."

36. And king Dharmaraja Yudhisthira, having consoled and smelling the crown of the head of that son of Pandu, Bhima, who thus (as above) addressed, spoke thus.

37. "You shall, O mighty-armed warrior, assisted by the wielder of the Gandiva, slay, without doubt, Suyodhana after the expiration of the pledged period of thirteen years.

38. O son of Pritha, as for what you say, that "O Lord, the period is complete," I dare not tell a lie, for it never finds place in my heart.

39. O son of Kunti, you shall without the help of deceit, which is doubtlessly a

40. Whilst Dharmaraja Yudhisthira, was thus speaking to Bhima, there came before him that great and most illustrious sage, Vrihadashwa.

41. That righteous and high-souled monarch, Yudhisthira, worshipped the virtuous ascetic with the respectful offerings of *Madhuparka* (made of honey, curd, clarified-butter, sugar and milk in a small cup made of some metal) whom he beheld standing before him.

42. When the great sage was seated, the mighty-armed Yudhisthira, having supplied him with the refreshments, sat before him,

looking, and spoke to him in the most piteous terms.

43. "O almighty one, summoned by those evil-minded and mischievous but skilful gamblers at dice, I have been deprived of my wealth and kingdom (through gambling).

44. I am not an expert at dice, the sinful men, having recourse to the foul means, defeated me at dice, and even brought my wife, who is dearer to me than life itself, into the midst of the assembly (of heroes).

45. And defeating me at dice a second time, they have exiled me into the fearful woods, where I lead a disastrous life, clad in deer-skin.

46. Greatly afflicted with sorrow, I am at present leading a very distressful life in the woods. The cruel speeches which I heard uttered (by my enemies) on the occasion of the past

47. Gambling, and the expressions of my afflicted friends regarding the game and other subjects, live still fresh in my heart, and when remembered, they put me into serious thinking during the whole night.

48. I am, even as deprived of my life, as I am in destitute of that high-souled wielder of the Gandiva, on whom depend the very lives of us all.

49. Ah! when shall I see the swift-speaking, and liberal Vibhatsu, who is so full of the milk of human kindness, and aptitude, coming back to us with all the arms collected from heaven!

50. Is there a prince, on the earth, who is more wretched than I am? Have you ever heard of or seen such a one before. So far as I think, there is no such person, who is more afflicted with grief than myself."

Vrihadashwa said:—

51. O great prince, O son of Pandu, you say that on this earth there is no such a person more wretched than yourself. O sinless monarch, I will narrate to you if you would listen to me, the history of a king who was (really) more miserable than thyself.

Vaishampayana said:—

52. Thereupon the king spoke to the great sage, "O most glorious one, relate as I am desirous to hear, the history of the king who had fallen in the most distressful condition of life."

Vrihadashwa said:—

53. O prince, O you that never lapse hear attentively, with your brothers the history of the king who was more miserable than yourself.

54. O great king, there lived a famous prince amongst the Nishadhas, who was known by the name of Virasena. He had a son, named Nala, who was versed in religion (virtue) and (in the knowledge of acquiring) wealth.

55. We have heard that the king was deceitfully defeated by Pushkara; and in consequence thereof he dwelt in the forest with his spouse, pressed with distress.

57. O king, while living in the forest. Nala had neither servants nor chariots, (nor charioteers), neither he had a brother or friends with him.

58. But you are encircled by your warlike brothers, who are equal to the celestials, and also by the best of the twice-born Brahmanas, who are like unto Brahma himself. Consequently, O king, you should not lament.

Yudhisthira said:—

59. O foremost of the story-tellors, I am very desirous of hearing in detail the history of that illustrious king, Nala. It behoves you therefore, to tell me.

Thus ends the fifty second chapter, the coloquy between Vrihadashwa and Yudhisthira, in the Nalopakhyana of the Vana Parva.

CHAPTER LIII.

(NALOPAKHYANA PARVA)—

Vrihadashwa said:—

1. There was a heroic king, named Nala the son of Virasena. He was possessed of desirable attainments, handsome, and well-acquainted with the management of horses.

2. He stood at the head of all the princes, even as the king of the celestials; and exalted above all, was equal to the sun in splendour.

3. He was the well-wisher of the Brahmanas, and the lord of the Nishadhas. He was truthful, the commander of a mighty force, consisting of cavalry and infantry, and a large number of chariots and elephants but fond of gaming at dice.

4. He was beloved of both men and women, high-souled and with all passions checked. He was also the refuge of all and the best of the bowmen, and was like Manu himself.

5. Like him (Nala) there was a king amongst the Vidharvas, named Bhima, who was warlike, possessor of immense power and all accomplishments, and beloved of his subjects. But with all these virtues he was without an issue.

6. He, with a fixity of purpose, made great endeavour for obtaining issue. O Bharata, there came before him, a Brahmarshi named Damana.

7. Thereupon, O king of kings, the virtuous prince, Bhima, assisted by his wife, satisfied that reverened sage with the most respectful offerings.

8. Damana, thus pleased, conferred upon the king and his spouse a boon of a daughter like unto a jewel, and three sons possessed of liberal heart and great fame.

9. The daughter and the three sons were named Damayanti, and Dama, Danta and the illustrious Damana. The latter were possessed of all the virtues, most fearful and of terrible might.

10. But Damayanti of slender waist, obtained celebrity all ever the world in beauty and brightness, and in good name, luck and glory.

11. And when she attained to age, hundreds and hundreds of female servants, and hand-maids, decked in ornaments, waited on her like Sachi herself.

12. There shone in the midst of her hand-maids the daughter of Bhima, of beautiful features and decked with all ornaments like the bright lightning of the sky.

13. The damsel was possesesd of extraordinary beauty, and large eyes and was like Lakshimi (the goddess of riches) herself. Indeed, there was none amongst the celestials or the Yakhas who could be compared with her.

14. No body among men or others, was possessed of such beauty, seen or heard of. In fact, the damsel was most pleasant to look at, and more handsome than the

15. That foremost of men, Nala, was peerless in the worlds; because on earth he resembled in beauty Kandarpa (the god of love) himself in his embodied form.

16. Moved with admiration, they (the heralds) again and again uttered the praises of Nala before her (Damayanti,) and those of Damayanti before the king of the Nishadhas, Nala.

17. Although they had not seen each other, yet they conceived a love (for each other) produced by their repeatedly hearing each other's accomplishments. O son of Kunti, that mutual attachment began to grow very strong.

18. And then Nala, incapable of holding it in his bosom, passed much of his time in solitude in the gardens adjacent to the inner appartments (of his palace).

19. There he saw, one day, a lot of swans, with golden wings, roving in those woods. Of them he caught one with his hands.

20. Thereupon that sky-roving one spoke unto Nala. "O king, it behoves you not to kill me. I will render some good to you.

21. O prince of the Nishadhas, I will speak of you before Damayanti and in such a manner that she will never mind to have any other person (for her lord) but yourself."

22. Thus spoken, the king liberated the swan. Thereafter the swans, spreading their wings, betook themselves to the country of the Vidharbhas.

23. Arriving at the city of the Vidharbhas the birds alighted from heaven before Damayanti, who also beheld them.

24. Damayanti surrounded by her hand-maids, having seen those birds of extraordinary beauty, desired to catch those rovers of the skies without loss of time.

25. Thereupon the swans fled in all directions in that charming forest; and the ladies ran after them, each pursuing one.

26. The swan which Damayanti pursued, led her into a solitary corner of the gardens, and addressed her in human speech the following words,

27. "O Damayanti, there is a prince amongst the Nishadhas, named Nala, who is, in beauty, like the Ashwins; and he has not his equal amongst men.

28. In beauty he is like Kandarpa (the god of love) himself in his embodied form. O fair complexioned one, if you becomes his wife,

29. O you of slender waist, your birth and also your beauty may be of some avail. We have, as a matter of fact, seen celestials, Gandharvas, men,

30. Nagas and Rakshasas; but never have we seen one like him (Nala). As you are a jewel amongst the maidens, so Nala is the best amongst men.

31. The best united with the best is of merit." O Prince, Damayanti was in the above way addressed by the swan.

32. She (Damayanti) in return said to the swan, "you also thus speak unto Nala." O Prince, the bird having uttered to the daughter of Vidharva "So be it" returned to the country of the Nishadhas, and described every thing to Nala himself.

Thus ends the fifty third chapter, the words of the swan's speechs in the Nalopakhyana of the Vana Parva.

CHAPTER LIV.

(NALOPAKHYANA PARVA)—*Continued.*

Vrihadashwa said:—

1. O Bhrata, hearing the words of the swan, Damayanti thence forth became restless on account of her anxiety for Nala.

2. For this reason, Damayanti became filled with great anxiety and grief; and sighing heavily became lean and pale-faced.

3. She always gazed on high with contemplative turn of mind, and looked like a dementate. Possessed by the god of love, she also became pale and slender.

4. She had no desire for the enjoyments, either of beds or seats. And she did not lie down either during the day or night, and lamented again and again with the exclamations of Ah and Alas.

5—6. O King, the hand-maids, of Damayanti beholding her that condition and features, represented them to the ruler of Vidharva.

7. The king Bhima hearing all from the hand-maids was set to serious thinking regarding the affair of his daughter; the thought within, himself why was it that his daughter seemed to be so uneasy at present.

8. The king, seeing his daughter had attained to puberty, observed in his mind that it was his own duty to make arrangements for Damayanti's Swayamvara (marriage).

9. O exalted one, the king united all the rulers of the earth saying, "O heroes, the Swayamvara ceremony of Damayanti is going to be held."

10. Having learnt of Damayanti's Swayamvara (marriage), all the kings, the rulers of the earth, in obedience to the invitation of Bhima, came to him.

11—12. The earth was filled with the noise caused by the clatter of the cars, the neighing of horses, and the roars of elephants; and those high-souled rulers of the earth, who came with their fair complexioned battalions decked in ornaments and handsome garlands, were received by that heroic Bhima with the most suitable offerings. Thus honored by a respectful reception, the kings took up their abodes (in the city of Bhima).

13—14. At this juncture, those most exhalted of the divine sages, the illustrious, greatly wise and austere Narada and Parvata, having arrived at the regions of Indra, obtained admittance into his palace with a respectful reception.

15. The illustrious Maghavat having offered them proper worship, enquired after their everlasting welfare, and peace regarding all matters.

Narada said:—

16. O Lord, O God, we enjoy peace as regards all matters; and O Maghavat, O illustrious one, so also the beings of the entire world.

Vrihadashwa said:—

17—19. Hearing the speeches of Narada the slayer of Vala and Vitra, asked, "Where are those warlike Khatriyas, and why do I not find those princes, coming to me, as they are my most favourite guests? They are the virtuous rulers of the earth, renouncing their life in battle. Thy meet death by weapons, when time is come; and never turn their faces away from the battle; theirs is this world, eternal unto them and bestowing upon them all the objects of enjoyments, even as it does to me.

20. Narada, thus addressed by Sakra, said in reply:

Narada said:—

O Maghavat, listen to me, why the rulers of the earth are not being seen by you now.

21. The king of the Vidharvas has a daughter—the famous Damayanti; who, in beauty, surpasses all the women of the earth.

22. O Sakra, her Swayamvara will shortly take place. There the kings and princes are going from all directions.

23. O slayer of Vala and Vitra, the kings, desirous of getting that pearl of the earth, all desire to have her most eagerly.

24. While they were discoursing thus, the most excellent of the immortals, the Lokapalas, (with Agni among them) before the king of heaven, Indra.

25. They then all he
Narada pregnant

becoming greatly delighted to hear them said that they would also go there.

26. O great king, mounted on their vehicles, accompanied by their attendants, they all betook themselves to the country of the Vidharbhas where all the rulers of the earth had gone.

27. O son of Kunti, the lofty-minded king, Nala, hearing of the assembly of the kings, set out, thinking of Damayanti.

28. The celestials saw Nala on the way walking on the earth. In beauty he resembled even the god of love himself in his embodied form.

29. The Lakapolas, having seen him resplendent as the sun, were struck with astonishment at his wealth of beauty; and they, therefore, abandoned their idea (of getting her).

30. The celestials, leaving their cars, alighted from heaven, and (then) addressed the king of the Nishadhas thus;

31. "O the most exalted of the rulers of the Nishadhas, O Nala, O you who do observe the vow of truth, O the foremost of men, help us; be our messenger."

Thus ends the fifty fourth chapter the embassy of Nala in the Nalopakhayana of the Vana Parva.

CHAPTER LV.

(NALOPAKHAYANA PARVA)—
Continued.

Vrihadashwa said:—

1. O Bharata, Nala promised to them (the celestials) saying that he would do it; and then, approaching with folded hands, asked them,

2. "Who are ye? And who is he, by whom I am desired to be his messenger? what further shall I render to you, tell me what really is."

3. Maghavat, being thus addressed by the king of the Nishadhas, said in reply. "Be informed that we, the celestials, are here for Damayanti.

4. O king? I am Indra, this one is Agni; he is the lord of the waters and this is even Yama, the destroyer of human bodies.

5. Do you inform Damayanti that we, Lokapalas with Mahendra at our head, are all come, and going to the assembly (of the heroes), filled with the desire of witnessing (the Swayamvara),

6. And the gods—Sakra, Agni, and Yama,—all desire to win you. Hence choose one of them for your husband."

7. Nala, being thus spoken to by Sakra, requested them with folded hands not to send him, as he also has come with the same purpose.

8. "O gods, pardon me; and how it is that a person, who is in the same way determined (to get Damayanti), can dare speak to the damsel on behalf of others."

The Gods said —

9. O king of the Nishadhas, you promised to us beforehand that you would do it. O king of the Nishadhas, why, therefore will you not act up to it? Tell us without (a moment's) hesitation.

Vrihadashwa said:—

10. The king of the Nishadhas, being thus spoken by the gods, said again to them: "How can I dare enter those palaces so well-guarded."

11. Indra again said to him in reply "you shall get access." Nala, saying "so be it," repaired to the mansion of Damayanti.

12. There he saw the daughter of the ruler of Vidarbhas, who was encircled by her handsmaids, effulgent in beauty and form, and of fair color.

13. She also possessed extraordinarily symmetrical handsome limbs, slender waist, and fair eyes; her splendour was supposed to eclipse the light of the moon.

14. His (Nala's) love increased at the very sight of that sweet smiling one (Damayanti). But being desirous of carrying out the truth, he repressed the love (that was aroused in him).

15. Then beholding the king of the Nishadhas, all the respectable and beautiful ladies sprang up from their seats, possessed as they were by the splendour (of his beauty).

16. Filled with amazement, and highly gratified, they praised Nala; but they spoke nothing to him, only worshiped him in the

17. Oh! what beauty, what effulgence, and what patience are possessed by this high-souled one! Who is he! Is he a god or a Yaksha, or a Gandharbha?

18. Those most excellent women, overpowered by his splendour, and out of bashfulness, were not at all able to go near or address him.

19. Filled as she was with amazement, yet Damayanti, smilingly addressed the heroic Nala, who, also gently smiled at her. She smilingly said thus.

20. "Who are you, O you of beautiful form, you have aroused love in me. O warlike one, O sinless one, I desire to know how have you come here.

21. Why have you come here! And how is it you have not been perceived by any body? Indeed, my palace is so well-guarded; and so strict are the commands of the king."

22. Being thus addressed by the daughter of Vidharbha king, Nala said to her in reply:—

Nala said:—

"O handsome damsel, know me by the name of Nala; I have come here as the messenger of the gods.

23. The gods, Sakra, Agni, Varuna, and Yama, all desire to have you. O beautious one, choose one of the celestials as your husband.

24. It is through the influence of those celestials I have entered the palace undiscovered, and for this reason also that none has perceived me, nor put obstacles in my way.

25. O respected one, I have been sent by the illustrious gods on this errand. O lucky one, form your opinion by hearing this, as you please.

Thus ends the fifty fifth chapter, Nala's embassy of the gods, in the Nalopakhyana of the Vana Parva.

CHAPTER LVI.

(NALOPAKHYANA PARVA.)—

Continued

Vrihadashwa said:—

1. Saluting the celestials, (Damayanti) smilingly said to Nala, "O king! love me with due respect, and say what shall I do for you.

2. Myself, and whatever riches that I have got are all thine. O lord, make love with full confidence

3. O prince, the speeches of the are burning me out. It is for you indeed, O lord I have caused the kings assemble here.

4. O the bestower of honor, if you forsake me who worship you, I must have recourse to either poison or fire, water or the rope for your sake."

5. Thus addressed by the daughter of the king of the Vidharbhas, Nala said to her in reply: "How is it that you choose a man rejecting the Lokapalas (guardians of the worlds) who are present?

6. Do you lead your heart towards those illustrious celestials, who are the creators of the worlds, and even with the dust of whose feet I am not equal.

7. By offending the celestials, the mortals receive death. Therefore, O beautious lady, save me by choosing one of the gods for your lord.

8. By choosing the celestials you will enjoy garments unsullied with dust, gaudy garlands of varieagated color, and superior ornaments.

9 What lady will not accept as her husband Hatusha, who, by reducing the dimensions of this entire earth, swallows it also?

10. What lady will not accept him as her husband, by the terror of whose club all the assembled creatures are propelled to walk in the path of virtue!

11. What lady will not accept as her husband Mahendra, who is the lord of the gods, and who is the most virtuous and illustrious, and who is also the repressor of the Daityas and the Danavas.

12. Should you cherish in you heart (the love of Varuna amongst the guardians of the worlds, do so without delay. Hear this my friendly advice.

13. Thus addrersed by the king of the Nishadhas, Damayanti spoke to him with eyes overflowed by the tears produced by sorrow.

14. O the ruler of the earth, to tell you the truth, I accept you for my lord after I have saluted all the celestials,

15. The king, who had come on the mission of the gods, answered her thus who was trembling (with fear), standing with joined hands, 'O blessed one, O gentle one, do what you please.

16. Having promised the celestials specially, and come in their interest, how can I venture to look to my own (interest).

17. If virtue be consistent with the seeking of one's own interest, I will surely look to it, and so also do you, O gentle one, act according to this (principle).

18. Thereupon Damayanti, whose words were choked up with tears, spoke to Nala with blameless smiles,

19. "O the most supreme amongst men, I find out this sinless way, following which

no sin, whatever, O king, will hang upon you

20. O the foremost of men, yourself and the celestials with Indra at their head, all come together when my Swayamvara takes place.

21. O the best of men, there I will accept you for my lord amongst the guardians of the world. Thus, O foremost of men, there will be no blame hanging upon you.

22. O ruler of the earth! thus addressed by the daughter of the king of the Vidarbhas, king Nala returned where the assembled celestials took their quarters.

23. Thereupon the great lords, who are the gurdians of the world, seeing him approach, to them, enquired of him about all that had taken place there.

24. "O Prince, did you see Damayanti of blameless smiles? O blameless one, O Prince, tell us all whatever she pronounced.

Nala said:—

25. At your behest, I entered the mansion of Damayanti consisting of large and beautiful chambers, and guarded by old guards with bludgeons in their hands.

26. When I entered, no man, through your influence, discovered me there except the daughter of the king.

27. I was peceived by her hand-maids, whom I saw too. O the foremost of the gods, beholding me they were all struck with amazement.

28. O the most excellent of the celestials, although I related all about you, yet the fair-complexioned one settled her mind to choose me for her lord.

The Maiden said:—

29. O the foremost of men, I wish the assembled celestials would come with you where my Swayamvara will take place.

30. O king of Nishadhas, I will choose you amongst those celestials. O you mighty-armed warrior, if this be done, no blame will surely touch you

31. O the exalted of gods, this is all, I relate to you what happened there. O the lords of the gods, it behoves, you therefore, to settle everything finally.

Thus ends the fifty sixth chapter Nala's embassy of the gods, in the Nalapakhyan of the [illegible] Parva.

CHAPTER LVII.

(NALAPAKHYANA PARVA.)—*Continued.*

Brihadashwa said:—

1. When the auspicious hour, the sacred lunar day, and the propitious season set in the king Bhima summoned all the rulers of the earth to the Swayamvara.

2. Hearing this, all the rulers of the earth, repressed by her love, and filled with the desire for Damayanti, repaired (to the Swayamvara).

3. Those kings entered the amphitheatre furnished with golden pillars, and adorned with beautiful gates even as the furious lions force their way into the mountain caves.

4. There all the rulers of the earth decked in fragrant garlands and adorned with ornaments set with gems suspended from their ears, took their respective seats.

5. That sacred conclave of the rulers of the earth abounded in the foremost of men even as Bhogavati abounds in the Nagas or as the mountain caves in tigers.

6. Their arms were sinewy looking like maces; and they were well-shaped and smooth, even as the five-headed snakes.

7. The countenance of the kings, embellished with beautiful locks and fine noses and brows, glittered even as the stars shine in the firmament.

8. Thereupon the fair-complexioned Damayanti entered the amphitheatre; and thus attracted the eyes and hearts of the assembled princes.

9. When the kings beheld her, their eyes, unmoved, were finally fixed upon those parts of her body, wherever they had fallen first.

10. Thereupon, O Bharata, the names of the kings having been uttered, the daughter of Bhima beheld five persons all alike in their form.

11. Thereafter the daughter of the of the Vidarbhas, having seen all of ... of similar forms, could not make out which one was prince Nala; for doubts had already arisen in her mind.

12. Whomsoever she saw amongst the kings, she supposed him to be the prince Nala; and thus the thoughtful lady pondered, and deliberated in her mind,

13. 'How shall I discern the gods, and how shall I ascertain prince Nala?'—This thought engrossed the mind of the daughter of the king of the Vidarbhas, and also afflicted her with great grief.

14—16. O Bharata, she deliberated in her mind upon the marks of which she heard, as appertaining to the gods:—'I have heard from the old men whatever marks belong to the celestials, and indeed those are never seen to appertain to any one of these assembled in this earth.' Thus she thought on this subject over and over in several ways, and came to the conclusion, *viz.*—that she should, after saluting the celestials, with the mind and words, and with joined hands, resolve upon obtaining the assistance of the gods themselves. Trembling with fear she spoke to the celestials thus,

17. "On hearing the words of the swans I accepted the prince of the Nishadhas as my husband. For the sake of that vow of mine, O celestials, point him out to me.

18. As I am always firm to him either in speech or thought, so for the sake of that truth, it beloves the celestials to point him out to me.

19. When it was settled to me by the celestials that the prince of the Nishadhas should be my husband; for the sake of that truth it behoves the celestials to point him to me.

20. When I have commenced my vow for the worship of king Nala; for the sake of that truth, it behoves the celestials to reveal him to me.

21. It behoves the Lokapalas, the most excellent of the gods, therefore, to assume their respective forms, that I may ascertain that virtuous prince (Nala).

22—23. The celestials, having heard the words of Damayanti full of compassion, and known for certain that her love for the prince of the Nishadhas was most fervent, and also realising her fixed will, purity of heart and mind and her passion for that prince, fulfilled what they had been prayed for by assuming their proper forms.

24. She then beheld all the gods, not perspiring, with fixed eyes and spotless garlands (round their neck), and seated without touching the earth.

25. She, on the other hand, saw Nala standing pre-eminent with his own shadow, and (unlike the gods) full of perspiration, and with floral wreaths stained with dust, and the king of the Nishadhas was also seated on the ground with staring eyes.

26. O Bharata, she saw both the celestials and that righteous king. But, O descendant of Pandu, the daughter of Bhima accepted (as her husband) the prince of the [illegible] in accordance with her vow.

27. The bashful and larged-eyed maiden held the flying-end of her cloth, and put a most handsome garland round his neck.

28. Thus the fair-faced damsel had chosen him as his lord. Thereupon all the celestials suddenly gave utterance to their woe by saying, *Ah! Alas!!*

29. O Bharata! all the celestials and the great sages became struck with amazement, and uttered the cry. "Excellent and Excellent" while at the same time they were praising king Nala.

30. O Kauravya! the prince—the son of Virasena, with the gladness of heart, consoled that fair-complexioned maiden thus:—

31. O blessed one, as you rejecting all the gods, choose a man to be your lord; so know me, therefore, for your husband, ever ready to obey your words (of command).

32. O you of blameless smiles, I truly promise to you that as long as my life will reside in my body, till then I will continue to be yours.

33—37. Damayanti, with joined hands, showed due respect to him (Nala) by similar expressions. Thereupon the happy pair, each having seen those celestials headed by Agni, mentally prayed for their protection. Then the guardians of the worlds of great splendour, beholding the prince of the Nishadhas accepted by the daughter of Bhima, became greatly gratified; and they all granted to Nala eight boons. At first Sakra, the husband of Sachi, well pleased, bestowed upon the king of the Nishadhas a boon, *viz.*, that in the sacrifices he should attain to divinity, and thence to each of the extraordinarily great and happy abodes. Agni gave assurance of his own presence wherever the king of the Nishadhas would wish. Hutashana also granted to him regions as resplendent as himself. Then again Yama lent him a superior taste for food, as well as a highest place in virtue.

38. The presiding god of the water granted to Nala the boon of his own presence wherever he would wish, as well a floral wreaths of superior fragrance. Thus each one of the assembled gods had given Nala a couple of boons.

39—46. Having granted these boons to him, all the celestials returned to heaven. And the monarchs also, having witnessed this choice-marriage of Damayanti with Nala, became filled with astonishment; and highly gratified, went away wherever they came from. And after the departure of the best rulers of the earth, the lofty-minded

and well-pleased Bhima celebrated the marriage ceremony of Damayanti and Nala. The foremost of men, the prince of the Nishadhas, having passed there some time in obedience to his will, came back to his own city with the permission of the king Bhima. O king, that righteous prince having obtained a maiden like a gem, began to enjoy her sweet company, even as the slayer of Vala and Vritra enjoys the company of Sachi. The warlike monarch, resplendant as the sun, was exceedingly glad to rule and maintain his subjects most righteously. That talented one like Yayati the son of Nahusha held the horse and several other sacrifices, offering abundant gifts to the Brahmanas. Then again Nala passed his days in joy in the company of Damayanti in the woods and the pleasure gardens, even as the immortals themselves. Thereupon the illustrious prince begot upon Damayanti a son named Indrasena, and a daughter named Indrasena.

47. Thus the ruler of the earth, the foremost of men having celebrated the sacrifices and passed his days in joy (with Damayanti), governed the earth abounding in wealth.

Thus ends the fifty seventh chapter the Shayambhara of Damayanti in the Nalopakhyana of the Vana Parva.

CHAPTER LVIII.

(NALOPAKHYANA PARVA)—

Continued.

Vrihadaswa said:—

1. After the daughter of Bhima had accepted the king of the Nishadhas as her husband, the protectors of the worlds, of great energy, met, when they were returning, Dwapara accompanied by Kali, approaching towards them.

2. Sakra, the slayer of Vala and Vritra, beholding Kali, said to him, 'O Kali, tell me, whither are you going with Dwapara as your companion?'

3. Thereupon Kali replying to Sakra's words said,—'Hearing the *Shawayamvara* of Damayanti, I am going there. I shall take her to be my wife; for my heart has been captivated by her?'

4. Indra smilingly said to him, "That *Swayamvara* is now over; king Nala has been accepted by her as her husband even in our presence."

5. Thus spoken to by Sakra, Kali, the vile among the celestials, waxing wroth, [illegible] ll, the following

6. "In as much as neglecting the divinities she has accepted a man for her husband, it is but equitable that she shall suffer severe punishment?"

7. When Kali had spoken in the above manner, the celestials replied, 'With our permision, Nala has been chosen by Damayanti

8—10. Also what maiden would not accept Nala as her lord, who is endued with all (excellent) qualities, who is acquainted with all systems of religion, who is a strict observer of vows, who has studied the four Vedas as also the Puranas that are styled the fifth; in whose house the deities are always satisfied by sacrifices performed in accordance with the rules prescribed for their observance; who never does any harm to any one, who is truthful and of unshaken vows; in whom truthfulness, forgiveness, knowledge, rigid austerities, purity, self-control, and quiescence are ever present; who is the foremost of kings, like the guardians of the worlds.

11. O Kali, that foolish creature, that desires to imprecate Nala of this discription, does surely curse his own self, and does kill himself by his own agency.

12. O Kali, he that wishes to pronounce malediction on Nala of such qualities, sinks into the vast, unfathomable, lake of hell replete with various torments. 'Thus speaking to Kali and Dwapara the celestials repaired to heaven.

13—14. After the celestials had disappeared, Kali said to Dwapara, 'O Dwapara, I cannot restrain my wrath, I will enter into the Nala, and dispossess him of his kingdom. He shall not any longer hold any dalliance with the daughter of Bhima. Placing yourself at the dice, you ought to help me.

'Thus ends the fifty eighth chapter, the coloquy between Kali and the celestials, in the Nalopakhyana of the Vana Parva.

CHAPTER LIX.

(NALOPAKHYANA PARVA)—

Continued.

Brihadaswa said:—

1. Having entered into this agreement with Dwapara, Kali came to the place where the king of the Nishadhas was.

2. Always intent on detecting a flaw in Nala, he resided in the country of the

3. Naishadha, after having with water, rinsed his mouth, performed the *Sandhya* ceremony, without having previously washed his two feet. Thereupon Kali possessed him.

4. He, having entered into Nala, went to Pushkara, and said to the latter, "Come, play at dice with Nala?

5. With my help you shall conquer Nala at a game of dice; and vanquishing king Nala, and wining his kingdom, do you govern the Nishadhas?"

6. Thus spoken to by Kali, Pushkara went to Nala; Kali also repaired to Puskara becoming the principal die.

7. Puskara, the chastiser of hostile heroes, having approached the warlike Nala, repeatedly asked him to game together at dice.

8. Thereupon the illustrious monarch could not desire to reject the summons. For the reason of Damayanti's presence there, he fixed the time for game also.

9. Being taken up by Kali, the prince Nala lost at dice his gold and silver statues, his cars with their teams, and also the valuable garments.

10. The illustrious chastiser of the foes was maddened at the game, from which none of his friends could make him desist.

11. Thereupon, O Bharata, all the inhabitants of the city with the ministers came to see the troubled prince, and also to dissuade him (from the play).

12. Then the charioteer, having approached Damayanti, said to her: 'O auspicious one, all the citizens and the state officers are staying at the gate."

13. O lady, do you inform the king of the Nishadhas that all his citizens have come here, who cannot really bear with the calamitious game of their monarch, who is so very well versed in virtue and in the acquisetion or wealth.

14. Thereupon the daughter of Bhima, overpowered by grief and deprived of senses by distresses, said to the prince of the Nishadhas in terms chocked with tears:—

15. 'O king! foremost in loyalty, all the citizens accompanied by the ministers, are waiting at the gate with the desire of seeing you.'

16—19. She repeatedly told him to grant them an interview. But as the king was possessed by Kali, he answered nothing to them, or his queen of handsome looks, who gave utterance to her sorrows thus: And the counéillors and all the citizens, overwhelmed with grief and shame, and having uttered (unto themselves) *that he would never stand*, went back to their homes; and thence forward, O Yudhishthira, the gambling of Pushkara and Nala continued for several months, while the righteous king was always de-

Thus ends the fifty-ninth chapter, on the subject of Nala's gambling, in the Nalopakhayana of the Vana Parva.

CHAPTER LX.

(NALOPAKHYANA PARVA)—
Continued.

Vrihadshawa said:—

1—2. Damayanti beheld the righteous king to be maddened at the gambling and deprived of his reason. Thereupon, O Monarch, the daughter of Bhima was overwhelmed with terror and grief, and meditated upon the seriousness of the matter regarding the king, her husband.

3—4. Beholding Nala deprived of all his possessions, and being afraid of the calamity that had befallen her husband, and desirous of doing good to him, Damayanti addressed to her nurse and maid servant—who was most noted, well-meaning, beloved and intent upon doing good to all and well-speaking—these words:

5. 'O Vrihadsena! inviting all the ministers in the name of king Nala, go and inform them what things are lost and what wealth still remains.'

6. Thereupon all the ministers, having been informed of the summons of the king, uttered—"O this was most unfortunate for them all" and advanced to Nala.

7. When again the daughter of Bhima informed Nala, that all his subjects came there in a body for the second time, the king said nothing to her in reply.

8. Damayanti, beholding that her lord uttered not a word to her in reply, felt shame, and entered her own appartments.

9. And also hearing that the virtuous Nala was always defeated at dice, and deprived of all his possessions, she spoke again unto her nurse:

10. O Vrihadsena! O blessed one! do you go and summon, in the name of Nala, Varshneya, the charioteer, as a very serious matter is near at hand.

11. Hearing the words of Damayanti, Vrihadsena brought Varshneya, s by faithful servants.

12. Thereupon the daughter of Bhima, who was unblameable and was never out of place or season, consoled Varshaneya by sweet speeches, and said to him words suitable to the occasion :

13. It is known to you how always you were treated by the monarch. Now it is necessary for you therefore, to remember this and help him in his distress.

14. The more the king is defeated by Pushkara in the game, the greater becomes his earnestness for it.

15. As the dice fall in accordance with the commands of Pushkara, so it is seen they are adverse to the interests of Nala in the play.

16. Deeply engaged in the game, as he is deaf regarding the advices of his friends and relatives, so he does not accept my counsel.

17. Surely me-seems, the high-souled Naishada is not to be blamed for his not listening to my words, absorbed as he is in the game.

18. O charioteer ! I seek your protection. Act according to my commands. My mind is not very sanguine. King Nala may come to danger.

Yoking the favourite steeds of Nala, fleet as the glance of mind, and placing my twins (a son and a daughter) on the car, you should repair to *Kundina* in all haste.

20. Leaving the children and the car and these horses with my relatives, do you go there or go away whereever it pleases you to go,"

21. Varshneya the charioteer of Nala, told in detail these words of Damayanti to the chief counsellors of Nala.

22. O lord of earth ! deciding (the matter) with their aid, and with their permission placing the children on the chariot the charioteer hastened towards Vidarbha.

23—24. There leaving the horses, the excellent of cars, and the boy Indrasena and the girl Indrasena and saluting king Bhima, and afflicted and grieving for Nala, the charioteer started from that place and repaired to the town of Ajodhya.

25. He approached king Rituparna with a sorrowful heart, and entered into the service of that monarch as a charioteer.

Thus ends the sixtieth chapter, the of Nala in the the Vana Parva.

CHAPTER LXI.

(NALOPAKHYANA PARVA).—

Continued.

Vrihadhashwa said :—

1. After Varshneya had gone away, his kingdom and what else of wealth he possessed, were won by Pushkara from Nala of good fame, who was engaged at dice.

2. O king ! Pushkara said to Nala whose kingdom had been won from him, with a (sinister) smile :— 'Let our game at dice commence anew, but what else to stake you have got now ?'

3. Damayanti alone is left to you ; everything else has been won by me. Well, if you think it right hold Damayanti as your stake now ?

4. Thus spoken to by Pushkara Nala of holy fame felt as if his heart would burst in grief. Neither did he speak a syllable unto him.

5. Thereafter Nala of high renown possessed with extreme anguish, looking Pushkara, began to take all the ornaments off every part of his body.

6. Then wearing a single piece of cloth with his person uncovered enhancing the grief of his friends, and forsaking his wealth the king went out.

7. Also Damayanti, attired in a single piece of cloth, followed the departing king behind. With her the king of Naisadha, passed three nights outside the precincts of the town.

8. O mighty king ! in the meantime Pushkara had it proclaimed within the city, that any body that should regardfully (hospitably) behave towards Nala would become his victim.

9. O Yudhisthira ! in consequence of this proclamation of Pushkara, and his malice towards Nala, the citizens offered no respectful conduct towards him.

10. Thus unregarded, though worthy of their (citizen's) regards, that king stayed three nights outside the precincts of the city living, all the while, solely on water.

11. Oppressed with hunger, the king started from the vicinity of the city with the object of collecting fruits and roots while Damayanti followed him (closely).

12. Afflicted sore with (the pangs of) hunger, after the lapse of many days, Nala saw some birds, the colour of plumage resembled that of gold.

13. Thereupon the powerful Nishadhas, thought (within himself) food today will consist of these, and wards their plumage shall be my wealth.

14. Then he covered them with the piece of cloth he was wearing. Taking on their back that piece of cloth belonging to him, those rangers of the sky flew to the heavens.

15. When rising up (in the sky) the birds of the earth seeing N[illegible] sorrowful and ated on the car with his [illegible]on nude and ountenance down towa[illegible] the ground, ddressed these words to him.

16. 'O greatly foolish one! we are even those dice. We had come hither desirous of robbing thy cloth. For surely we feel no pleasure, even if thou departest wearing thy cloth.'

17. O king! then Nala of holy fa[illegible] beholding the dice depart and himself naked, thus spoke to Damayanti.

Nala said:—

18—19. O unblameable lady! they, in conse[illegible]ence of whose wrath I have been deprived of my (royal) fortune, and being distressed, and oppressed with hunger I cannot procure my livelihood, they through whose (malign) influence the citizens of Nisadha paid me no regard, O timid one! those very dice have assumed the form of birds and are even now flying away with my cloth.

20. I, thine husband, have met with a great catastrophe. I am afflicted with sorrow and am devoid of my consciousness. Listen to my words, which (when acted upon) shall conduce to thy good.

21. These various roads before thee, passing by the (city of) Avanti and crossing the Rikshavat mountain lead to the Deccan.

22. Yonder is the mighty range of mountains known under the name of Vindhya; there is the river Payashini flowing toward the sea and yon lie the hermitages of the illustrious sages replete with many kinds of fruits and roots.

23. This road leads to Vidharva, the other one proceeds towards the country of the Kocalas; beyond them in the southern direction lies the Deccan.

Vrihadashwa said:—

24. O descendant of Bharata's race! addressing the daughter of Bhima, king Nala sorely afflicted with grief, carefully spoke these words to Damayanti, over and over again.

25. Thereupon distressed with sorrow and in a voice choked with the vapour of [illegible] Damayanti spoke to Nala these words.

Damayanti said:—

26. O ruler of [illegible] earth! on continuous thinking of thy intention, my heart trembles and all my limbs are sinking.

27. How can I depart leaving thee in this lonely forest, deprived of thy kingdom despoiled of thy wealth, thyself not covered even with a single piece of cloth and afflicted with hunger and toil?

28. O illustrious sovereign! when fatigued with toil and oppressed with hunger in the midst of this dreary wilderness, thou shalt remember thy former happiness, then shall I solace thee in thy troubles.

29. 'In all descriptions of misery there is [illegible] medicine similar to a wife, this is the opinion of all the physicians, I tell the forsooth.

Nala said:—

30. O thou of delicate loins! O Damayanti, what thou hast said, is indeed true; to a man aggrieved there is no friend equal to a wife that serves as a remedy.

31. O timid one! why art thou afraid? I do not intend to forsake thee; O faultless one, I can part with myself, but not with thee.

Damayanti said:—

32. O great monarch! if thou seekest not to desert me, why then dost thou instruct, (point out to) me, about the road that leads to the dominion of the Vidharvas?

33. O protector of thy subjects! I know also that thou canst not leave me. But, O ruler of the earth! thou mayst renounce me, as thy mind (reason) is spoiled (distracted) by Kali.

34. O foremost of men! thou art repeatedly instructing me about the road. O divine one! it is in this way that thou art adding to my sorrow.

35. If it be thy wish that I should go back to my kinsmen, then if it listeth thee, we both together shall repair to the kingdom of Vidharva.

36. O bestower of honor! there, the king of the Vidarvas shall worship thee. Thus held in great respect by him, thou shalt live in happiness in our residence.

Thus ends the sixty first chapter, the exile of Nala in the Nalopakhyana, of the vana parva.

CHAPTER LXII.

(NALOPAKHYANA.

Continued.

Nala said:—

No doubt, thy father's kingdom is the same as mine own. But thither by any means I will not go, being in embarassed circumstances.

2. There was a time when repairing there in all my prosperity, I enhanced thy delight. Shorn of it (prosperity) how can I now repair there to add to thy sorrow?

Vrihadhsawa said:—

3. Thus repeatedly speaking unto Damayanti, used to all happiness, king Nala tried to console her, now clad only in half of her cloth.

4. Both of them wrapped in a single piece of cloth, when wandering this way and that, arrived at an inn, worn out with hunger and thirst.

5. Then on reaching that inn, the ruler of the Nishadhas seated himself on the surface of the earth with the daughter of the king of Vidharva.

6. Destitute of his garments, unsightly, with his person unclean, covered with dust, he laid himself down with Damayanti on the surface of the earth in fatigue.

7. Then ever used to happiness, the comely and innocent Damayanti, too, suddenly visited with misfortune, became unconscious in sleep.

8. O lord of thy subjects! when Damayanti fell asleep, king Nala, owing to his heart and mind being agitated with grief, could not sleep as before (in his days of happiness).

9. He, musing over the loss of his kingdom, his abandonment by his friends, the disaster he met with in the forest, and over his other misfortunes, began to reflect (in the following manner).

10. 'What will accrue from my doing this? And what from my not doing this? Which is preferable to me now, my death, or the desertion of my wife?

11. She is (fondly) attached unto myself. For this reason she suffereth these afflictions for me. But (when) forsaken by me, she may possibly repair to her relatives.

12. Devoted as she is to me, she is sure to suffer distress if she accompanies me; but it is doubtful, whether she would suffer not, were I to forsake her. Perchance, she may sometime attain to ness."

13. O Monarch! thus repeatedly cogitating over this subject, and reflecting again and again about it, he (at last) decided the the desertion of Damayanti to be the best course open to him.

14. 'For her spiritedness, nobody will be able to insult, on the way, this high-souled, chaste, and illustrious lady who is (fondly) devoted to me.'

15. Thus through the instrumentality of the wicked Kali, his mind then ceased to dwell on Damayanti, and he settled his purpose of abandoning her.

16. Thinking of his own want of garment and of Damayanti's being clad in a single piece of cloth, the King intended to pair off half of her cloth.

17. 'How shall I cut off her cloth, so that my beloved may not awake.' Thus thinking, king Nala then began to wander about that inn.

18. O descendant of Bharat's race! walking with hasty steps up and down, Nala obtained, near the inn, an excellent unsheathed sword.

19. That chastiser of his enemies, having with this sword cut off one half of her cloth, wore it. And then leaving the daughter of the Bhidharva king asleep and unconscious, he hurriedly went away.

20. But then his heart being attracted towards Damayanti, the ruler of the Nisadhas, came back to that inn; and finding her in that condition he began to lament:—

21. 'My dear-loved wife, whom even the winds, or the sun could not see before, is even now lying asleep like one helpless on the ground of this inn.

22. How will this sweet smiling, and slender-waisted Damayanti live, when awaking, she shall find herself clothed, like one mad, in half a piece of cloth?

23. How will this blessed daughter of Bhima, the chaste Damayanti, roam, without me and all alone, in this dreary wilderness, inhabited by beasts and serpents.

24. O noble-hearted one! may the Adityas, the Vasus, the Rudras, the twin Aswinis together with the wind-gods, protect thee! Or thou art protected by thine own virtue!'

25. Thus speaking unto his dear-loved wife matchless on earth in beauty, king Nala, deprived of his senses by Kali, endeavoured to go away.

26. The royal Nala departing again and again, returned again and again

once dragged away by Kali and drawn back by his love (to his wife).

27. It seemed as if the heart of the distressed king was divided in twain, who like a rocking cradle repeatedly went away from and came back into the inn.

28. Befooled and deprived of his reason by Kali, Nala ran away deserting his sleeping wife, and lamenting profusely and plaintively for her.

29. Losing his senses through the influence of Kali, and ruminating over a variety of thoughts, the king went away with his heart full of sorrow, forsaking his wife, alone, in that solitary wilderness.

Thus ends the sixty second chapter, the desertion of Damayanti by Nala, in the Nalopakhyana Parva of the Vana Parva.

CHAPTER LXIII.

(NALOPAKHYANA PARVA)—

Continued.

Vrihadashwa said :—

1. O king, after Nala had gone away, the slender-waisted Damayanti, getting over her fatigue, awoke in terror in that solitary wilderness.

2. Terrified at not finding her husband and oppressed with grief and troubles, she called aloud for Naisadha, saying :—'O Maharaja.

3. O master! O mighty sovereign! O husband! why hast thou forsaken me? Alas! I am done for, I am lost, I am (greatly) terrified in this lonely forest.

4. O mighty monarch! thou art virtuous and truthful. How then, promising not to do so thou hast forsaken me asleep, in the woods?

5. Why hast thou gone away forsaking thy able and devoted wife, specially when she had done thee no harm, but thou hast been wronged by others?

6. O lord of thy people! thou ought faithfully to fulfill those words of thine in respect of me, that thou hadst uttered in days gone by, before the guardian deities of the worlds.

7. O best of men! because mortals are not ordained to die before their appointed time, therefore it is, that thy beloved wife liveth even a moment after thy abandonment of her.

8. O foremost of men! enough of this joke, let us have no more of it. O in- I am awfully frightened. O

9. Thou art discovered O king! thou art discovered! O ruler of the Nisadhas I have seen thee! concealing thyself behind the copses, why dost thou not answer me?

10. Alas, O king of kings! it is very cruel of thee. For seeing me in this and so bewailing, thou dost not, O king, come near to console me.

11. I lament not for myself, nor for any thing else. But, O king, I only grieve thinking, how thou wilt live alone.

12. O king! when, in the evening thou wilt sit thirsty, hungry, and worn out with toils under the trees, how wilt thou live without seeing me (by thy side)?

13. Then oppressed with poignant grief and burning with anger, the miserable Damayanti began to run hither and thither bewailing.

14. At times the youthful princess would stand up suddenly. At other times she would sink down bewildered. Now she would conceal herself alarmed, and the next moment, she would cry and wail aloud.

15. Then the chaste daughter of Bhima, bewildered and afflicted with heavy grief, and sighing again and again, spoke weeping :—

16. 'May that being suffer grief greater than ours, through whose curse the afflicted king of the Nishadhas beareth this woe!'

17. May that sinful wretch, who hath reduced Nala of pious heart into this plight, live a more miserable life than his (Nala's) own, fraught with such greater woes.'

18. Thus bewailing, the consort of that high-souled monarch began to search her dear lord in that forest, infested with wild beasts.

19. Thus continuously lamenting, the daughter of Bhima ran hither and thither like an insane person, crying aloud, 'alas alas O king.'

20—21. As she was crying aloud and bitterly lamenting like a female osprey, grieving profusely in piteous words, and bewailing again and again, a huge and hungry serpent suddenly seized the daughter of Bhima, who came and rolled near it.

22. Being devoured by the monster and swelling with sorrow, she grieved not so much for herself, as for the king of the Nishadhas.

23. 'O lord! why dost thou not run after me, seeing that I am swallowed by this huge serpent like one helpless, in desolate wilderness?

24. O king of the Nishadhas! how wilt thou live, when thou shalt remember me (when I am gone)? O master! how hast thou gone away to-day forsaking me in the woods?

25. How wilt thou live without me, when liberated from thy curse, thou wilt regain thy mind, senses and wealth? O lord of the Nishadhas! O sinless one! O foremost of kings! who will remove thy fatigue when thou wilt be worn out with toil, oppressed with hunger and depressed with grief?'

26. Then a hunter who was roaming in the deep forest, hearing the sound of her loud wailings speedily came near her.

27—28. The hunter, who lived upon the proceeds of hunting, seeing that large-eyed one swallowed up by a serpent, came up with haste and speed, and despatching that inert snake with a sharp-edged weapon, tore it open from its mouth.

29. Then O Bharata! the hunter freeing her from the coils of the serpent and washing her with water and consoling her, asked her when she had taken some food.

30. 'O thou having eyes like those of a young gazelle! whose art thou? Why also hast thou entered into this forest? O handsome one! how hast thou fallen in this great predicament?'

31. O lord of thy people! O descendant of Bharata's race! thus questioned by him, Damayanti, related unto him precisely, all that had occurred.

32—33. The huntsman, seeing her, covered with half a piece of a cloth, with heaving breasts and shapely hips, with delicate and faultless limbs, with countenance resembling the full moon, with eyes furnished with graceful eye-lashes and with words very pleasing, was made the slave of the god of love.

34. Inflamed with lust, the hunter comforted her mildly and in smooth words. But the graceful Damayanti soon saw through his purposes.

35. The chaste Damayanti then understanding the intentions of this evil-minded one, possessed with fierce rage, seemed to blaze forth in anger

36. That evil minded one, having waxed irascible, and fired with desire, endeavoured to insult her (by force) who was unconquerable even as a flame of blazing fire.

37. Then Damayanti, afflicted with sorrow, and deprived of her husband and kingdom, bursting with rage, cursed the huntsman when he had passed the limit of being checked by words.

38. 'If even in my mind I have thought of any other person than the of the Nishadhas, then let this puny one living by hunting, fall down devoid of life.

39. No sooner did she utter these words, than that one subsisting on chase, fell down dead on the ground, even as a tree consumed by fire.

Thus ends the sixty-third chapter, the curse of Damayanti on the hunter, in the Nalopakhyana Parva of the Vana Parva.

CHAPTER LXIV.

(NALOPAKHYANA PARVA)—*Continued.*

Vrihadashwa said:—

1—5. Thus having slain the huntsman she, of eyes resembling lotus leaves, entered deeper and deeper into that desolate and dreadful forest, echoing with the jingling of crickets, full of lions, leopards, *Rurus* tigers, buffalos, bear and deer; swarming with various kinds of birds; inhabited by robbers and low hybrid tribes; covered in *Salas*, bamboos, *Dhabas*, *Aswathas*, *Tindukas* *Ingudas* *Kinsukas*, *Arjunas*, *Arishthas* *Sundanas* together with *Salmalas*; abounding in *Jumbus*, mango trees, *Lodras*, the catechu, the cane, and *Salas*; overgrawn with, *Padmakas*, *Amlakas*, *Plakshas*, *Kadamvas*, *Udumvaras*; covered with *Vadaris*, *Vilwas*, and banians, *Piyalas*, plums, date-trees, *Haritakis* and *Vivitakas*.

6—8. She (Damayanti) saw, many mountains containing mines of different kinds of metals; groves singing with the notes of birds; many valleys of beautiful sight; rivers, lakes, expases of water, and various kinds of birds and beasts; large number of serpents, *Rakhashas*, and goblins of frighful figures; and pools, tanks, mountain-peaks on all sides; and streams and cataracts of picturesque appearance.

9. There the daughter of the king of the *Vidharbas*, saw, herd after herd, of buffaloes, boars and bears and numberless wild snakes.

10. Possessed of energy, glory, beauty and high dignity, the princess of the *Vidharbhas* then began to roam alone in that wilderness, in quest of Nala.

11. Afflicted at her husband's calamity and having entered into that fearful forest, that princess, the daughter of Bhima, was not afraid of anything.

12, 'O King! the royal daughter of the king of the Vidharbhas, seating herself

down on the surface of a stone, greatly aggrieved and with her limbs trembling with sorrow for her husband, thus lamented.

13. "O thou of expanded breast! O thou of long arms! O protector of the Nishada people! O king! whither hast thou gone today forsaking me in this desolate wilderness?

14. O hero! O foremost of men! it doth not behove thee, who hast performed the horse-sacrifice and various other sacrifices accompanied by profuse *Dakshinas*, to play false with myself.

15. O foremost of men! O auspicious one! O thou of blazing lustre! O excellent of kings! thou ought to remember the words thou didst utter in my presence.

16. O ruler of earth! thou ought also to remember what the sky-ranging swans said before thee and also what they declared before me.

17. O foremost of men! surely the performance of one single promise on one side, weighs equal with the study of the four Vedas in all their extent, and the Angas and Upangas taken together, on the other.

18. Therefore, O slayer of thine adversaries! O lord of men! O brave one! thou ought to fulfill thy promise, that thou didst make before, in my presence.

19. Alas O hero! O Nala! verily am I done for in this wood, although I belong to thee. O sinless one! wherefore dost thou not answer me lost in this dreary forest?

20. This fearful sylvan sovereign, of expanded jaws, and frightful figure, and oppressed with hunger, is distressing me. Doth it not befit thee to save me?

21. Thou didst always use to say—'Except thyself, there is none dear unto me' O auspicious one! O king! prove the truth of that assertion thou didst make previously.

22. O ruler of men! wherefore dost thou not answer me, thy dear wife, reft of reason and bewailing thee, although thou lovest her and art loved in return?

23—24. O monarch! O respected one, O repressor of thine enemies! wherefore dost thou not behold me, O large-eyed one, lean, emaciated, distressed, discolored desolate, bewailing like one helpless, weeping, covered with one piece of cloth, and resembling a lovely doe strayed out of the herd.

25. O mighty monarch! in this vast wilderness I, thy best-loved Damayanti, now forlorn and forsaken, am calling out thy name; why dost thou not answer me?

26. O foremost of men! I do not see thee, this day, on this mountain, who art possessed of a noble lineage and (an excellent) character, and shapely limbs enhancing thy personal beauty.

27—28. O ruler of the Nishadhas! O foremost of men! O thou who art adding to my grief! in this fearful wilderness infested by lions and tigers, of whom shall I, woeful and distressed with grief on thy account, enquire whether thou art sitting or lying down or staying or gone?

29. Whom shall I ask, 'Hast thou seen king Nala ranging in these woods? Of whom shall I enquire about the royal Nala lost in this wilderness?

30. From whose lips shall I this day hear these honeyed words viz 'That graceful and high-souled king Nala of eyes resembling lotus leaves, the slayer of hostile troops, in quest of whom thou art wandering in this forest, is staying even here.'

31. Yonder cometh the handsome sovereign of the forests, the tiger having four teeth and protruding jaws. Even unto him shall I repair fearlessly.

Damayanti said:—

'Thou art the lord of
Thou art the king of this forest. Know me for Damayanti, the daughter of the king of the Vidharvas and the wife of Nala the king of the Nishadhas and the slayer of his foes.

34. O lord of animals! console me—who am, alone seeking my husband, distressed and woe-stricken—with the news of Nala if thou hast at all seen him.

35. O lord of this forest! on the other hand, if thou know nothing of Nala, then, O foremost of animals, devour me up, and thereby relieve me from this misery.'

36. Hearing me bewailing in this wilderness, this forest king himself, is wending towards the rivulet containing tasteful water that is rolling towards the sea.

37—41. I shall now for the tidings of the kings, ask yonder king of mountains, adorned with various beautiful and many hued peaks reaching the skies; containing heaps of sacred rocks; replete with many kinds of metals; decked with diverse pieces of stones; flowing like a streamer over this wide wilderness; haunted by lions, tigers, elephants, boars, bears and deers; ringing on all sides with the notes of various kinds of birds; graced with Kinsukas, Asokas, Vakulas, and Tannagas; beautified with, Karnikaras Dhabas, and Plakshas bearing blossoms; abounding in rivers infested by water and decorated with crested

Damayanti said :—

42. O mighty and foremost of mountains! O thou of picturesque appearance O highly famous hill! O thou shelter (of the distressed)! O highly blessed hill! O thou pillar of the Earth! I salute thee.

43. Approaching I bow down unto thee. Know me for a king's daughter, a king's daughter-in-law, a king's wife, and for Damayanti by name.

44. The royal Bhima, the ruler of the Vidharbhas, the great warrior, the lord of the Earth, and the protector of the four different orders, is my sire.

45—47 That foremost of the descendants of Pritha, performed the Rajshuya sacrifice and the horse-sacrifice accompanied by profuse Dakshinas. Possessing large and beautiful eyes graced with arching brows, well-versed in the Vedas, of pious nature, true-speaking, free from jealously, of good character, endued with prowess, of immense prosperity, acquainted with all morality and pure, that lord defeating all his adversaries completely protecteth the people of Vidharva. O mighty one! know me to be his daughter thus approaching thee.

48. My father-in-law, the foremost of men, was the illustrious sovereign ruling over the Nishadhas. He was known under the name of Virasena, and was of high renown.

49—57. The son of this king, a mighty warrior, possessed of prosperity, and of infallible prowess, who governeth well the kingdom that he hath inherited from his father, is known under the name of Nala of holy fame, of complexion like molten gold. He is respectful towards Brahmanas, versed in the *Vedas*, eloquent and performer of meritorious deeds; he is used to the drinking of *Soma* and the worship of Fire, he celebrates sacrifices, is immensely charitable and heroic, and a just chastiser (of sinful) men. Know me for his principal consort now helpless and come unto thee.

52. O excellent of mountains! devoid of prosperity, deprived of the company of my husband, helpless and distressed with affliction, in quest of my lord I have approached thee.

53. O foremost of mountains! by means of thy hundred peaks reaching the skies, hast thou seen anywhere in this dreary wilderness the royal Nala?

54. Hast thou anywhere seen the heroic unconquerable Nala, my husband, the ruler of the Nishadhas, with the gait of an elephant of great intelligence, having long arms, of illustrious renown, endued prowess and possessed of energy?

55. O best of mountains! seeing desolate and lamenting and fainting (with grief) wherefore dost thou not console me by speaking to me as thy own afflicted daughter.

56. O hero! O thou of great prowess! O thou versed in righteousness! O virtuous one! O lord of the earth! if thou art present in this forest then, O king! show thyself unto me?

57—59 When shall I again hear the words of the royal and high-souled Nala, sweet and sonorous and resembling the rumbling of clouds and delicious like nectar and calling me the "princess of the Vidharvas" with distinct and holy accents, and spoken according to the precepts of the vedas, and eloquent and soothing all my grief. O king! O righteous one, it behoveth thee to comfort me, who am greatly terror-stricken."

60. Having spoken in the above manner to the foremost of mountains, the princess Damayanti again roamed towards the northern quarters.

61—65. That supremely beautiful damsel, after having wandered for three whole days and nights, saw an incomparable woody retreat of ascetics, furnished with beautiful gardens, inhabited by anchorites, like Vasista, Vrigu and Atri, self-governed and abstemious, performing the ten prescribed purifactory rites; some living on water, some on air, and some on (fallen) leaves, with passions under thorough control, of eminent parts, seeking the way to Heaven, wearing barks of trees and skins of deer, and with senses held in check. She saw that charming hermitage inhabited by the ascetics and abounding in various species of animals and swarming with monkeys, and graced by the presence of hermits, and she was comforted (with the sight).

66—67. That dear-loved spouse of the son of Virasena, that best of damsels, the pitiable Damayanti of eminent parts, of black and large eyes, of beaming splendour and pure fame, having long tresses, a dainty waist, heaving breasts, graceful eye-brows and a face adorned with pearly teeth, then entered into that asylum of ascetics.

68. She, saluting those sages grown old in the practice of austerities, stood in an attitude of humility. In that forest she was offered 'welcome' by those ascetics.

69. Then those ascetics, offering due adoration unto her, said, 'Sit thyself down, and speak what shall we do for thee?'

That damsel of delicate loins replied unto them saying, 'O sinless ones! O ye of eminent parts! is everything progressing well regarding your rigid austerities, (sacrificial) Fires, your righteousness, the religious rites of your own sect, and the birds and beasts of this hermitage?" And they answered her saying—'O illustrious lady! O blessed one! prosperity attendeth us in every respect.

72. O thou of faultless limbs! tell us who art thou, and what dost thou seek? We are amazed seeing thy great beauty and thy extreme splendour. Be consoled and do not grieve.

73. O faultless one! O blessed one! say whether thou art the presiding deity of this forest or of this mountain or of this rivulet? Speak the truth!"

74. She said unto the sages—"O twice-born ones! neither am I the deity of this forest, nor the goddess of this mountain, nor of this river.

75. Know me for a daughter of human beings, O ye sages of ascetic wealth! I am relating my history in detail, do ye listen attentively to me.

76. The ruler of the earth, Bhima by name, is the sovereign of the Vidharbhas, O foremost of twiceborn ones! know me for his daughter.

77. The heroic, the ever-victorious (in battle), the learned lord of the Nishadhas, Nala by name, of illustrious fame, great intelligence and the ruler of men, is my husband.

78—81. That foremost of kings named Nala, of splendour like unto that of the lord of the celestials, of large eyes and of face resembling the full moon, the destroyer of his foes, the worshipper of the gods, devoted to the *Vedas*, of great prosperity, the captor of his enemies' towns, the repressor of his foes, that veracious and wise being, acquainted with all religions, of truthful promise, of eminent energy and great prowess, the protector of the race of the Nishadhas, occupied in the adoration of the celestials, kind towards the regenerate ones—is my husband. He is the celebrator of principal sacrifices, and is versed in the *Vedas* and their branches, and the slayer of his adversaries in battle. He resembleth in lustre the sun and the moon.

82—83. This king devoted to truthfulness, and ruler of the earth, was one day challenged to play a game at dice, by some mean-minded, vile, and deceitful men of uncultivated soul, and skilful in gambling. He was defeated and lost his wealth and kingdom.

84. Know me to be the consort of that foremost of kings famous under the name of Damayanti and anxious to enjoy a sight of my missing husband.

85—86. I am wandering through the length and breadth of this wood, over mountains, among rivers, lakes, tanks and expanses of water, and forests, with a sorrowful heart, in quest of my lord Nala, versed in the tactics of war, skilled in the use of weapons and of high soul.

87—88. Hath the royal Nala, the ruler of the Nishada people,—for whom, O Brahmans! afflicted, I am roaming in this dreadful and deep wilderness, full of terrible things and infested by tigers and other beasts of prey—visited this charming hermitage of your almighty selves!

89. If within a few days and nights I do not see king Nala, I will secure my own welfare by renouncing this body.

90. What is the use of my life, seperated as I have been, from that foremost of men? How shall I live to-day, afflicted with sorrow for my husband?"

91. Those truth-seeing ascetics then said unto the forlorn Damayanti, the daughter of Bhima, who had been bewailing for her lord in the forest.

92. "O auspicious and blessed one! shalt attain to happiness in future. We see by our power of asceticism, that ere long thou shalt see Naishadha.

93. O daughter of king Bhima! shalt meet Nala, the Ruler of the Naishadhas, the slayer of his foes and the foremost of those who protect righteousness, with his fever of misery subsided.

94—95. O blessed one! thou shalt see thy royal husband purged of all sins, adorned with diverse kinds of jems, ruling the self-same excellent of towns, the subduer of his foes, the terror of his enemies, the destroyer of the grief of his friends, and crowned with all blessings."

96. Having thus spoken to that daughter of a king, the dear-loved queen of Nala, the ascetics, with their sacrificial fires and with the asylum itself, disappeared from sight.

97. Seeing this wondrous Damayanti of faultless shape and limbs, and the daughter-in-law of king Virasena became greatly amazed.

98. "Did I dream a dream! event hath occured even now? all those ascetics and where is that (gone)?

99. Where is that holy waters, inhabited

various species? Where again are those delightful trees adorned with flowers and fruits?

100. Thus thinking for a while, Damayanti of pure smiles, the daughter of Bhima, indulging in grief for her husband and miserable, grew pale-faced.

101. Thereafter wandering to another part of the forest and beholding there an Asoka tree, she began to lament, her voice choked with the vapour of grief, and her eyes overflowing with tears.

102. She in that forest approached that foremost of trees, the Asoka, bedecked with flowers, charming, loaded with thick foliage, and echoing all round with the notes of birds.

103. Oh! this charming tree in the heart of this wilderness, ornamented with fruits and flowers, is shinning like a glorious king of mountains.

104. "O Asoka (this tree is fabled to discard the grief of those, who have a view of it)! do thou speedily relieve me from my grief, O thou of graceful appearence! Hast thou anywhere in this forest seen king Nala, freed from all grief and fear and unobstructed by any hindrance?

105—6. Hast thou seen the dear-loved husband of Damayanti, my best beloved one, by name Nala, the king of the Nishadhas, the subduer of his foes, wearing half a piece of cloth, of delicate body and skin, and that warrior who, crushed under calamity, hath repaired into this forest?

107. O Asoka tree! so manage that I may go away from thee relieved from all grief. O Asoka! vindicate thy denomination of Asoka, which meaneth the destroyer of grief?"

108. That excellent of damsels the afflicted daughter of Bhima, then three-times going round the Asoka tree, entered a more dreary part of the wilderness.

109. She beheld many trees, and many streams, many charming mountains, and various kinds of birds and beasts.

110. That daughter of Bhima saw, when roaming in quest of her husband, many caverns, and ridges and rivulets of amazing sight.

111—13. After Damayanti of pure smiles had proceeded a long way, she saw a large caravan of trades together with their horses cars and elephants landing on the banks of a broad, lovely, charming and delightful river, containing cool and clear water, covered with cane-bushes, resounding with cries of cranes and ospreys and ringing with the [illegible] the *Chacrabaka* and abounding in tortoises, alligators and fishes, and adorned with a large number of small islands.

114—15. As soon as the illustrious and delicate-waisted spouse of Nala, roving like an insane person, afflicted with grief, wearing half a piece of cloth, lean, discolored and pale, and with hair soiled with dust saw this great caravan, she approached it, and entered into the midst of its people.

116. Seeing her in their midst, some people of the caravan began to fly in fear, some became greatly anxious, and some began to cry aloud.

117. Some laughed at her, some began to hate her. Some showed kindness towads her, and some, O Bharata, questioned her in the following manner.

118. 'O blessed one! who art thou and whom dost thou belong to? What seekest thou in in this forest? Seeing thee among us we are greatly anxious! Art thou human?

119. O blessed one! speak the truth, as to whether thou art the deity presiding over this forest or the goddess of this mountain or of the cardinal quarters? We seek thy shelter.

120. 'Be thou a female Yaksha, or a female Raksha, or a heavenly damsel, do good unto us, and O blameless one! protect us completely.

121. O blessed one! do thou so ordain that, erelong, this caravan may start from this place attended with prosperity in every direction, as also that poor personal properity may be secured.

122. Thus spoken to by the men of the caravan, the princess Damayanti, devoted to her husband, and greatly oppressed with sorrow replied to them thus.

123—24. "O leader of the caravan, Ye traders, Ye men that belong to this caravan, Ye youths, Ye guides of this caravan! Know me for a female human being, a daughter of a royal parent, a daughter-in-law of a sovereign, spouse of a king, and as one eager to have a sight of her husband.

125. The sovereign of Vidharbhas is my father, the illustrious Ruler of the Nishadhas is my husband, known under the name of Nala. Even now I am wandering in quest of that unconquerable one.

126. Tell me without delay if ye have seen my beloved husband, king Nala, the foremost of men, and the slayer of his enemies."

127. Thereupon the lord of that great caravan, the leader of it, by name *Suchi*, said unto that damsel of faultless limbs. "O blessed one! listen to my

128. O you of pure smiles, I am a merchant and the guide of this caravan. O renowned lady, I have not seen any man bearing the name of *Nala*.

129. In this extensive wilderness, uninhabited by men, I see only elephants leopards, and buffaloes, as also tigers birds and other animals.

130. Save and except yourself I do not find any mortal in this terrible forest. So may *Manibhadra*, the king of the Yakshas, be propitious on us this day!

131. Thereupon she asked the merchants and the leader of the caravan, 'Ye ought to tell me whither the caravan is going.'

The leader of the Caravan said:—

132. O daughter of the foremost of men! for purposes of profit this caravan is going in haste to the territory of Suvahu the truth-seeing king of the Chaedis.

Thus ends the sixty-fourth chapter, in Damayanty's meeting with the caravan, the Nalopakhyana of the Vana Parva.

CHAPTER LXV.

(NALOPAKHYANA PARVA)—

Continued.

Vrihadashwa said:—

1. Thereupon that beauteous lady, hearing the words of the leader of the caravan, went away with the company of travellers, hoping to find out her lord.

2—4. Thus many days passed over, when the merchants saw in the midst of that fearful and extensive forest a very large lake, which was all-beautiful, pregnant with lotuses, most delightsome, containing abundant grasses and fuels and also various sorts of delicious fruits and flowers (on its banks), and inhabited by several kinds of birds; and also finding the water of the lake to be pure and tasteful, most charming and cool, these tired travellers made up their mind to stop there.

5. The caravan dispersed itself into the forest at the behest of its leader. But when the day (i. e. the sun) slanted down the west, that great company took its quarters there.

6. Then, at midnight, when everything was hushed, and silence prevailed, the travellers fell into sleep, while there came a multitude of elephants.

7. And while going to the mountain water, soiled by their own exudations, they saw th as a good number fo other possessed by them.

8. Beholding those domesticated phants, the wild ones, maddened at the fury, rushed towards them with the object of killing them, while the juice was exuding from their temples.

9. The violence of the forward rush of these elephants became intolerable, even as the fall of the peaks, broken from the mountain tops, directed towards the ground.

10. The course of the rushing elephants through the paths of the woods was hindered, as the good caravan was sleeping, obstructing the way to the lake filled with lotuses.

11. The elephants, all on a sudden, crushed the caravan, which was sleeping in the ground. Then the merchants, uttering the cries of Ah! and Alas!! sought for protection.

12. Blinded by sleep, they all rushed towards the bushes and the forest (for protection). But some of them were killed by the tusks of those elephants, and some by trunks, as also some were killed by their legs.

13. Thus a large number of camels and h ses was killed; as also the countless men, who were on their legs, killed one another, as they were all rushing in terror.

14. Several of the merchants, who were crying loudly, fell down on the surface of the earth; several others climbed on trees; and some again fell down on uneven ground.

15. O king! thus accidentaly attacked by a large number of elephants, the good merchants underwent a great loss.

16. Then there arose a great uproar, terrifying the three worlds; and also there broke out a fire. "O! save us from this trouble. Do you now fly away?

17. These heaps of gems are scattered on all sides. Take them. Why do you fly? These riches are nothing. My words are not untrue.

18. Ye terror-stricken ones! think upon the words that I tell you again." Exclaiming in the way as above, they all ran about in fright.

19. While that terrible slaughter rose up agitated by terror and anxiety:

20. There the maiden, possessing eyes like the lotus-leaves, saw the effects of that unforeseen accident, *viz.*, the slaughter, which meant to frighten all the worlds.

On her awakening, she became

..... she became out of breath. ..... the caravan, who escaped from the slaughter unhurt, all assembled together and talked on the action of which that (the slaughter) was the result. 'Surely we have not worshiped that well-reputed Maharudra, or that auspicious and magnanimous king of the Yakshas, Vaisravana. Or it might be that we have not worshipped the deities that cause distresses. Or perhaps we have not paid them the first offerings.

24. 'Or this unnatural circumstance is the sure result of the birds (we beheld). Our presiding stars are not unfavourable; what else there is, from which this calamity has ensued?'

25—26. Others again, distressed and deprieved of wealth and friends as they were, said: 'That mad-like woman of unnatural look came amongst this mighty company of merchants, assuming an inhuman appearance. It is by her that this terrible illusion had been pre-arranged.

27. This woman must surely be a Rakshashi, or a Yakshi, or a dreadful Pishachi. All this evil has been wrought by her, regarding which there should be no scruples.

28—30. 'Should I again find out that vicious woman, who is the slayer of merchants, giving innumerable sufferings to them, I must kill her by either (throwing) stones or dust, or grass, or wood, or by strokes of the hand.' Damayanti, hearing their words, was afflicted with fright and shame; and she on suspicion of their evil designs fled into the forest, greatly terrified. She also upbraided herself, saying:

31. 'Oh! the god's anger is violent and great upon me; and hence it is that peace never follows me. Of what deed (or misdeed) is this the result?

32. I do not remember that I have ever done any harm to any body, either by actions, or thought, or by speeches. Of what deed (or misdeed) is this, therefore, the result?

33. I have met with these sufferings, which are the results of that great calamity that has befallen me. Certainly all these are owing to my perpetrating a cruel deed during my past existence.

34—36. The consequences of that calamity are the loss of kingdom by my husband; his defeat (at dice) by his relatives; my separation from my husband, son, and my daughter; and also this my unprotected condition; and my exile in these woods abounding in all classes of beasts of prey.' king! thereupon the next day the rest of who survived the slaughter, departed from the country, lamenting for the loss of their brothers, fathers, sons and relatives.

37—38. The daughter of the king of the Vidharvas again lamented, saying—'What a misdeed I had committed in the past! As the result of my misfortune, the crowd of men, whose company I have found in this solitary wood, was all destroyed by elephants. As it seems, surely I shall have to suffer certain distresses for a pretty long period.

39. I have heard from old men that none dies before his time. Had this not been true, my afflicted self would surely have been crushed to death this day by the herd of elephants.

40—42. Indeed, there exists nothing of men that does not fall within the category of destiny. I had committed no crime even in my childhood, either in action, thought or speech, for which reason this great calamity might befall me. On the occasion of the Shayamvara, the assembled divine guardians of the worlds were neglected by me, for the sake of king Nala; and surely I think, it is through their potent interference, that I have been suffering from this separation.'

43—44. O foremost of kings! that fair complexioned Damayanti, devoted to her husband, uttering these words of grief, became greatly afflicted with sorrows, and looked pale, even as the autumnal moon herself. She then went away with the Brahmanas, conversant with the texts of the Vedas, who survived that terrible slaughter.

45. In the course of her going with haste, the maiden arrived in the evening at the great city of truthful Suvaha, the king of the Chedis.

46—48. When she entered that good city, half dressed, the citizens saw her terror-stricken, very weak and helpless, of loosened hairs, unbathed, and faring even as a mad woman. Through curiosity the boys of the city pursued her, while they saw her enter into the city of the king of the Chedis. Then the damsel, thus surrounded by the boys, came to the front of the palace.

49—50. From the palace the Queen-mother beheld her surrounded by a large number of persons; and asked her nurse to go and bring her before her Highness. The Queen-mother also saw her, vexed by the people, helpless, overpowered by sorrows, and seeking for protection; but the splendour of her beauty was such that it illumined the whole palace.

51—52. That beautiful and large-eyed lady, even as Śri herself, looked like a mad woman. Then, O king, the nurse, o

the crowd to disperse, took her into the palace, and, struck with amazement, enquired of Damayanti, saying: 'How do you, oppressed with sorrow, bear a graceful form.

53. Do you blaze like lightning in the midst of clouds? O! tell me who are you and to whom do you belong? Surely thy beauty is not human, although you are not decked in ornaments.

54. O you effulgent one like unto the celestials! although you are helpless, yet you are unmoved by these (outraging) persons?' Hearing these words of the nurse, the daughter of king Bhima spoke the (following) words to her,

55—63. 'Know that I am a woman, devoted to my husband; and a female-servant, belonging to a high caste. Know also that I stay wherever I like, and subsist on fruits and roots. I am lonely; and I stop when evening draws nigh. My lord possesses innumerable virtues; and he was ever devoted to me. I was also attached to that heroic one, following him in his course even as a shadow. It so happened that once he was engaged in the play at dice, at which he was defeated; and in consequence thereof he came alone into the wood. Beholding my heroic husband, wearing a single piece of cloth, maniac-like, and afflicted with grief, I also followed him into the forest with a view to console him. Once on a time, that warlike one, for some reason, oppressed with hunger, lost, in the woods, that single piece of cloth out of carelessness. Following him, naked, maniac-like and devoid of all his senses as he was, I, with a single piece of cloth on, could not sleep for several nights. Thus many days passed away when I fell asleep. He then tore off one-half of my garment, and forsook me there, although I had not done to him any harm. Hence it is that I fare about seeking my husband, and burn day and night in distress. Thus afflicted, I am unable to find out my lord, who is the darling of my heart, and whose splendour is like the filaments of the lotuses. I do not see my lord, who is the delight of my heart, my own presiding god, most beloved of me, and who again is like the celestials in appearance.'

64. The Queen-mother her-self addressed the daughter of Bhima, whose eyes were full of tears, bewailing in the above manner, and whose voice was choked up in sorrow,

65. O blessed lady! O gentle one! stay here with me. I am much pleased with you. My men will seek your husband in the woods.

66. It may so happen that he shall come here of himself in course of his roving about in the forest. O gentle one! you live here now; and you shall get your husband back.'

67—68. Hearing these words of the Queen-mother, Damayanti spoke to her: 'O mother of heroes! I dare reside with thee, provided that I shall not have to eat the remnants of a dish, nor I shall have ever to speak with other men.

69. If any body shall solicit me (to be his wife), that person must be punished by you. Or should he solicit me repeatedly, that criminal person shall be punished with death. This is the vow that I have prearranged.

70. 'I will find out those Brahmanas, who will search for my husband. Should you arrange all this, I shall no doubt live with you.'

71. If it is otherwise, *to live* does not find place in my heart.' The Queen-mother said to her:

72—73. 'I will do all this. Very good is this your vow.' O monarch! the daughter of king Bhima was thus addressed by the Queen-mother. O Bharata! she called her daughter Sunanda, and spoke to her this: 'O Sunanda! know well that this maiden is a goddess, even as your Shairindhri (a high class maid-servant).

74. As she is of the same age with yourself, do you take the lady as your companion, and also play with her always without any apprehension in the mind.'

75. Thereupon Sunanda, having received Damayanti with the greatest delight, conducted her into her own apartments, attended by all her companions.

76. Damayanti was highly gratified with the respectful behaviour of her companion; and she lived there for some time, because all her desires were excellently satisfied.

Thus ends the sixty fifth chapter, on Damayanti's living in the house of the king of the Chedis, in the Nalopakhyana of the Vana Parva.

CHAPTER LXVI.

(NALOPAKHYANA PARVA)—
Continued.

Vrihadashwa said:—

1. O king! king Nala, having forsaken Damayanti, beheld a great fire burning out in that dreadful forest.

2. There in the midst of that great fire he heard the voice of some living object, which cried over and over again unto the righteous Nala, saying—*Come hither.*

3. Nala answered him, saying—*do no fear.* Thus saying, he entered into the conflagration, and saw there the king of the snakes lying in coils.

4. Thereupon the Naga (the king of the snakes), with folded hands and trembling with fear, addressed Nala. 'O king! know me that I am Naga (snake), Karkotaka by name.

5. O lord of men! the great sage Narada, observing rigid austerity, was once deceived by me; and who, again, filled with rage, cursed me, saying;

6. Remain here like some immovable thing, untill king Nala leads you hence. And, indeed, where ver shall he take you, there shall you be released from my curse.'

7. It is owing to his curse that I am unable to move even a step farther. It behoves you, therefore, to release me; and then I will instruct you as regards your welfare.

8. I have not a peer amongst the snakes; I will be your companion. I am very light. So do you carry me in your hands, and speedily go."

9. Having thus addressed the king, the prince of the snakes assumed the size of the thumb. King Nala, having thus taken him up, repaired to a country, free from the conflagration.

10. Having approached an open ground, free from the fire, Nala was desirous of leaving him, whereupon the Naga (king of the snakes) again said to him:

11. "O king of the Nishadhas! do you proceed counting your own steps. O mighty-armed warrior! I will render great good to you."

12. Thereupon the king commenced counting his own steps; and at the tenth step he was bit. Having thus bitten him, the snake soon assumed a speedy change, viz., his original form.

13. Beholding the change of form, Nala became struck with astonishment. The ruler of the earth also beheld the snake to assume his real form.

14. Thereupon the snake, Karkotaka, consoling him, spoke to Nala: "I have wrought this change of your beauty for the reason that the people will not recognise you."

15. As I have done this, O Nala, the person, by whom have you been cast into great distress, will dwell within yourself, oppressed by my poison.

16. O foremost of the kings! as long the person will not leave thee, he shall h to miserably reside in yourself with the whole body filled with my poison.

17. O king of men! from the person by whom, out of anger or hate, have you been cast into distress, I have saved you.

18. O best of kings! O ruler of men! (hithertofore) you shall have no fear either from the animals with fangs, or from your ememics, or the Brahmanas conversant with the texts of the Vedas; for I am most graceful to you.

19. O king! you shall feel no uneasiness owing to my venom. O best of kings! you shall ever gain victory in battles.

20—21. O monarch! O the prince of the Nishadhas! do you go from here this day to the city of Ayodhya before Rituparna, who is most skilled in the game at dice, calling yourself that you are the charioteer, Vahuka by name. That king will exchange his skill at dice for your knowledge in the management of horses.

22. That prosperous one, descended from the line of Ikshwaku, will be your friend. Then shall you obtain skilfulness at dice, and meet your prosperity.

23. I tell you the truth that you shall find your wife, son and daughter, and also obtain your kingdom back, and so be not filled with grief.

24. O king of men! when shall you desire to witness your own form, call me back to your mind; and put on these pieces of cloth.

25. Wearing these pieces of cloth, you shall recover your proper form. Having said this, the king of the snakes then gave to him (Nala) two pieces of cloth of superior worth."

26. O descendant of Kuru! O king! having thus advised Nala, and given to him the celestial garment, the monarch of the snakes disappeared then and there.

Thus ends the sixty sixth chapter, the discourse between king Nala and Korkotoka, in the Nalopakhyana of the Vana Parva.

CHAPTER LXVII

(NALOPAKHYANA PARVA)—*Continued.*

Vrihadashwa said:—

1. After the disappearance of the Naga, Nala, the prince of the Nishadhas, repaired to the city of Rituparna on the tenth day.

2. He approached the king with these words: "I am Vahuka, skilled in the management of horses. I have not a peer in this earth.

3. I may be referred to on the matters of pecuniary difficulty, as well as on those of skill. I know the art of cooking, in which I am unsurpassed by others.

4. O Rituparna, I will take care to bring under operation all the arts, that rest in the world, and also other matters difficult of accomplishment. Therefore, do you maintain me."

Rituparna said:—

5. O Vahuka! stay with me! All hail unto you! Shall you perform all this. Always my mind particularly turns to this, viz., to be driven very fast.

6. Do you adopt some such means that my horses may become very fast. Be then the superintendent of my stables, on a salary of ten thousand coins.

7. Varshneya and Jivala shall always be guided by you; and in whose company shall you pass your days in joy. O Vahuka! do you, therefore, stay with me.

Vrihadashwa said:—

8. Having been thus addressed, Nala, thus received, lived there in the city of Rituparna in company with Varshneya and Jivala.

9. That king continued to live there in anxiety for the daughter of the king of the Vidharvas; and every evening he repeated a verse which runs thus:

10. Where does lie that glorious one, oppressed with hunger and thirst, and fatigued with toil; and always meditating upon that miserable one, to whom does she now attach herself?"

11. Jivala asked the king, while he was muttering the above verse in the night, saying: 'O Vahuka! I desire to learn about the person, for whom do you mourn every day.

12—13 O you blessed with longivity! whose is that lady, for whom do you lament every day?" Thus spoken, king Nala answered him, saying: 'There was a wretch, who had lost all his senses. He had a spouse known to many. He was false in his promises (to her). For a certain cause he was separated from her.

14. Being thus separated (from her), that wicked person roved about. He was oppressed with sorrow; and, burning with

15—16. Remembering her during the night, he sings the above verse. Then having wandered over the whole world, and at last coming to a place where he, undeserving of the calamity that has overtaken him, resides always remembering his wife. Having fallen into distress, the person was followed by his wife into the forest.

17—18. Forsaken by that man of little virtue, the lady, afflicted with sorrow, hardly lives. That solitary girl, having no knowledge of the forest paths, saves her life with difficulty, as she, fatigued with hunger and thirst, is quite unfit to wander about in that dreadful and dense forest, always haunted by fierce animals.

19. O friend! having left her (in that dreadful forest, the stupid king of the Nishadhas of little fortune thus remembered Damayanti, while he was living an unknown life in the house of that king."

Thus ends the sixty seventh chapter, Nala's lamentations, in the Nalopakhyana of the Vana Parva.

CHAPTER LXVIII.

(NALOPAKHYANA PARVA)—

Continued.

Vrihadashwa said:—

1. When Nala, deprived of his kingdom, turned himself to a servant with his wife, then king Bhima sent away Barhmanas, with the object of seeing Nala.

2. Bhima, having given immense wealth to the Brahmanas, asked them to go in quest of Nala and his daughter, Damayanti.

3—6. "To him, who will perform this deed, *viz.*, learning the place whereat the king of the Nishadhas does live now, or bringing him hither with his wife, will I give a thousand kine, fields, and a village like a city. Should he fail to bring hither Nala as well as Damayanti, his very knowledge of them would be rewarded by my giving him wealth in the shape of ten thousand kine." Having been thus addressed, the Brahmanas went out in all directions, searching for Nala and Damayanti in the various cities and provinces. But they could not see Nala, or the daughter of Bhima anywhere.

7—9. While at last a Brahmana, Sudeva by name, was searching in the city of the king of the Chedis, he saw the daughter of the king of the Vidharvas, and

monarch, who at the time was repeating his prayers. She was faintly seen, on account of the great luminosity of her extraordinary beauty. Even as her splendour was like the blazing of a fire enveloped by smokes. Thus beholding that lady, with large eyes, colorless, and weak, he, after arguing from various reasons, decided her to be the daughter of Bhima.

Sudeva said :—

10. As I saw the lady beforehand, she seems to be the self-same in appearance at present. This day I think myself blessed by the very sight of her, who is like Sree herself, delighting all the worlds.

11—14. Also, the lady is like the full moon in splendour. She looks ever youthful, possessing a handsome breast; and dispelling darkness from all the directions by virtue of her effulgence. She again looks even as Kama's Rati herself, having eyes as large as the handsome lotus-leaves. She is the delight of all the worlds like the rays of the full moon. Separated on account of her adverse fortune from that Vidharva lake, she looks like the transplanted lotus-stalk, besmeared with mire. Or also, she looks like the night of the full moon, when that nocturnal god is swallowed up by Rahu. Repressed by sorrow for her husband, she looks slender like the river with all its current dried up.

15. She looks (in her present condition) like a ravaged lake, with the leaves of its lotuses crushed by the trunks of elephants, and with its birds all flying away from fear.

16. Possessed of slender constitution and handsome limbs, and fit to dwell in a jwelled palace, she looks like a transplanted lotus-stalk burnt by the rays of the sun.

17. Endued with beauty and liberality, and undecked in ornaments, although befitting them, she looks like the crescent of the moon, newly appearing in heaven and enveloped with the dark clouds.

18. Deprived of all the delightful objects of enjoyments, and separated from friends and relatives, she lives a miserable life, cherishing the hope of beholding her husband again.

19. The best ornament of a woman, who is without the ornaments, is (the accompaniment of) her husband. Destitute of such an ornament (as the husband), she does not shine, although she is beautiful.

20. Nala performs a very arduous task by holding his life without his dear wife, and also without succumbing to sorrow.

21. My heart aches to behold that maiden, possessing black hairs and eyes as large as the lotus leaves, and afflicted with sorrow, although she is most deserving of prosperity.

22. When, after sometime, the auspicious lady will surely have bridged over this ocean of woe, then she, devoted to her husband as ever, will, in company with her lord, look like Rohini in company with the Moon.

23. Certainly the king of the Nishadhas will obtain great delight by regaining his wife, even as the monarch, deprived of his kingdom, does by recovering his lost territories.

24. The king of the Nishadhas deserves the daughter of Vidharva, who is like Nala in disposition, age and birth; as also the daughter of Vidharva with black eyes is quite becoming to him.

25. It is my duty to console the wife of that immensely powerful one who is gifted with prowers and goodness, as she is most anxious for beholding her lord.

26. I will (rather *must*) comfort the lady the splendour of whose face is like that of the full moon; and who is oppressed with such an woe that she had never experienced before; and also who is ever in fervid devotion for her husband.

Vrihadashwa said :—

27. Thereupon the Brahmana, Sudeva by name, having recognised the daughter of Bhima by observing the various circumstances and signs of hers, advanced to her and addressed her thus :

Sudeva continued :—

28. O the daughter of Vidharva! I am Sudeva, the intimate friend of your brother. Enjoined by king Bhima, I have come here searching for yourself.

29. O princess! your father is at peace, as also your mother and brothers. Those, your son and daughter, are enjoying length of days, and living in peace.

30. Your friends and relatives, though living, are like the dead on your account; and hundreds of Brahmanas are wandering about over the whole world in quest of you.

Vrihadashwa said :—

31. O Yudhisthira! Damayanti came to recognise Sudeva; and then asked him about all her friends and relatives in succession.

32. O king! crushed with misery as she was, the daughter of the king of the

Vidharvas began to lament most bitterly at the unexpected sight of that best of the Brahmanas, Sudeva, who is the friend of their brother.

33—34. Thereupon, O Bharata! Sunanda, seeing her (Damayanti) conversing in private with a Brahmana and weeping most bitterly, was hard pressed with sorrow, and informed her mother, saying: 'Sairindhri is most bitterly lamenting. Know this, if should you like.'

35. Thereafter the mother of the king of the Nishadhas, having left the inner apartments of the palace, repaired to the place where that lady (Damayanti) was waiting with the Brahmana.

36—37. O the ruler of the earth! the queen-mother saw Sudeva before her, and asked him, saying: 'whose wife is this lady? and whose daughter? and how this damsel, possessing handsome eyes has been separated from her husband as well as her relatives? O Brahmana! how have you come to know her, falling in this great distress?

38. I desire to hear from you all about her in detail. Do you surely relate to me, as I am asking of that lady of celestial splendour."

39. O monarch! Sudeva, the foremost of the Brahmanas, thus addressed by the Queen-mother, sat at his ease, and began to relate the true account of Damayanti.

Thus ends the sixty eighth chapter, the parley between Damayanti and Sudeva, in the Nalopakhyana of the Vana Parva.

CHAPTER LXIX.

(NALOPAKHYANA PARVA)

—Continued.

Sudeva said:—

1. There is a virtuous and illustrious king of the Vidharvas, named Bhima, whose daughter is this blessed lady, known by the name of Damayanti.

2. Also there is the king of the Nishadhas, named Nala, who is the son of Virasena. This blessed damsel is the daughter of that virtuous and intelligent monarch.

3. That ruler of the earth was defeated at dice by his brother; and, thereby deprived of his kingdom, went away with Damayanti without the knowledge of any body.

4. We (the Brahmanas) are roving over which lady is at last discovered in the palace of your son.

5.—6 There exists no woman like her in beauty. This maiden of unchanging youth has a beautiful mark, from her birth, resembling a lotus. This freckle was seen by me; but now it has disappeared, owing to its being soiled with dust, even as the moon seems to vanish when covered over with clouds.

7. That mark of prosperity and wealth, made and given to her by God, is now faintly seen, even as the crescent of the new moon does faintly shine, in the evening of the first day.

8. Although her body is soiled with dust, yet her beauty has not suffered. And again her person, though not washed, is conspicuous and shines like gold.

9. This celestial lady was ascertained by me by my identifying her form as well as that mark (between the eye-brows), even as fire though hid (in ashes) is ascertained by its heat.

10. O monarch! Sunanda, having heard the words of Sudeva, cleaned the dust that soiled the freckle (between the eye-brows of Damayanti).

11. The mole of Damayanti, having been cleared of the bad dust, became conspicuous like the moon, which appears in the sky when the clouds are dispersed.

12. O Bharata! seeing that mark, Sunanda as well as the mother of the king, wept; and, embracing her, stood there for some time.

13. Shedding tears and in a low voice, the Queen-mother said: 'Known by this thy mole, thou art the daughter of my sister.

14. O handsome looking one! myself and your mother are the daughters of that illustrious king, Sudaman, who is the ruler of the Dasharnas.

15. She was given to king Bhima, and myself was given to Virabahu. I saw you were born at our father's palace in the country of the Dasharnas.

16. O beauteous lady! as is your father's house, so is mine, to you. O Damayanti! my wealth is to you, even as your own.'

17. O monarch! thereupon Damayanti, having bowed down unto her with a delightful heart, addressed her mother's sister, saying:—

18. "Although I stayed here unrecognised, still I lived with you happily, and supplied with all the objects of my desire, and ever protected by you.

19. Undoubtedly I shall have a happier

grant permission unto me, who am ever living in exile.

20. My children, the son and daughter, were led to my father's palace, where they are living now, hard pressed with sorrow on account of their separation from their father and mother.

21. Should you wish to do me some good, order at once a vehicle; for I am desirous to go to the country of the Vidharvas."

22—23. Thereupon, O monarch, saying, "So be it," the sister of Damayanti's mother, the queen-mother highly satisfied and with the permission of her son, sent away Damayanti in a beautiful vehicle conveyed by men, and guarded by a strong force, as also the lady, O the foremost of the descendants of Bharata, was provided with tasteful food, and drink, and valuable dresses.

24. Then the lady immediately went away to the country of the Vidharvas, where all her friends and relatives, satisfied with her arrival, offered praises to her.

25—26. O king, beholding that her relatives, her son and daughter, father and mother, and all her companions were at peace, the goddess-like and all-glorious Damayanti worshipped the gods and the Brahmanas in the best way.

27. The king, beholding his daughter, became gratified, and presented to Sudeva a thousand kine, immense fortune and a village.

28. O monarch! the handsome lady having spent there the whole night at her father's palace, and taken perfect rest, addressed her mother thus:

Damayanti said:—

29. O mother! shoud you desire me to live, I tell the truth, take care to bring here that hero among men, *viz*, Nala.

30. Thus addressed by Damayanti, the goddess-like queen became greatly afflicted with grief, and was suffused with tears, and spoke nothing to her in reply.

31. Thereupon all the inmates of the king's harem uttered the exclamations of 'Oh!' and 'Alas'! at this dangerous situation of Damayanti, and also wept most bitterly.

32. Then the queen spoke to the illustrious king, Bhima, thus: 'Your daughter, Damayanti, is lamenting, for her husband.

33. O monarch! unblushed with shame, Damayanti herself said that my men should try to find out the whereabouts of that

34. Thus urged by the queen, the sent out the dependant Brahmanas directions; and enjoined them to striv find out the whereabouts of king Nala.

35. Thereupon, at the injunction of the king of the Vidharvas, all the Brahmanas approached Damayanti, and told that they were going away (for search Nala).

36. Then the daughter of Bhima as them to repeat, in all countries and be all crowds of men, these words.

37. 'gambler, O beloved one, you tear a half of my cloth, and away forsa. g your dear and devoted sleeping in th forest?

38. 'Indeed, in obedience to your co mand that lady,—covered in half a piec cloth, and greatly burning with woe,- ever expecting you.

39. 'O monarch, O mighty one, do answer; and do you show favour to l who is ever weeping on account of t woe.'

40. Do you cry, saying this and like, *viz*., fire (here compared with grief Damayanti), fed by the wind (compar with time), consumes the forest (compar with the body of Damayanti); and t the lord will pity me.

41. Further do you cry, saying: 'T wife is always to be maintained, and pr tected by the husband. You are righ ous, and honest as well. Why, therefo these virtues of yours are being neglect by you.

42. You are well reputed, wise, respec able, and always kind. But why now ha you become unkind; and that is perha for the reason of my adverse fortune.

43. O foremost of men, O the most e cellent of persons, be you kind to m For I have heard from you, that kindne is the chief virtue."

44. If anybody answer you, as yo would speak in this way, that man shou be known by you in every way; and also should be learnt *what is he, and who does he live.*

45. O excellent of the regenerate one, do you convey to me the words of th man who, hearing these words of your will answer you.

46. Do you take care that no bo should know that these words are uttere by you at *my* behest; neither do you such to return to me.

47. You should know whether the man rich, or poor, or powerless; and know al

48. O king, thus advised, the Brahmanas departed in all directions in order to search for Nala, who had fallen into such great calamity.

49. O monarch, the regenerate ones wandered in the cities, kingdoms, villages, the dwellings of the cowherds, and the retreats of the sages in search of king Nala.

50. O ruler of the earth, all the Brahmanas repeated the words, wherever they wandered, which Damayanti had enjoined them to do.

Thus ends the sixty ninth chapter, searching for Nala, in the Nalopakhyana of the Vana Parva.

CHAPTER LXX.

(NALOPAKHYANA PARVA)—

Continued.

Vrihadashwa said:—

1. After a very long time, a Brahmana, Parnada by name, came back to the city of the king of the Vidharbhas, and spoke to the daughter of king Bhima these words:

2. "O Damayanti, searching Nala, the king of the Nishadhas, at last I went to the city of Ayodhya, and presented myself to Vangasuri.

3. O fair-complexioned one, O best of women, I recited the very words of yours before that illustrious Rituparna.

4. Hearing these words, which I had repeatedly uttered to them, neither king Rituparna, nor any one of his courtiers, said anything in reply.

5. When I was dismissed by the king, some person in the service of Rituparna, Vahuka by name, told me in private.

6. That Vahuka is the charioteer of that foremost of monarchs. He is also possessed of extraordinary appearance and short arms; and is skilled in driving with speed, and also in cooking sweet food.

7. Sighing heavily and frequently, and weeping incessantly, he asked about my welfare; and then addressed me with these words:

8. 'Although fallen into great calamity, the chaste women guard themselves by their own efforts; and thus undoubtedly obtain heaven (heavenly blessings).

9. Again, chaste women, even if they be forsaken by their husbands, do never become angry (with them); rather they hold

10. She should not be angry, forsaken as she was by a person, who himself was foolish, overtaken by distress, and also destitute of all happiness.

11. It behoves the lady of unchanging youth not to be angry with a person, who was deprived of his cloth by a bird while trying for sustenance (in the forest); and also who was burning with woe.

12. Also, it behoves the lady, treated fairly or unfairly, not to be angry with her husband, seeing him in that miserable condition, in which he was deprived of both wealth and kingdom, and oppressed with hunger, and overwhelmed with distress.'

13. Hearing these words of his, I instantly came here. Do you, therefore, inform the king all about these words, which you have heard."

14. O monarch, hearing these words of Parnada, Damayanti, with her eyes filled with tears, repaired to her mother and said to her these words:

15. "O mother, let not king Bhima, by any means, know my object. I like to employ that foremost of the Brahmanas, Sudeva, in your presence.

16. Should you desire my welfare, do you act in such a manner that king Bhima will not come to know this purpose of mine.

17. Let Sudeva go at once, with the performance of the same auspicious ceremonies, by the doing of which I was brought to my relatives instantly by him.

18—19. O mother, let him go hence to the city of Ayodhya in order to bring Nala here." Thereupon the beauteous lady, the daughter of the king of the Vidharbhas, worshipped, with the bestowal of immense riches, the foremost of the regenerate ones, who has now taken perfect rest. And she said to him:—"O Brahmana, I will, again, give you much wealth at the arrival of Nala here.

20. O foremost of the regenerate ones, indeed you have done much for me, which none else will do; and for this reason only that I will soon regain my husband."

21. Thus addressed by her, that high-souled Brahmana solaced Damayanti by the expression of auspicious benedictions; and then he returned home, thinking himself successful in his endeavours.

22. Thereupon, O Yudhisthira, Damayanti summoned Sudeva; and overwhelmed with grief and calamity, she addressed him in the presence of her mother thus:

23. "O Sudeva, like a bird which falls

of Ayodhya, and tell king Rituparna, who dwells in it, these words

24. 'Damayanti, the daughter of king Bhima, will again [illegible] the Swayamvara, to which all the [illegible] and princes are rushing from all directions.

25. Calculating [illegible] time, this will be held to-morrow. [illegible] possible, O chastiser of foes, go at once.

26. At the next sun-rise she will accept a second husband; as it is not known whether heroic Nala is still living, or otherwise.'

27. O monarch, thus addressed by her, the Brahmana, Sudeva by name, started at once. He spoke to king Rituparna what he was ordered by her to do.

Thus ends the seventieth chapter, the declaration of Damayanti's second Swayamvara, in the Nalopakhyana of the Vana Parva.

CHAPTER LXXI.

(NALOPAKHYANA PARVA)—*Continued.*

Vrihadashwa said:—

1. Hearing these words of Sudeva, king Rituparna comforted Vahuka with sweet speeches, and addressed him thus:

2. "O Vahuka, O you who are well-versed in the knowledge of horses, if you are willing, I desire to go, in course of a day, to the country of the Vidharbhas, where will be held the Swayamvara of Damayanti."

3. O descendant of Kunti, thus addressed by that king, Nala had his mind bursting with grief, and that lofty-minded one also burned with sorrow.

4. He thought: "It may be that Damayanti, afflicted by sorrow, does this; or, perhaps, by doing this, she has conceived a great policy for my sake.

5. That virtuous lady, the daughter of the king of the Vidharbhas, is willing to do this, is, indeed, very cruel; and that is for the reason of my deceiving her, who am an insignificant, sinful and senseless one.

6. In this world, the nature of women is very subtle. My fault is also very great. She works out this end; for she no longer entertains any love for me, on account of my long separation from her.

7. The lady, possessing slender waist, oppressed as she is by sorrow for me, will, as a matter of fact, not be able to do this; especially because she has got children (by me).

8. I will go there and know for certain whether there is any truth in this; or the fact is unreal. I will surely fulfill the desire of Rituparna; for in doing this I will serve my own purpose."

9. Having thus settled his mind, Vahuka, whose mind was filled with sorrow, folded his hands, and said these words to king Rituparna:

10. "O best of kings, O foremost of men, O monarch, I am determined at your command to go to the city of Ayodhya in course of a single day."

11. O king, thereupon Vahuka went, at the behest of the royal son of Vangasura, to the stables; and there he examined the horses.

12—14. Vahuka, having been repeatedly asked by Rituparna, examined the horses, and balanced in his mind over and over again. Then, at last, he selected such horses that were very lean but able; and also that are capable of bearing hardships of a long journey, and endued with strength and energy; well bred and gentle, and unmarked by inauspicious marks; possessed of broad nostrils and swelling cheeks. These horses were also faultless as regards 'the ten hairy curls', and born in (the country called) Sindhu, and swift as the wind. The king, seeing these steeds, became a little angry, and said:

15. "What do you want to do? You should not jest with me. How these weak and breathless steeds will carry us? How this long way we would travel with the help of these horses?"

Vahuka said:—

16—17. These horses, respectively bearing one curl on the forehead, two on the temples, four on the sides, four on the breast, and one on the back, will, without doubt, reach the country of the Vidharbhas. But, O monarch, should you like others, tell me and I will yoke them for you.

Rituparna said:—

18. O Vahuka, you are well conversant with the knowledge and guiding of horses. Soon yoke those that you think fit.

19. Thereupon clever and skillful Nala yoked to the car high-bred, gentle, and swift steeds.

20. Then the monarch most speedily mounted the car, to which such horses had been yoked. But these best of horses fell down upon the ground on their knees.

21. O monarch, thereupon that most auspicious and best of men, king Nala,

comforted the horses, that were endued with strength and energy.

22. Nala, then raising the steeds by the reins and making Varshneya, the charioteer, sit on the car, commanded great speed and set out.

23. Thereafter those foremost of horses, having been conducted by Vahuka according to the rules, rose to the sky and confounded the occupant of the car.

24. The blessed king of Ayodhya, having seen these horses carrying him with the speed of winds, was struck with great astonishment.

25. Vershneya, hearing the sound of the car (of its wheels) and witnessing the management of the horses, was set to thinking on the knowledge of Vahuka in the science of steeds.

26. He said, "Was he not Matali, the charioteer of the king of the gods? That auspicious mark is seen in heroic Vahuka.

27. Is he not Sahhotra, who is conversant with the knowledge of horses? Or Sahhotra has taken this beautiful human form?"

28. He continued to think, "That he might be king Nala, the reducer of hostile cities, who has come here.

29. Or it might be that Vahuka knew the science with which Nala was conversant; for Nala's knowledge seemed to be identical with that of Vahuka.

30. Again, both Nala and Vahuka seem to be of the same age. This person may not be identical with Nala of great energy; but he must be somebody of equal knowledge.

31. Sometimes, indeed, great men rove over this world in disguise either ordained by mishap or in obedience to the dictates of the *Shastras*.

32. There should be no change of my opinion on account of his ugly appearance; rather my opinion is that this one has undergone some change in the body.

33. This one is of the same age with him but there is some difference in the form. Again, is Vahuka gifted with all the accomplishments? Therefore I think he is Nala."

34. O the foremost of kings, having deliberated upon this over and over again, Varshneya, the charioteer of virtuous Nala, went on thinking in his mind.

35. Along with his charioteer, Varshneya, the excellent king Rituparna, highly delighted, was absorbed in the thought, regarding Vahuka's knowledge in the management of horses.

36. Also he was greatly delighted to behold the attentiveness and zeal of Vahuka, as also his mann' of holding the reins, and his skill in it.

Thus ends the seventy first chapter, the departure of Rituparna for the Vidharbhas, in the Nalopakhyana of the Vana Parva.

CHAPTER LXXII.

(NALOPAKHAYANA PARVA)—*Continued.*

Vrihadashwa said:—

1. As the bird courses through the sky, so he (king Nala) speedily crossed the rivers, mountains, woods and lakes.

2. While the car was thus coursing, the conqueror of hostile towns, the king Vangasura, saw his sheet drop down upon the ground.

3. When the garment had thus dropped down, then the lofty-minded king instantly expressed to Nala his desire to recover it.

4. O thou of profound intelligence, do you restrain these horses of great swiftness, until Varshneya bring me back my upper garment here.

5. Thereupon Nala said to him in reply, "Thy garment had dropped down far away; that is, we had advanced about eight miles from that place. It is, therefore, impossible to recover it."

6. O monarch, having been thus addressed by Nala, the royal son of Vangasura came near a tree, called *Vibhitaka* with fruits, in the wood.

7. Beholding the tree, the king instantly said to Vahuka: "O charioteer, do you also see my great power of calculation.

8. All men do not know all things; in fact, there is none, who is acquainted with all the branches of knowledge. In one person, the knowledge in its entirety, is not centred.

9—11. O Vahuka, the leaves and fruits that have fallen from the tree (respectively) exceed the leaves and fruits, that are on the tree itself, by one hundred and one. O Vahuka, these two branches of the tree contain five millions of leaves. Examine the two branches and all their boughs, and their fruits, will number two thousand and ninety-five."

12. Thereupon Vahuka stopped the car and addressed the king: "O monarch, O the chastiser of foes, you are saying to me what is beyond my power of perception.

13. O king, I will make this matter perceptible (by my sense) by cutting down the tree *Vibhîtaka* and when I will really count, then nothing will remain to be supposed.

14. O foremost of kings, I will hew down the tree *Vibhîtaka* in your presence. I do not know whether what you say will really come to pass or not.

15. O ruler of men, I will number the fruits of the tree, whilst you will see it. Let Varshneya pull up the reins of the horses for a moment."

16. The monarch asked the charioteer not to lose any time. But Vahuka, with great humility, answered him, saying:

17. "Do you wait for a moment; or, if you are in a hurry, go then with Varshneya, as your charioteer. The way goes smooth and straight."

18. O descendant of the Kuru race, king Rituparna, having comforted Vahuka, addressed him, saying: "O Vahuka, there is none else in this world, who is like you, as a charioteer.

19. O you versed in the equestrian science, I desire to go to the country of the Vidharbhas with your assistance. May I obtain your protection. It is necessary for you not to cause any obstacle.

20. O Vahuka, I shall fulfill your desire, (that is, whatever you will tell me) if you take me to-day to the country of the Vidharbhas and make me see the sun-rise."

21. Thereupon Vahuka answered him, saying: "Having counted the (leaves and fruits of) *Vibhîtaka* tree. I shall go to the country of the Vidharbhas. Act up to my words."

22—23. Surely the king most unwillingly said to him *count*. (He also said), "O unblamable one, O you versed in the knowledge of horses, having counted the leaves and fruits of) one portion of this branch, you will be satisfied of the truth of my affirmation." He (Nala) then dismounted from the car with all haste, and cut down the tree.

24. Then again he numbered all the fruits; and found out the truth of what the king had said; and, thus struck with astonishment, he addressed the monarch, saying:

25. "O king, this is most wonderful. I found your high proficiency (in calculation). O monarch, I desire to be informed of your art, by (virtue of) which you have known all this."

26. Thereupon the prince, as he was most desirous to go speedily, said to him this: "Do you know that I am conversant with the play at dice, and versed in calculation as well."

27. Then Vahuka said to him: "O foremost of men, do you impart this art to me, and take from me my knowledge, regarding the management of horses."

28. Thereupon king Rituparna, for the reason of the great importance of his business, and also for his extreme desire to acquire the knowledge of horses, agreed to what Vahuka had said.

29. "As you have asked, do you take from me my great skill at dice. O Vahuka, let my knowledge of horses remain with you in trust. Thus saying, king Rituparna gave Nala his knowledge of the play at dice.

30. When he (Nala) thus acquired the knowledge of this art of playing at dice Kali came out of his body; whilst he continued to vomit from his mouth the most virulent poison of Karkotaka.

31. Then that fire of curse (by Damayanti), by which Kali had greatly been afflicted, also came out of his body. In fact, the king, like one of unregenerate soul, had long remained repressed by him (Kali).

32. Thereupon Kali, with his soul freed from the poison, assumed his own form. Then Nala, the prince of the Nishadhas, became angry, and was intent upon cursing him.

33. Kali became frightened; and, trembling with fear, folded his hands; and said to him this: "O king, restrain your anger; and, in return, I will impart you great fame.

34. The mother of Indrasena cursed me in wrath long ago, that is, at the time when she had been left by you. From that time forward I have greatly been oppressed (by that curse).

35. O foremost of kings, O unconquered one, burning day and night in the poison of the prince of the snakes, I most miserably resided within you.

36—37. I place myself under your protection. Do you listen to these my words. Should you not curse me, who am seeking your protection, and greatly terrified by you, then the men of this world, attentively repeating your story, will never have any fear on my account." Having been thus said, king Nala suppressed his own wrath.

38. Thereupon Kali became terrified, and instantly entered into the tree *Vibhîtaka*. Whilst Kali, thus conversing with the king of the Nishadhas, was invisible to others,

39—40. Thenceforth the king became freed from all afflictions; and, having numbered the fruits of the tree, he was filled with great joy, and was endued with great energy. Then the mighty one mounted on the car; and, urging the swift steeds, proceeded onwards.

41—42. Having been possessed by Kali, the *Vibhitaka* tree grew worthless. Highly satisfied at the very core of his heart, Nala urged the excellent horses which, like the birds, mounted again and again into the air. Thus the glorious monarch proceeded in the direction of the country of the Vidharbhas.

43. When Nala went a long way off, Kali too returned home. Thus prince Nala, having been left by Kali, became delivered from all afflictions. But, O monarch, that ruler of the earth did not regain his native form.

Thus ends the seventy second chapter, Nala's delivery from Kali, in the Nalopakhyana of the Vana Parva.

CHAPTER LXXIII.

(NALOPAKHYANA PARVA)—

Continued.

Vrihadashwa said:—

1. Thereupon king Rituparna of undaunted courage had, in the evening, arrived at the city of the Vidharvas. The people then brought to prince Bhima the intelligence of his arrival.

2. The king (of Ayodhya), at the request of Bhima, entered the city of Kundina, filling all the directions (the points of the horizon) with the rattle of his car.

3. Thereupon the horses of Nala, that were there, heard the rattle of his car; and, having heard it, they felt great pleasure, which they had really done before in the presence of Nala himself.

4. Damayanti also heard the rattle of Nala's car, which was like the sound of the deeply rumbling clouds during the rains.

5. She was struck with great astonishment to hear that sound. The daughter of king Bhima, the horses of Nala as well, supposed that clattering sound to be like one, which they heard in the days gone by, whilst Nala himself urged his own horses.

6. The peacocks of the palace, the elephants in the stables, and also the horses, all heard the rattle of the car of that monarch (Rituparna).

7. O king, hearing the clattering sound of the car, the elephants as well as the peacocks, began to cry aloud with their faces in that direction; and they became very glad, even as they heard the rumbling of the clouds themselves.

Damayanti said:—

8. As the rattle of this car fills the entire earth, and highly delights my heart, it must be king Nala, who comes from that direction.

9. If I do not see Nala, that hero of innumerable virtues, and whose face is like the moon, surely I will die.

10. If I am not to enter within the arms of that hero, and not to feel the pleasurable touch of his embrace, I will doubtlessly cease to exist.

11. If the king of the Nishadhas do not come to me with his voice as deep as the rumbling of the clouds, to-day I will surely enter into the fire of golden brilliance.

12. If that foremost of kings, of prowess like that of a lion, and of courage like that of a furious elephant, do not come to me, there will be no doubt that I will die.

13. I do not remember a little untruth in him; neither I remember any injury committed by him to others; nor he ever told a lie even in jest.

14. My Naishadha is illustrious, forgiving, warlike, and liberal. He is superior to other monarchs; and he never behaves with low persons regarding private matters; and he is like an eunuch respecting other women than myself.

15. Remembering his virtues day and night, my mind is always directed towards him; and my heart is about to burst in grief on account of the absence of that beloved one.

Vrihadashwa said:—

16. O descendant of the Bharata race, thus lamenting, the lady, as if senseless, mounted the (terrace of the) large palace with the desire of seeing that righteous king.

17. From the central portion of the mansion she saw on the car king Rituparna, with Varshneya and Vahuka.

18. Thereupon Varshneya, as well as Vahuka, alighted from that excellent car; and then loosened the steeds; and at last kept the car apart.

19. Having alighted from the car, king Rituparna appeared before that excellent monarch, Bhima, of terrible prowess.

20. Thereupon king Bhima received him with respectful offerings. Thus the best of the kings, Rituparna, was highly honored by that monarch.

21—22. Whilst residing in that beautiful city of Kundina, that ruler of the earth saw nothing (no signs of the Swayamvara) there, although he looked about all again and again. Then, at last, the lord of the Vidharbhas presented himself before that monarch, and welcomed him. O descendant of the Bharata race, Bhima asked him on what business he was pleased to come there; for, in the absence of a proper occasion, an illustrious personage can not be had.

23—24. In fact Bhima did not know that he (Rituparna) had come to win the hands of his daughter. The intelligent king Rituparna, possessed of unbaffled power, beheld that there was neither a king nor a prince; nor he saw any gathering of Brahmanas; nor he heard any talk regarding the Swayamvara.

25. Thereupon the ruler of Koshala meditated in his mind, and after a while addressed him, saying, "I have come here to pay you homage?"

26. Struck with amazement, king Bhima reflected on the cause of Rituparna's visit, who had travelled more than a hundred *Yojanas*.

27. Bhima supposed, "That simply to pay him respects was not the reason of his coming there, after having passed over so many monarchs, and crossed over countless villages.

28. He attributes his arrival to a very slight cause. Be what it may, I will find out the reason in the future time." Thus thinking, Bhima did not dismiss the monarch at once; rather he honored him.

29—31. He also said to him again and again, "Do you take rest, as you are very weary." Thus regarded by the pleased monarch, the ruler of the earth (Rituparna) was highly satisfied at the mind; and, with the gladness of his heart, repaired to his appointed quarters, accompanied by the servants of the royal household. O king, after king Rituparna had gone away with Varshneya, Vahuka caught hold of the car, and took it to the stables. He then unyoked the horses, and looked after them according to the rules.

32—33. Thereafter Vahuka comforted the horses, and seated himself on a side of the car; whilst Damayanti, the daughter of the king of the Vidharbhas, afflicted with grief, saw prince Vangasura, and Varshneya, the son of the charioteer, as also Vahuka in that posture; and she continued to meditate upon, "Of whose car was the rattle?

34. This loud sound is like that of Nala's car. But I do not find that prince of the Nishadhas. It is surely then that this art (of driving) was learnt by Varshneya.

35. It is for this reason that the clattering sound of the car has been as loud as that of Nala. Or it may be, that king Rituparna is equal to Nala (in driving). Hence this rattle appears to be like that of the king of the Nishadhas."

36. O lord of the earth, thus meditating, blessed Damayanti sent a female messenger in search of the king of the Nishadhas.

Thus ends the seventy third chapter, Rituparna's entering the city of Bhima, in the Nalopakhyana of the Vana Parva.

CHAPTER LXXIV.

(NALOPAKHYANA PARVA)—

Continued.

Damayanti said:—

1. O Keshini, do you go; and know who that charioteer is, sitting down on a side of the car, most unsightly and with short arms.

2. O gentle one, O blameless one, approaching him, and becoming careful, do you ask his welfare; and do you enquire all the particulars about this person.

3. I am greatly afraid, lest this person be king Nala himself. For so great is the satisfaction of my mind, as also the easiness of my heart regarding this matter.

4. O one of beautiful waist, O unblamable one, after you have finished your enquiry, tell him the words of Parnada, and understand his reply to them.

Vrihadashwa said:—

5. Thereupon the female messenger carefully approached Vahuka, and addressed him, while blessed Damayanti looked from her palace what would come to pass.

Keshini said:—

6. O best of men, O excellent of persons, you are welcome! I wish you prosperity! Now listen to the words of Damayanti with attention.

7. When did you start? What did you come here for? Tell me all the particulars; for the daughter of the king of the Vidharbhas wishes to hear all about these.

Vahuka said :—

8. The high-souled monarch of Koshala had learnt from a Brahmana that there would be held a second Swayamvara of Damayanti.

9. Hearing this, the monarch, and myself as his charioteer, set out with excellent steeds, that are capble of travelling one hundred *Yojanas*, and that are as fleet as the wind itself.

Keshini said :—

10. Whence is the third among you come? And, again, whose (son) is he? Whose (son) are you, and how has this work been performed by you?

Vahuka said :—

11. Indeed, he is the charioteer of righteous Nala; and is known by the name of Varshneya. O blessed one, after Nala had been deprived of his kingdom, he came to the royal son of Vangasura.

12. I am, too, well versed in the management of horses; and hence I have been appointed as a charioteer. King Rituparna himself appointed me to be his charioteer as well as his cook.

Keshini said :—

13. O Vahuka, Varshneya perhaps knows where has king Nala gone. He also may have told you about him.

Vahuka said :—

14. Having brought here the children of Nala, of golden deeds, he (Varshneya) then repaired to wherever he wished. Indeed, he does not know where the king of the Nishadhas is.

15. O glorious one, no other person knows the whereabouts of king Nala; for a king (in distress) roves about in the world unawares, and with an unsightly appearance.

16. Nala's self only knows Nala; and she also knows him, who is his second self. Indeed, Nala never shows his own marks anywhere.

Keshini said :—

17. The Brahmana, who had first gone to the city of Ayodhya, uttered again and again these expressions, suitable to the lips of a female :

18. "O gambler, O dear one, where have you gone, tearing off half my garment and forsaking me, your devoted and beloved wife, asleep in the forest.

19. Indeed, she herself, enjoined by you, remains there, expecting to receive you, clad only in half a piece of cloth, and burning whole day and night in sorrow.

20. O monarch, O mighty one, as she is incessantly lamenting for that distress; so be you kind, and give answer to her words.

21. O high-minded one, do you recite that story agreeable to her, which words that blameless daughter of Vidharva wishes to hear."

22. Hearing these words (as above), you formerly gave answer to the Brahmanas. As you did before, so do now; for the daughter of the king of the Vidharbas wishes to hear them in detail.

Vrihadashwa said:—

23. O descendant of the Kuru race, hearing these words of Keshini, Nala's heart became afflicted with grief; and his eyes, too, were filled with tears.

24. Having suppressed his grief, and burning with sorrow, the lord of the earth uttered again these words in a voice chocked with tears.

Vahuka said :—

25. Chaste women, falling in distress, protect themselves by their own efforts, and thus doubtlessly obtain heaven.

26. The women, that are the best, become never angry, and hold their lives, protected by the armour of good character, even if they be left by their husbands.

27. Because she has been abandoned by one, who himself has fallen in distress, and who is foolish and deprived of all happiness. She, therefore, should not be angry.

28. The lady of unchanging youth should not be angry with one, who deprived of his cloth by the birds, while seeking his food in the forest, is ever burning in grief.

29. Behaved well or badly, the lady should not be angry with her husband, when he is in that miserable condition (that he is deprived of his kingdom and happiness); and also he is overtaken by hunger and distress.

Vrihadashwa said :—

30. O Bharata, while speaking these words, Nala, afflicted with calamity, could not check the flow of his tears, and began to weep bitterly.

31. Thereupon Keshini went away and informed everything to Damayanti regarding that discourse (between herself and Nala), as also the overtaking of his calamity.

Thus ends the seventy fourth chapter, the colloquy between Nala and Keshini, in the Nalopakhyana of the Vana Parva.

CHAPTER LXXV.

(NALOPAKHYANA PARVA)—
Continued.

Vrihadashwa said :—

1. Having heard all these, Damayanti became afflicted with sorrow; and, suspecting that he must be Nala, addressed Keshini, saying :

2. "O Keshini, do you go again, and scrutinize the conduct of Vahuka; and, keeping yourself in silence at his side, behold all his behaviours.

3. O beautiful one, find out the cause, whenever he does anything; and mark well whenever he performs anything skillful.

4. O Keshini, whenever he may ask fire or water, you will not be in a hurry to give it; and thus obstruct him.

5. Seeing all these, do you let me know his conduct, as also what human or superhuman will be seen in Vahuka.

6. Do you also report to me what else you will see in him." Thus spoken by Damayanti, Keshini went away.

7. Having learnt the behaviours of that person, who was versed in the knowledge of horses, Keshini returned; and reported to Damayanti the whole history, mentioning what human or superhuman she saw in Vahuka.

Keshini said :—

8. O Damayanti, I have never heard or seen before any person of his character, having so great a 'power over the elements.'

9. Whenever he comes to a narrow hole, he never stoops low; rather the hole opens wide at his touch; and he easily passes through it.

10—11. Thus a small hole grows largely wide at his coming. There were sent by the king (Bhima) various sorts of food, as also flesh of many animals, for Rituparna. There were also many vessels sent for washing the flesh.

12. Those vessels, whenever looked at by him (Vahuka), became at once filled with water. Thereupon Vahuka washed them, and set himself to cooking.

13. Then again he grasped a handful of grass, and held it to the sun, where suddenly fire blazed up.

14. Beholding that greatest wonder, I was struck with astonishment, and have come hither. Also another great wonder was marked by me in him.

15. O beautiful one, although he touched fire, still he was not burnt. The water, falling at his command, flowed rapidly.

16—17. I have marked another wonder, which was extraordinarily great, that he took some flowers in his hands, and pressed them slowly. Although these flowers were pressed by him with the hands, yet they, instead of losing their original forms, became more fragrant and beautiful than before. Observing those marks of wonder, I have hastely come here.

Vrihadashwa said :—

18. Having heard of those wonderful behaviours of that righteous one, and having known him by his acts, Damayanti considered that Nala was obtained.

19. Again, by these marks suspecting Vahuka to be her husband, Damayanti wept, and again addressed Keshini in a sweet speech :

20. "O handsome one, do you go again, and fetch here from the kitchen, without the knowledge of Vahuka, some meat cooked by him."

21. The beneficent lady instantly went to Vahuka; and immediately returned, taking some hot meat therefrom.

22. O descendant of the Kuru race, thereupon Keshini gave the meat to Damayanti, who had, during the past days, very often tasted meat boiled by Nala.

23. Thus tasting the meat brought by her female servant, she decided the charioteer to be Nala himself; and, much aggrieved, she wept bitterly. Overtaken by great calamity, she then washed her face.

24. O Bharata, thereafter she sent her two children with Keshini. Vahuka recognised Indrasena with her brother.

25—26. Thereupon the monarch (in the guise of Vahuka) came up speedily, and, embracing his children, placed them on his lap. Then, again, embracing his children, who were like the children of the celestials, Vahuka became filled with the greatest misery, and wept bitterly in a soft voice. Thus having expressed his mental derangement over and over again, the prince of the Nishadhas left the children all on a sudden, and spoke Keshini these words :

27. "O beauteous one, these twins are like my own children. Hence seeing them suddenly, I shed tears.

18. If you come to me very often, people may think evil; because we are men of other country. So, O handsome one, do you go away hence with ease."

Thus ends the seventy fifth chapter, Nala's beholding his children, in the Nalopakhyana of the Vana Parva.

CHAPTER LXXVI.

(NALOPAKHYANA PARVA)—

Continued.

Vrihadashwa said :—

1. Having learnt all about the mental agony of that righteous and wise one, Keshini came back and spoke everything to Damayanti.

2. Thereupon Damayanti sent again Keshini to her mother; as she, sorely aggrieved, was most desirous to see Nala.

3. Damayanti said: "Suspecting Vahuka to be Nala, I have examined him several times; but I have some doubt about his appearance, which I like to know myself.

4. O mother, with or without the knowledge of my father, make this arrangement for me; either allow him to enter my mansion, or give me permission to go to him."

5. Thus spoken by Vaidharbhi, that lady told king Bhima the intention of his daughter, which the king learned.

6. O foremost of men, Damayanti obtained the permission of both her father and mother; and thus she caused Nala to enter her own apartments.

7. Unexpectedly beholding Damayanti, prince Nala became oppressed with grief and calamity; as also she was overwhelmed with tears.

8. Then that excellent of women, Damayanti, beholding Nala in that plight, was greatly afflicted with sorrow.

9. Thereupon, O great king, Damayanti, who was dressed in a red garment, wearing matted hairs, and tainted with clay and dust, spoke these words to Vahuka:

10. "O Vahuka, did you ever see any man, who, known as virtuous, had gone away leaving his wife asleep in the woods?

11. Who excepts that righteous Nala, could go away, abandoning his beloved and unoffending wife in the woods, when she was overtaken by fatigue?

12. What offence did I give to that ruler of the earth since my youth, for which he had gone away forsaking me in the woods, while I was overpowered by sleep?

13. Formerly I had selected him as my lord, rejecting the very celestials. Therefore how it was that he should abandon his wife, who am ever devoted and dear to him, as also the mother of his children?

14. He had taken my hand; and, before the fire and in the presence of all the gods, he had pledged that he would truly be mine. But where now was that pledge gone?"

15. O chastiser of foes, while Damayanti was speaking all these, tears of sorrow flowed copiously from her eyes.

16. When Nala saw her thus oppressed with sorrow, he also shed tears from his eyes, which were black like those of the gazelle, with red extremeties; and addressed her, saying:

17. "O timid one, the loss of my kingdom was not wrought by me. It was done by Kali, on whose account I had abandoned you in the woods.

18. O best of virtuous ladies, long ago you cursed Kali, while you were living in the forest, greatly afflicted with sorrow, and burning in grief for me day and night.

19. Since then Kali, burning with that curse, was living in my body. As a matter of fact, Kali, burning with your curse, was always dwelling within me, as fire dwells within fire.

20. Now he had been vanquished by my observances and devotion. Therefore, O auspicious one, there will be an end of our sorrows.

21. O you of round hips, leaving me, the wretched one had gone away. It is for this that I could come here. Indeed, in my coming here I have no other object than to get you back.

22. O timid one, is it possible that a lady, forsaking her dear and devoted lord, will ever select a second husband like yourself?

23. At the command of the monarch, the messengers are roving all over the world, proclaiming that the daughter of king Bhima would surely choose a second husband.

24. And like an unchaste woman, she would choose one, worthy of her, whomever she likes. Hearing this, the royal son of Vangasura had arrived here with all speed."

25. Hearing these weepings of Nala, Damayanti became greatly terrified; and she, trembling with fear, and with folded hands, spoke these words.

Damayanti said :—

26. O ruler of the Nishadhas, O blessed one, it behoves you not to suspect any fault in me; for I have selected you as my husband, discarding all the celestials.

27. With a view to bring you here, the Brahmanas had gone away in all directions, (to the ten points of the horizon) singing my words, composed in ballads.

28. At length, a learned Brahmana, known by the name of Parnada, found you out, O monarch, in the palace of Rituparna in the kingdom of Koshala.

29. It was after hearing his words and your proper answer thereto, that I devised this project in order to receive the king of the Nishadhas back.

30. O ruler of the earth, O foremost of the kings, there is none else in this world, who is able to journey, with the help of steeds, a hundred *Yojanas* in a single day.

31. O lord of the earth, touching these your feet, I can truly swear that even in thought I have not commited any sort of crime.

32. Let the all-seeing air, that always moves about the whole world, take away my life, if I have committed any sin.

33. Let the sun of bright rays, that always travels over the sky, take away my life, if I have committed any sin.

34. Let the moon, that lives in the heart of all creatures as a witness, take away my life, if I have committed any sin.

35. Let the three gods, that preside over the whole of the three worlds, relate the whole history truly; or let them abandon me to-day.

Vrihadashwa said :—

36. Thus spoken, the wind-god addressed from above, saying, "O Nala, I tell you the truth that she had not committed any sin.

37. O monarch, protected by Damayanti, the honour of your family, even as the wealth, has much increased. We bear testimony to this, as we have been her protectors for the last three years.

38. This unrivalled project was planned by her for your sake: for, except you, there is no other person in this world who can clear in a single day an hundred *Yojanas*.

39. O ruler of the earth, the daughter of king Bhima has been obtained by you; as also you have been obtained by Bhaimi. You should hold no doubt about her conduct. Be you united with your consort."

40. While the wind-god was thus speaking, there was a downfall of floral showers; as also the divine kettle-drum played, and auspicious breezes began to blow.

41. O son of the Bharata race, seeing this greatest wonder, king Nala, the chastiser of foes, threw away all doubts regarding the character of Damayanti.

42. Thereupon the ruler of the earth put on a fresh garment; and, then remembering that king of serpents, assumed his original form.

43. Beholding her husband in his original form, the faultless daughter of king Bhima embraced the righteous one, and wept bitterly.

44. King Nala, again, embraced the daughter of Bhima, who was attached to him as before; as well as he embraced his two children; and thus felt great satisfaction.

45. Thereupon the lady, of beautiful face, and of large eyes, hiding her face in his bosom, became over-whelmed with grief, and began to sigh heavily.

46. That foremost of men, overwhelmed as he was with grief, stood in silence for some time, while embracing that lady of blameless smiles, who herself was covered with dust.

47. O monarch, thereupon the mother of Vaidharbhi, with a glad heart, informed king Bhima all that had passed between Nala and Damayanti.

48. The great king said in reply: "To-morrow I shall see Nala with Damayanti by his side, after he shall have sanctified himself (by bath and prayers). Let him dwell in peace this day."

49. O king, thereupon the happy pair passed the night at ease, relating to each other the past events of their wanderings in the forest.

50. Both the princess of Vidharbha and Nala began to dwell most happily in the palace of king Bhima, desirous to make each other happy.

51. Then in the fourth year, (after his exile) king Nala regained his wife, and had all his desires satisfied; and thus once more he enjoyed the highest pleasure.

52. Damayanti, on the other hand, was exceedingly satisfied to recover her husband, even as the fields of half-born seedlings are highly benifited to receive a shower.

53. When the daughter of the king had thus regained her husband, all her weariness had disappeared, as well as all her anxieties. She herself became elated with

joy, and blazed forth in her native beauty like the night, that is favoured by the uninterrupted rising of the moon.

Thus ends the seventy sixth chapter, the re-union of Nala and Damayanti, in the Nalopakhyana of the Vana Parva.

CHAPTER LXXVII.

(NALOPAKHYANA PARVA)—
Continued.

Vrihadashwa said:—

1. The king Nala, having passed that night in peace, decked himself in gay ornaments; and, with Damayanti by his side, appeared before the king in due time.

2. Thereupon Nala saluted his father-in-law; and, after him, blessed Damayanti also saluted her father.

3—5. Illustrious Bhima received him as a son with the greatest delight; as also he offered him due respects, and consoled him with his devoted wife in words suited to the occasion. King Nala, on the other hand, acknowledged the honor according to rules, and offered his proper services to him (father-in-law). Thereupon there was a great uproar of joy in the city.

6. The citizens felt great delight to see Nala returned. The city also was gorgeously decorated by hoisting flags, standards, and floral wreaths.

7. Moreover the streets of the town were well watered; and were decorated with the garlands of flowers and various other ornaments; as also flowers were piled at the doors of the houses.

8—9. The temples of gods, too, were adorned with flowers. While all this had happened, the foremost king Rituparna became highly gratified to hear that Nala, in the guise of Vahuka, was united with Damayanti. He then called Nala, the ruler of the earth, before him; and begged his pardon.

10—11. He again, intelligent as he was, asked his forgiveness for reasons more than one. Thus regarded, the ruler of the earth, Rituparna, who was excellent in speech, and acquainted with the real nature of things, and who had his face struck with amazement, addressed the prince of the Nishadhas, saying; "That you, by recovering the company of your consort, have obtained greatest delight.

12. O prince of the Nishadhas, O lord of the earth, perhaps I had not done any wrong to you, whilst you were living in my house in disguise.

13. If I have done any wrong to you, with or without my knowledge, pardon me for all this."

Nala said:—

14. O monarch, you have not done me the slightest wrong. Even if you have done any, you should be pardoned in every way; for it excited no warth in me.

15. O prince, formerly you had been my friend and relative; and hence that I should find enough of enjoyments in you. Indeed, I lived with you most happily with all my desires gratified.

16. O king, I always lived in your house most happily, not even in my own house. This your knowledge about horses now rests with me.

17. O monarch, if you like, I may give it to you." Saying this, the prince of the Nishadhas made over that equestrian learning to king Rituparna.

18. O king, the royal son of Vangasura accepted that horse-learning, performing all the acts, as ordained by fate. And having thus received this horse-knowledge, and also having made over his kill in the game at dice to the prince of the Nishadhas, he went to his own city, appointing another charioteer in the place of Vahuka.

19. O monarch, O lord of the earth, after Rituparna had thus gone away, prince Nala did not remain long in the city of Kundina.

Thus ends the seventy seventh chapter, the returning of Rituparna to his own city, in the Nalopakhyana of the Vana Parva.

CHAPTER LXXVIII.

(NALOPAKHYANA PARVA)—
Continued.

Vrihadashwa said:—

1. O son of Kunti, the prince of the Nishadhas, having lived there for about a month, obtained permission of Bhima, and went, with a small number of attendants, to the country of the Nishadhas.

2—3. That agile and lofty-minded monarch, who was swelled with rage, entered the country of the Nishadhas speedily, with a single white car, sixteen elephants, fifty horse and six hundred infantry, and thereby he trembled the whole earth.

4. Thereupon the heroic son of Virasena, advancing towards Puskara (his brother), expressed his intention to play at dice; because he again earned vast wealth.

Nala said :

5. "O Puskara, let Damayanti and everything else, that I have, be my stake; and let your kingdom be yours.

6. Let the game at dice begin again; for this is my firm resolution. Be you happy. Let us stake all that we possess, as well as our lives.

7. To stake back other's possessions, that is, wealth and kingdom, that are already won, is said to be the chief virtue.

8. If you do not like the game at dice, do you then engage yourself in the play at weapons. Really, O king, let us have peace by fighting out a duel.

9. The sages have laid down their authority by saying, that the ancestral kingdom should be obtained under any circumstance, or by any means.

10. O Puskara, do you choose to-day one of these two; that is, do you either game at dice, or bend the bow in battle.

Vrihadashwa said :-

11. Having been thus addressed by the prince of the Nishadhas, Puskara, with the assurance of his own success, answered the king smilingly.

12. "O Naishadha, by good fortune you have acquired the vast wealth, in order to stake it back again. Most fortunately the adversity of Damayanti has come to an end.

13—14. O monarch, O mighty-armed one, that you are still living with your wife, is owing to your good luck. Indeed, the daughter of king Bhima, decked in ornaments, will attend me with all the wealth that I will gain from you, even as the Apsaras wait upon Sakra in heaven. O prince of the Nishadhas, do I, therefore, recollect you, and expect you always.

15—17. To play at dice with those that are not my relatives, gives me no pleasure. Having this day obtained the hand of Damayanti, who is most beautiful, and possessed of blameless features, I shall think myself very lucky: for she is, as ever, the darling of my heart." Having heard these expressions of that infatuated braggart, king Nala became filled with rage, and desired to sever his head by the sword. King Nala smillingly, though his eyes were red with anger, addressed him, saying :

18. "Let us begin the play. Why do you speak thus now? You will speak in any way you like, after you shall have defeated me at dice." Thereupon the gambling began between Puskara and Nala.

19. Puskara, who had even staked his own life, was defeated at a single throw by Nala; and thus he lost all his wealth and treasures.

20. The king, having defeated Puskara, laughingly said to him: "This entire kingdom is now undisputedly mine. The thorns (the enemies) are all destroyed.

21. O worst of kings, now you are not able even to have a look of Vaidharbhi. O foolish one, you are now reduced to her slave with your family.

22. That formerly I was defeated by you, was not wrought by you. That act was done by Kali; and it was not you, that did so. O stupid one, this you do not understand.

23. I will never attribute the faults, committed by others, to you. Indeed, do you live happily. I grant you your life.

24. As before, I give you your portion of the whole kingdom. O hero, the amount of my love for you is doubtlessly the same as before.

25. O Puskara, the fraternal love, that I entertain for you, will never decrease. You are my brother. Do you live for a hundred years.

26. Having thus accosted his brother, Nala of undaunted courage embraced him repeatedly, and asked him to go to his own city.

27. O king, having been thus consoled by the prince of the Nishadhas, Puskara then, with folded hands, saluted and answered that virtuous prince, saying :

28. "O prince, let your fame be immortal; and do you live at peace for ten thousand years, for you have given to me both life and shelter."

29. O monarch, having been thus honoured by the king (his brother, Nala), Puskara, gratified at heart, then repaired to his own city attendend by his relatives, after he has passed about a month with his brother.

30. O foremost of men, also attended by a great force and humble servants, Puskara went away; and he looked like the resplendent sun in appearance.

31. After having settled Puskara, and enriched and delivered him from all anxieties, the blessed prince entered his own palace, most gorgeously decorated.

32. After having entered the palace, the prince of the Nishadhas consoled all the citizens, who, as well as the subjects from the country, again, greatly expressed their satisfaction.

33. All the officers of government, headed by their minister, addressed him with folded hands, saying: "O king, really we are all glad to-day both in the city and the country, even as the gods themselves, after having obtained their chief of a hundred sacrifices for worship."

Thus ends the seventy eighth chapter, Nala's victory over Puskara at dice and Puskara's arrival at his own city, in the Nalopakhyana of the Vana Parva.

CHAPTER LXXIX.

(NALOPAKHYANA PARVA)—*Continued.*

Vrihadashwa said:—

1. When the great festivities began in the city which was full of joy, the king with a large army brought Damayanti (back to his capital.)

2. Her father, that slayer of hostile heroes, Bhima of great prowess and of high soul, also having honoured her duly, sent Damayanti (to her husband's palace).

3. On the arrival of the Vidharbha princess accompanied by her son and daughter, king Nala passed his days in great happiness, like the chief of the celestials in the Nandana (garden).

4. The greatly illustrious king, having regained his kingdom, and becoming famous amongst the kings of the Jamvudwisa, began once more to rule it.

5. He duly performed many sacrifices with large *Dakshinas* to the Brahmanas. O great king, you, too, with your relatives and friends, will soon perform many sacrifices.

6. O foremost of men, O best of the Bharata race, that conqueror of the hostile cities, Nala, thus fell into great distress in consequence of his playing at dice.

7. O ruler of the earth, Nala alone suffered such great and terrible distress; but he regained his lost glory.

8. O son of Pandu, you, however, with Krishna (Draupadi) and your brothers, sport here in this great forest, with your heart fixed on virtue.

9. O king, what cause is there for your sorrow, when you are always mixing with the greatly exalted Brahmanas learned in the Vedas?

10. To recite the history of Naga Karkotaka, of Damayanti, of Nala, and of the royal sage Rituparna, is destructive of evil (Kali).

11. O undeteriorating one, O ruler of men, this history, which is destructive of evil (Kali), is capable of comforting persons like you, when they hear it.

12. Considering that human exertion is always futile, you should joy or grieve at prosperity or adversity.

13. O great king, hearing this history, be comforted. Do not grieve. You should not be aggrieved at calamity.

14. Reflecting on the caprice of fate and futileness of human exertions, men of self-possession never allow themselves to be aggrieved.

15. Those who recite the great history of Nala, and those who often hear it are never touched by calamity.

16. He, who hears this excellent and old history, gets all his desires fulfilled, and obtains wealth, and

17. Sons, grandsons, animals, a high position, health and joy. There is no doubt in this.

18. O king, the fear, that you entertain that some one would again summon you to play, I shall dispel.

19. O greatly powerful hero, O son of Kunti, I am an expert in the science of dice. I am pleased with you; learn it from me, I shall tell it to you.

Vaishampayana said:—

20. Thereupon with great joy the king (Yudhisthira) thus spoke to Vrihadashwa, "O exalted one, I desire to learn the science of dice from you."

21. Thereupon he taught the science to the illustrious son of Pandu. Having taught it, the great ascetic went to *Aswasira* to bathe.

22. When Vrihadashwa had gone away, he (Yudhisthira) heard that the son of Pritha Savyashachi (Arjuna) was engaged in severe asceticism, living on air.

23. He heard this from the greatly intelligent Brahmanas and ascetics who came to him from various directions and from places of pilgrimage, from mountains and forests.

24. He heard that the mighty Partha (Arjuna) was engaged in such fearful asceticism that none else, before him, had done it.

25. He heard that hananjaya Partha (Arjuna) engaged in asceticism, observing vows of silence and deep in meditation, appeared like the blazing deity,

26. O king, having heard that his beloved brother, the son of Kunti, Vaya (Aryuna) was thus undergoing asceticism in the great forest Yudhisthira began to grieve.

27. Thus burning in grief, Yudhisthira sought consolation in the great forest and talked with the Brahmanas learned in all Shastras.

Thus ends the seventy-ninth chapter, the departure of Vrihadashwa, in the Nalopakhyana of the Vana Parva.

CHAPTER LXXX.
(TIRTHAYATRA PARVA).

Janamejaya said :—

1. O exalted one, when my great-grandfather, the son of Pritha (Arjuna) had gone away from the Kamyaka, what did the Pandavas do in the absence of Savyasachi (Arjuna)?

2. It appears to me that that great bowman and the victor of armies (Arjuna) was their refuge, as Vishnu was that of the Adityas.

3. How did my great-grand-fathers pass their time in the forest deprived as they were of the company of that hero who was equal to Indra in prowess and who never turned his back in a field of battle?

Vaishampayana said :—

4. O child, when the greatly powerful Pandava, (Arjuna) had gone away from the Kamyaka, the sons of Pandu were filled with sorrow and grief.

5. The Pandavas all became depressed and looked like pearls unstrung from a garland or like birds shorn of their wings.

6. Without the presence of that hero of spotless deeds, that forest looked like the Chaitraratha forest deprived of the presence of Kuvera.

7. O Janamejaya, in his absence, those foremost of men, the Pandavas, continued to live in the Kamyaka in great cheerlessness.

8. O best of the Bharata race, those powerful, great car-warriors killed with pure (non-poisonous) arrows various kinds of sacrificial animals for the Brahmanas.

9. Those chastisers of foes, those foremost of men daily killed wild animals, and after properly sanctifying them, they offered them to the Brahmanas.

10. O king, after the departure of Dhananjaya (Arjuna), thus did they live [illegible] with sorrow and with cheerless

11. Panchali (Draupadi) in particular remembered her third husband, and she thus spoke to the anxious chief of the Pandavas (Yudhisthira).

Draupadi said :—

12. Arjuna with two hands is equal to Arjuna of many hands; in the absence of that foremost of the Pandavas, this forest does not at all look charming to me.

13. Wherever I cast my eyes, I see this earth as if it is empty. This forest, with its blossoming trees and with its so many wonders,

14. Does not appear to me charming in the absence of Savyasachi (Arjuna). He is (in color) like a mass of blue clouds, he is in prowess like a mad elephant.

15. In the absence of that lotus-eyed hero, the Kamyaka does not at all look charming to me. Remembering Savyasachi, the twang of whose bow sounds like the roars of thunder, I do not feel any peace of mind.

Vaishampayana said :—

16. O great king, hearing her thus lament, that slayer of hostile heroes, Bhimasena, thus spoke to Draupadi.

Bhima said :—

17. O blessed lady, O beauty of slender waist, the pleasing words you say are as delightful to my mind, as the drinking of ambrosia.

18—19. (Without him),—whose arms are long, symmetrical, stout and mace-like, which are round and marked with the scars of the bow-strings, which are graced with the bow, the sword and the other weapons, encircled with golden bracelets, like two five-headed snakes,—without that foremost of men,—the sky seems to have lost the sun.

20. (Without him),—relying on which mighty-armed hero the Panchalas and the Kurus do not fear even the various powerful celestials,

21. Relying on the prowess of the arms of which illustrious hero, we all consider our enemies vanquished and the earth (already) acquired,

22. Without that heroic Falguni (Arjuna), I do not get peace of mind in the Kamyaka. I behold all directions as empty and covered with darkness.

23. Wherever I cast my eyes, I see the earth as if she is empty.

Vaishampayana said :—

Thereupon the son of Pandu, Nakula, thus spoke with his voice choked with tears,

Nakula said :—

24. (Without him) whose excellent deeds in battle are talked about even by the gods, without that best of warriors, what pleasure can be here in this forest?

25. Without him) who, going to the northern regions, conquered in battle hundreds of greatly powerful Gandharva chiefs and obtained greatly effulgent horses

26. Of the *Tittiri* and *Kalamasha* species, all possessing the speed of the wind, which were all presented by him to his brother out of the love he bore for him at the great Rajshuya sacrifice.

27. Without that great bowman, the younger brother of Bhima, without that celestial-like hero, I do not any longer desire to dwell in this Kamyaka.

Sahadeva said :—

28—31. O king, O descendant of Bharata, seeing his bed of grass empty in our hermitage without that Jishnu, who, having vanquished powerful warriors in battle, won wealth and virgins and brought them to the king at the time of the great sacrifice, without that immeasurably effulgent hero, who having vanquished single-handed all the Yadavas took possession of Suvadra with the consent of Vasudeva (Krishna), who having invaded the kingdom of the illustrious Drupada, gave to the preceptor Drona his tuition-fee by securing for him half of Drupada's kingdom, my mind by no means gets any consolation.

32. O chastiser of foes, to go away from this forest to some other forest is what I would prefer, for in the absence of that hero this forest can by no means be delightful.

Thus ends the eightieth chapter, lamentation for Arjuna, in the Tirthayatra of the Vana Parva.

CHAPTER LXXXI.

(TIRTHAYATRA PARVA)—

Continued.

Vaishampayana said :—

1. Having heard these words of his brothers and Krishna (Draupadi) who were all anxious for Dhananjaya, Dharmaraja became absent-minded.

2. (At that time) he saw (before him) the celestial Rishi Narada, blazing with Bramha effulgence and resembling a fire flaming up for the sacrifice.

3. Seeing him arrived, Dharmaraja (Yudhisthira) with his brothers stood up and duly worshipped the illustrious one.

4. Endued with blazing effulgence the handsome chief of the Kurus, surrounded by his brothers, shone like Satakratu (Indra) surrounded by the celestials.

5. In obedience to the dictates of *Dharma* Jagmaseni (Draupadi) did not abandon the sons of Pritha, and is adhered to her husband, as Savitri to the Vedas or the rays of the sun to the Meru (mountain).

6. O sinless one, having received their worship, the exalted Rishi Narada comforted the son of Dharma (Yudhisthira) in proper words.

7. He thus spoke to the high-souled Dharmaraja Yudhisthira, "O foremost of virtuous men, tell me what you seek and what I can give you."

8. Then the son of Dharma, the king (Yudhisthira), bowing (to the Rishi) with his brothers, thus spoke with joined hands to Narada, the revered of the celestials.

Yudhisthira said :—

9. O highly exalted one, O worshipped of all the worlds, O Rishi of excellent vows, when you are pleased with me, I consider that all my wishes are gratified through your grace.

10. O sinless one, O foremost of Rishis, I and my brothers deserve (to receive) your favours. You ought to dispel my doubt.

11. You should tell me in detail what merit is obtained by him who tavels over the world with the desire of seeing the *Tirthas* and sacred shrines.

Narada said :—

12. O king, hear with attention what was heard by the intelligent Bhisma from Pulastya. Hear all that in detail.

13. Formerly that foremost of virtuous men Bhisma, when observing the *Pitrya* vow, lived on the banks of the *Bhagirathi* with the Rishis.

14. O king, O highly exalted one, it was a delightful and sacred region, situated on the source of the *Ganges* and frequented by the celestials and the Gandharvas.

15. That greatly effulgent hero (Bhisma) gratified the Pitris, the celestials and the Rishis with offering oblations to them according to the rites ordained in the *Shastras*.

16. One day when the greatly illustrious one was thus engaged (in observing his vow), he saw that foremost of Rishis, Pulastya of wonderful appearence.

17. Seeing that austere ascetic, as if blazing with prosperity, he became exceedingly glad and was filled with great wonder.

18. O descendant of Bharata, then that foremost of virtuous men, Bhisma, worshipped according to the rites of the ordinance that highly exalted Rishi who had already arrived.

19. Purifying himself, and making his mind exceedingly attentive and also taking the *Arghya* on his head, he loudly uttered his name near that foremost of Rishis.

20. "O Rishi of excellent vows, be blessed; I am Bhisma, your servant. At the very sight of yours I am cleansed of all my sins."

21. O great king, O Yudhisthira, having said this, that foremost of virtuous men, Bhisma, restraining his speech, stood (before the Rishi) in silence and with joined hands.

22. Seeing that foremost of the Kuru race, Bhisma, rendered emaciated by the observance of vows and the study of the Vedas, the Rishi became exceedingly pleased.

Thus ends the eighty first chapter, the coloquy of Narada, in the Tirthayatra of the Vana Parva.

CHAPTER LXXXII.

(TIRTHAYATRA PARVA)—

Continued.

Pulastya said:—

1. O hero of excellent vows, learned in the percepts of virtue, O greatly exalted one, I am much pleased with your humility, self-control and truth.

2. O sinless one, O son, it is for the virtue which you have acquired from your great regard and respect for your forefathers that you have been able to see me and that I have been so pleased with you.

3. O Bhisma, my eyes can penetrate into every thing. Tell me what I can do for you. O foremost of the Kuru race, O sinless one, I shall grant you whatever you will ask from me.

Bhisma said:—

4. O greatly exalted one, O worshipped of all the world, when you are pleased with me and when I have got a sight of you, I consider myself crowned with success.

5. O foremost of all virtuous men, if I have deserved your favour, you will kindly dispel my doubts; I shall describe them to you.

6. O exalted one, I have some religious doubts regarding *Tirthas*. I desire to hear you. Tell me separately of (each) in detail.

7. O celestial-like one, O Brahmana Rishi, what virtue is derived by him who travels over the earth, (seeing sacred places)? Tell me this with certainty.

Pulastya said:—

8. O son, listen to me with an attentive mind. I shall tell you the virtues which are derived in *Tirthas* that are the refuge of the Rishis.

9. He, whose hands, feet, mind, learning, asceticism and deeds are under proper control, enjoys the fruits of *Tirthas*.

10. He, who has ceased to accept gifts, who is contented with little and who is free from pride, enjoys the fruits of *Tirthas*.

11. He who is free from sins, who acts without desire, who eats light food, who has conquered his passions, and who is free from all sins, enjoys the fruits of *Tirthas*.

12. O king of kings, he who is free from anger, who is truthful, who is firm in his vows, and who considers all creatures as his own self, enjoys the fruits of *Tirthas*.

13. The Rishis have told in due order the sacrifices and also their fruits to be obtained here (in this birth) and hereafter (in the next birth).

14. O ruler of earth, the poor cannot perform these sacrifices, for the sacrifices require many materials and various things in large quantities.

15. These (sacrifices) can therefore be performed by the kings and also by the men of wealth and affluence. They cannot be performed by men without wealth, and without friends, and by men destitute of means and destitute of friends.

16. O ruler of men, O best of warriors, I shall now tell you about that which can be performed by the poor, and the fruits of which are epual to those sacred ones of sacrifices.

17. O foremost of the Bharata race, visiting *Tirthas*, which are sacred and which are a great mystery of the Rishis, is even superior to the sacrifices.

18. He is called poor who, having gone to a *Thirtha*, does not fast for three nights, and who does not give away gold and kine (in charity).

19. One does not acquire so much virtue in *Agnishtora* and other sacrifices full of large *Dakshinas*, as he acquires by visiting a *Tirtha*.

20. There is in the world of men that *Tirtha* of the god of gods, which is celebrated

all over the three worlds and which is known by the name of *Pushkara*. One (who goes there) becomes equal to that greatly exalted deity (the god of gods).

21. O high-minded one, O descendant of Kuru, at the three *Sandhas*, there are always present hundred thousand millions of *Tirthas* in *Pushkara*.

22. "O lord, the Adityas, the Vasus, the Rudras, the Sadhyas, the Marutas, the Gandharvas, and the Apsaras are always present there.

23. O great king, it was there that the Devas, the Danavas and the Bramharsis, after performing their ascetic devotions, acquired great virtues and final divinity.

24. The sins of the intelligent man are all cleansed, even if he mentally thinks of *Pushkara*. He is adored even in heaven.

25. O great king, the lotus-seated, illustrious Grand-Sire always dwells in great pleasure in this *Tirtha*.

26. O greatly exalted one, it was formerly in *Pushkara* that the celestials with the Rishis, having acquired great virtue, finally obtained the highest success.

27. The wise men say that those that bathe in it in honour of the Pitris and the celestials obtain ten times the fruits of the *Aswamedha* sacrifice.

28. O Bhisma, he, who, going to the forest of *Pushkara*, feeds but only one Brahmana, becomes by his that act happy here and hereafter.

29. He, who supports himself on vegetables, roots and fruits, may very well offer such food to the Brahmanas with due regard and without any disrespect.

30. O foremost of kings, the wise men obtain by it the fruits of the *Aswamedha* sacrifice. Amongst the Bramhanas, Kshatryas, Vaisyas and Sudras,—

31. Those that are high-souled are freed from the bondage of rebirth, if they bathe in it. Especially he who goes to *Pushkara* in the full-moon on the (month of) Kartikeya,

32. That man, obtains everlasting regions in the abode of Bramha. He who thinks of *Pushkara*, morning and evening with joined hands,

33. O descendant of Bharata, practically bathes in all the *tirthas*. Whatever sins a man or a woman commits from his and her birth,

34. Are all destroyed at the very moment he or she bathes in *Pushkara*. As the slayer of Madhu is the origin of all the celestials,

35. So is, O king, *Pushkara* called the origin of all the *tirthas*. He who lives at *Pushkara* for twelve years in purity,

36—37. Acquires all the merits of performing sacrifices, and goes to the region of Brahma. He who performs the sacred *Agnihotra* for one hundred years acquires the same merit as he who lives only one month of Kartikaya in *Pushkara*.

38 There are three white hills and three springs (in *Pushkara*). We do not know why they are known by the name of *Pushkara* from the remotest time.

39. It is very difficult to go to *Pushkara*; it is very difficult to undergo asceticism at *Pushkara*; it is very difficult to give away in charity at *Pushkara*.

40. Having lived for twelve nights at *Pushkara* with regulated diet and regulated food and having walked round it, one goes to *Jambu marga*.

41. He who goes to the *Jambu marga* which is frequented by the celestial Rishis and the Pitris, obtains the fruits of a horse-sacrifice and fulfilment of all his wishes.

42. He who lives there for five nights has his soul cleansed of all sins. He does not meet with any distress; he obtains the highest success.

43. O great king, leaving *Jambu marga* one goes to the *Tandulikasrama*. He who goes there never meets with any disaster, but goes to the region of Brahma.

44. O king, he who goes to Agastya's lake and engages himself in the worship of the Pitris and the celestials, fasting there for three nights, obtains the fruits of performing *Angishtama*.

45. He who (going there) lives on vegetables or fruits acquires the state of *Kumara*. One should then go to the hermitage of Kansa, worshipped by the whole world.

46. O best of the Bharata race, it was a sacred and holy forest from the remotest time. As soon as one enters it, he is cleansed of all his sins.

47. He, who with regulated diet and vows worships here the Pitris and the celestials, obtains the fruits of performing sacrifices and fulfilment of all his wishes.

48. Having walked round it, one should go where Yayati fell. This gives that man fruits, obtained by the performance of a horse-sacrifice.

49. One should then go to *Mokakala* with regulated diet and vows. Having bathed in the *Kati thirtha*, he obtains the fruit of a horse-sacrifice.

50. The virtuous man then should go to the *thirtha* of Sthanu, the husband of Uma, which is known all over the three worlds by the name of *Vadravata*.

51. Going there he beholds *Ishana* and obtains the fruit of (giving away) one thousand kine. Through the grace of Mahadeva (Siva), he obtains the state of *Ganapatya*.

52. That foremost of man becomes blessed with prosperity, peace and highest grace. Going to the river *Narmada* which is celebrated all over the three worlds,

53. He obtains the fruit of *Agnishtoma* by offering oblations to the Pitris and the celestials. Going to the southern sea, he who practices *Bramhacharja* and conquers his passions

54. Obtains the fruit of *Agnishtama* and ascends to heaven. Going to *Charmanwati* with regulated diet and vows, he obtains at the command of Rantideva the fruit of *Agnishtoma* sacrifice.

55. O virtuous king, O Yudhisthira, he should then go to the son of Himavata, named Aryuda, where there is a hole through the earth from ancient days.

56. There is the hermitage of Vashesta, celebrated over the three worlds. He who lives there only for one night obtains the merit of giving away one thousand kine.

57. O ruler of men, O foremost of men, he who leading the life of a *Bramhachari* bathes in the *Pinga tirtha* obtains the merit of giving away one hundred *Kapila* kine.

58. O King of kings, thence one should go to that excellent *Tirtha* called *Pravasha*; Hutasana (Agni) himself is always present there.

59. O hero, he is the mouth of the celestials, and has wind for his chariot. If a man bathes in this *Tirtha* with subdued mind, he becomes pure.

60. That man obtains the fruits of performing *Agnishtoma* or *Atiratha* sacrifices. One should then go to the place where river *Saraswati* mixes with the ocean.

61. He who goes there obtains the fruit giving away one thousand kine and acquires also heaven. O best of the Bharata race, he always blazes like the fire.

62. He who bathes in the *Tirtha* of the water with subdued mind and lives three nights and offers oblations to the Pitris and the celestials,

Blazes forth like the Moon and obtains the fruits of *Aswamedha* sacrifice. O the Bharata race, one should then go to the *Tirtha* named

64. Where Durvasha bestowed a boon on Vishnu. The man who bathes in *Vardana* obtains the fruits of giving away one thousand kine.

65. Then one should go to *Daravati* with regulated diet and vows. The man who bathes in the *Pindaraka* obtains (the merit of giving away) much gold.

66. O greatly exalted one, O chastiser of foes, it is wonderful that in that *Tirtha* even today coins are found with the marks of lotus;

67. And lotuses are seen with the marks of trident. O descendant of Kuru, O foremost of men, Mahadeva is always present there.

68. O descendant of Bharata, going to the place where the *Sindhu* mixes with the sea and bathing in the *Tirtha* of the chief of of the water with subdued mind,

69. O best of the Bharata race, and also offering oblations to the Pitris, the Rishis and the celestials, one obtains the region of Varuna, and blazes forth in his own effulgence.

70. O Yudhisthira, the wise men say that by worshipping the diety, *Sankhakarneshwara*, one obtains ten times the merit of *Ashwamedha* (sacrifice).

71. O best of the Bharata race, O foremost of the Kurus, having walked round it, one should go to the *Tirtha*, celebrated all over the three worlds.

72. It is known by the name of *Drimi*, which is capable of cleansing off all sins and where the celestials including Bramha worshipped Maheswara (Siva).

73. Bathing in it and worshipping here Rudra surrounded by the celestials, all the sins committed from one's birth are cleansed off.

74. O foremost of men, it was here that *Drimi* was worshipped by all the celestials. Bathing here one obtains the fruits of *Aswamedha* (sacrifice).

75. O greatly wise man, O king, here did Vishnu, the creator of the universe, after killing the Daityas and the Danavas, purify himself.

76. O virtuous king, one should then go to *Vasudhara* which is worshipped by all. He who goes there obtains the fruits of *Ashwamedha* (sacrifice).

77. O foremost of the Kurus, bathing there with subdued soul and rapt attention and offering oblations to the Pitris and the celestials, one is adored in the regions of Vishnu.

78. O best of the Bharata race, in that *Tirtha* there is a lake of the Vasus. Bathing in it and drinking its water, one becomes respected of the Vasus.

79. O foremost of men, it is known by the name of *Sindhuttama* and it destroys all sins. Bathing in it one obtains (the fruits of giving away) much gold.

80. Going to *Bharatunga*, with purity of conduct, one goes to the region of Brahma and obtains the highest state.

81. Then is the *thirtha*, called *Kumarika* of Sakra (Indra), frequented by the Sidhyas. O foremost of men, bathing there one obtains the region of Sakra (Indra).

82. There is another *thirtha* called *Ranuka*, frequented by the Sidhyas. Bathing in it, a Brahmana becomes as pure as the moon.

83. Then going to the five rivers with regulated food and vows, one obtains the fruits of the five sacrifices as described in order (in the *Sastras*).

84. O king of kings, one should then go to the excellent region of Bhima. O best of the Bharata race, bathing there in *Jouni* (*Tirtha*) a man

85. Becomes, O king, a son of a goddess, adorned with ear-ring set with pearls. That man also obtains the fruits of giving away one thousand kine.

86. Going to *Srikunda*, celebrated over the three worlds, and bowing there to the Grandsire, one obtains the fruit of giving away one thousand kine.

87. O virtuous man, one should then go to that excellent *Thirtha* called *Simala*, where even to-day are to be seen fishes of silver and golden colour.

88. Bathing in it a man soon obtains the region of Vashava (Indra) and his soul becomes pure with all his sins destroyed; he also obtains the highest state.

89. O descendant of Bharata, going to *Vitasta* and offering oblations to the Pitris and the celesteals a man obtains the fruits of the *Bajapaya* (sacrifice).

90. The *Tirtha* known by the name of *Vitasta* is situated in Kashmira, and it is the abode of Naga and Takshaka. It is capable of destroying all sins.

91. Bathing there a man is certain to obtain the fruits of the *Bajpaya* sacrifice. His soul becoming pure with all his sins destroyed, he obtains the highest state.

92. O king, one should then go to the [illegible], celebrated all over the three worlds. Bathing there with due rites in the evening, one should offer *Charu* (rice boiled in butter and milk) according to the best of his means to the diety of seven flames (fire). The learned men say that gift to the Pitris (offered there) becomes inexhaustible.

94. The Rishis, the Pitris, the Devas, the Gandharvas, the Apsaras, the Gahakas, the Siddhyas, the Vidyadharas, the men,

95. The Rakshashas, the Daityas, the Rudras, and Bramha himself, O ruler of men, having their senses subdued and having performed austere asceticism for one thousand years

96. In order to secure the grace of Vishnu, cooked *Charu* here and gratified Keshava (Vishnu) with oblation (offered), each time uttering seven *Riks* (the verse of three Vedas).

97. O ruler of earth, Keshava, being thus gratified, bestowed on them the eightfold attributes, called *Aisharyja* and other objects which they had desired to obtain.

98. O descendant of Bharata, having bestowed these on them the deity disappeared before their very sight as a flash of lightning in a cloud. Thus did it become known on earth by the name of *Sapta Charu*.

99. If seven *Charus* are offered here, it secures greater merit than that of giving away one thousand kine, that of one hundred *Rajshuyas* and that of one thousand *Ashwmedhas*, (sacrifices).

100. O king of kings, leaving that *Tirtha*, one should go to the *Roudra Pada*, and worshipping Mahadeva there, one obtains the fruit of *Aswamedha* sacrifice.

101. O king, going to *Manimanta*, and practising *Bramhacharja* and subduing one's mind, and living there for (only) one night, one obtains the fruits of *Agnishtoma* (sacrifice).

102. O king of kings, O best of the Bharata race, one should then go to *Davika*, celebrated all over the world. It is heard that the Bramhana first came into existence in that place.

103. Here is situated the region of the weilder of the trident (Siva) which is celebrated all over the world. Bathing in the *Davika*, and worshipping Mahaswara,

104. And by offering *Charu* to the best of the dieties, O best of the Bharata race, one obtains the fruit of sacrifices that is capable of fulfilling every desire.

105. There is another *Tirtha* of Rudra, called *Kamakhya* frequented by the celestials. Bathing in it, a man soon obtains salvation.

106. By touching the water of *Fajana*, *Fajana*, *Branka*, *Valuka* and *Pushpama* one becomes freed from grief and death.

107. It is said that the sacred *Dasika Thirtha*), frequented by the celestials and Rishis, is five *Yoyanas* in length and half a *Yoyana* in breadth.

108. O king, one should then go in due order to *Dirghasatra*. There did Bramha and the celestials, the *Sidhyas* and the great Rishis,

109. Being installed performed the long-extending saorifice with regulated vows.

110. O king of kings, O chastiser of foes, O descendant of Bharata, going to *Dirghasatra*, one obtains the fruits of *Rajshuya* and *Aswamedha*.

111. Then one should go with regulated diet and subdued soul to *Vinasana*, where the *Saraswati* disappeared on the breast of the Meru (mountain),

112. And then again reappeared at *Chamasha*, *Sivodveda* and *Nagaveda*. Bathing in *Chamashveda* one obtains the fruits of *Agnishtoma*.

113. Bathing in *Sivodveda* a man obtains the fruits of giving away one thousand kine. Bathing in *Nagaveda* a man goes to the region of the Nagas.

114—115. O king of kings, going to the inaccessible *thirtha*, called *Sashyana*, where the cranes disappear in the forms of *Susas* and reappear every year in the month of Kartikaya and bathe in the *Saraswati*. O descendant of Bharata, O best of the Bharata race, O greatly exalted one,

116. O chief of men, one, bathing there, becomes like the moon and obtains the fruits of giving away one thousand kine.

117. O descendant of Kuru, going next to *Kumarkoti* with subdued soul, one should bathe there and engage himself in worshipping the celestials and the Pitris.

118. He thus obtains the fruits of giving away ten thousand kine and raises his race to the highest state. O virtuous man, one should then go to *Rudrakati* with subdued soul.

119. Here, O great king, in olden days ten millions of Rishis were assembled and were filled with great joy at the prospect of seeing Rudra (Siva)

120. O descendant of Bharata, O king, "I have first seen (the diety) Vrishadhyaja" "I have first seen (the diety) Vrishadhyaja" thus the Rishis spoke to one another.

121. O ruler of earth, thereupon in order to prevent disputes amongst those self-controlled Rishis, the lord of *Yoga* (Siva) by his Yoga powers,

122. Multiplied himself into ten millions of forms and appeared before the Rishis. Then they all separately thought, "I have seen him first.',

123. O king, being (much) pleased with the great devotion of those Rishis of subdued soul, Mahadeva granted them a boon,

124. (Saying) "From to-day your virtues will increase" O foremost of men, bathing with purity in *Rudrakoti*

125. A man obtains the fruits of the *Aswamedha* (sacrifice) and saves his race. O king of kings, one should then go to the *Sangama*, celebrated all over the world,

126. A region of great sacredness, where the *Saraswati* mixes with the sea. Here Keshava is worshipped by Bramha and other celestials, by Rishis and by ascetics.

127. On the fourteenth day of the white fortnight of Chaitra, O king of kings, O foremost of men, bathing there one obtains the fruits of giving away much wealth. His sins being all destroyed and his soul becoming pure, he goes to the region of Bramha.

128. O ruler of men, it is there that the Rishis completed many sacrifices. Going to this *Satravasana* one obtains the fruits of giving away one thousand kine.

Thus ends the eighty second chapter, the description of tirthas, in the Tirthajatra of Vana Parva.

CHAPTER LXXXIII.

(TIRTHA JATRA)—*Continued.*

Pulastya said :—

1. O king of kings, one should then go to *Kurukshetra*, adored by all and at the sight of which sins of all creatures are destroyed.

2. He who always says, "I shall go to Kurukshetra, I shall live in Kurukshetra" is cleansed off all his sins.

3. The very dust of Kurukshetra carried by the wind leads even the man of sinful deeds to the highest state.

4. He who lives in Kurukshetra which is situated south of the *Saraswati* and the north of the *Drishadwati* (really lives in heaven.

5. O hero ever steady in battle, one should live there for a month where flows the *Saraswati*. Bramha and other celestials, the Rishis, the Sidhas, the Charanas,

6. The Gandharvas, the Apsaras the Jakshas, the Nagas,—O ruler of earth, O descendant of Bharata,—all often go to that greatly-sacred Bramhakshetra.

7. O hero steady in battle, even the sins of him who only mentally desires to go to Kurukshetra are all destroyed; and he goes to the region of Brahma.

8. O perpetuator of the Kuru race, he who goes to Kurukshetra with due respect, obtains the fruits of *Rajshua* and *Ashwamedha* sacrifices.

9. Then saluting the greatly powerful gate-keeper, the Jaksha, Mankanaka, one obtains the fruits of giving away one thousand kine.

10. O virtuous man, O king of kings, one should then go to the excellent region of Vishnu, called *Satata*, where Hari is always present.

11. Bathing there and bowing to Hari, the creator of the three worlds, one obtains the fruits of *Ashwamedha* sacrifice and goes to the region of Vishnu.

12. Then one should go to the *Tirtha* named *Pariplava*, celebrated all over the three worlds. O descendant of Bharata, he obtains greater fruits than those of the *Agnishtama* and *Atirata* (sacrifices).

13. Then going to the *Tirtha*, called *Prithivi* one obtains the fruits of giving away one thousand kine. O ruler of men, going to the *Salukini*, the pilgrim,

14. Bathing there in the *Dasashwamedha* obtains the fruits of ten *Ashwamedha* sacrifice. Then going to the excellent *Tirtha* of the Nagas, called *Sarpadevi*,

15. One obtains fruits of the *Agnishtoma* (sacrifice) and goes to the region of the Nagas. O virtuous man, one should then go to the gate-keeper, *Tarantuka*.

16. Living there for only one night, one obtains the fruits of giving away one thousand kine. Then going to the five rivers with regulated diet and subdued soul,

17. And bathing in the *Koti Tirtha*, one obtains the fruits of *Ashwamedha* sacrifice. Going to the *Tirtha* called *Aswinas* one acquires personal beauty.

18. O virtuous man, one should then go to the excellent *Tirtha*, called *Taraka*, where Vishnu formerly in his boar form lived.

19. O foremost of men, bathing there one obtains the fruits of *Agnishtoma*. O king of kings, one should then go to the *Sama Tirtha*, situated in Jainti.

20. Bathing in it a man obtains the fruits of the *Rajshyua* sacrifice. Bathing in *Ekahansa* a man obtains the fruits of giving away one thousand kine.

21. O ruler of men, going to *Kritachoichang*, the pilgrim obtains the lotus-eyed diety (Vishnu) and becomes pure in soul.

22. Then going to the region of the illustrious *Sthanu* (Siva), called *Manjabata*, and living there for one night, one acquires the state of *Ganapathya*.

23. O great king, there is the celebrated *Tirtha* called *Sakkhini*; O king of kings, going and bathing in that *Tirtha* one's all desires are fulfilled.

24. O best of the Bharata race, it is known as the gate of *Kurukshetra*. The pilgrim with subdued soul should walk round it.

25—29. It was created by the illustrious son of Jamadagni, Rama. It is equal to the *Pushkara*. O king, bathing in it and worshipping the Pitris and the celestials, he becomes successful in everything and obtains the fruits of *Ashwamedha* sacrifice. Then the pilgrim should go with subdued soul to *Ramahrada*;

27. O king of kings, the greatly effulgent and heroic Rama, exterminating the Kastrayas dug five lakes.

28. O foremost of men, we have heard that he filled them with their blood. He offered that (blood) as oblations to all his sires and grandsires.

29. O ruler of men, thereupon the Pitris, being pleased with him, thus spoke to Rama.

The Pitris said:—

O greatly exalted Rama, O Rama, O descendant of Vrigu, we are pleased

30. O lord, with your filial piety and with your great prowess. O greatly effulgent one, be blessed. Ask the boon you desire to get.

Pulastya said:—

31. O king, having been thus addressed, that foremost of smiters, Rama, thus spoke with joined hands to the Pitris who were in the sky.

Rama said:—

32. If you are pleased with me and if I have deserved your favour, I desire to get

this favour from the Pitris that I may again derive pleasure in asceticism.

33. With your power let the sin I have incurred by exterminating the Kashtryas from wrath be all destroyed.

34. Let also my these lakes become *Tirthas*, celebrated all over the earth.

Pulastya said :—

Having heard these blessed words of Rama, the Pitris,

35. Becoming highly pleased and filled with joy, thus replied to Rama, "Let your asceticism increase for your great filial piety.

36. You have exterminated the Khashtryas from wrath,—but you are already freed from that sin, for they have fallen for their own (mis) deeds.

37. Without the least doubt your these lakes will be *Tirthas*. He who will bathe in these lakes and offer oblations to the Pitris

28. Will make his Pitris pleased with him. They will grant him the desired objects so difficult to be obtained in this world and lead him to the celestial region."

39. O king, having granted this boon, the Pitris saluted Rama, the descendant of Bhrigu, and disappeared then and there.

40—41. It was thus the lakes of the illustrious descendant of Bhrigu became sacred. Leading the life of a *Brahmachari* and observing sacred vows, if one bathes in these lakes of Rama and worships Rama, O king of kings, he obtains the fruits of giving away much wealth. O perpetuator of the Kuru race, going to *Bansamulaka*, the pilgrim

42. Saves his own race by bathing in *Bansamulaka*. O best of the Bharata race, going to *Kaisodhada*,

43. And bathing in that *Tirtha* one purifies his body without the least doubt. Acquiring a purified body, one goes to the excellent regions of bliss.

44. O virtuous man, one should then go to that *Tirtha*, called *Lokadhara* which is celebrated all over the three worlds and where greatly effulgent Vishnu had formerly created the world.

45. O king, going to the *Lokadhara Tirtha*, celebrated over the three worlds, and bathing in that foremost of *Tirthas* one acquires many worlds for himself.

46. Going with subdued mind to the *Tirtha* called *Sri* and bathing in it, and worshipping the Pitris and the celestials there, one obtains great affluence.

47. Leading the life of a *Brahmachari* and having one's soul subdued, he who goes to the *Tirtha*, called *Kapila* and bathes in it and worships the Pitris and the celestials,

48. That man, obtains the fruit of giving away one thousand *Kapila* kine. Going with subdued soul to the *Tirtha*, called *Surja* and bathing in it,

49. And worshipping the Pitris and the celestials with fasting, one obtains the fruits of *Agnistoma* and goes to the region of Surja.

50. Going in due order to the *Gavahana* and bathing in it, the pilgrim obtains the fruits of giving away one thousand kine.

51. O perpetuator of the Kuru race, bathing in the *Divititha* a man acquires great prowess.

52. O king of kings, one should then go to the gate-keeper, Turantaka, which is in the *Saraswati* and which belongs to the illustrious chief of the Jakshas.

55. O king, bathing in it, a man obtains the fruits of *Agnishtama* (sacrifice). O virtuous king, one should then go to *Brahmavarta*.

54. Bathing in the *Bramhavarta* a man obtains the regions of Bramha. O king of kings, one should then go to the excellent *Tirthas* called *Shu*.

55. There the Pitris are always present with the celestials. Bathing there and worshipping the Pitris and the celestials,

56. One obtains the fruits of *Ashwamedha* (sacrifice) and goes to the region of Bramha. O virtuous man, it is therefore that *Sutirtha* situate in Ambamati is so very excellent.

57. O best of the Bharata race, bathing in the *Tirtha* of Kashiswara, one is freed from all diseases; and he is adored in the region of Bramha.

58. O descendant of Bharata, O king, there is also *Matri Tirtha*, bathing in which one obtains large progeny and great prosperity.

59. O great king, one should then go with regulated diet and subdued soul to *Sitavana*. There is one thing there which is not to be seen any where else.

60. O ruler of men, man obtains virtue by only going there. O descendant of Bharata, shaving there one's hair, a man becomes sanctified.

61. O great king, in that spot there is a *Tirtha* called *Savitlomapha*, O foremost of men, learned Brahmanas who always visit *Tirthas*,

62. Get great pleasure by bathing in it. O best of the Bharata race, shaving their heads at the *Savillomapkha Tirtha*,

63. The excellent Bramhanas acquire holiness by *Pranayama*; and becoming pure-souled they obtain the highest state.

64. O ruler of earth, O foremost of men, there is in that spot another *Tirtha* called *Dashaskwamedha*. Bathing in it, one obtains the highest state.

65. O king of kings, one should then go to *Manasha*, celebrated all over the world, O king, where some black deer, pierced by the arrows of a hunter,

66. Jumped into its water and were transformed into human beings. Bathing in that *Tirtha* with leading the life of a *Brahmachari* and having one's soul subdued,

67. One is freed from all sins; and becoming pure souled he is adored in the region of Bramha. O ruler of men, in the east of *Manasha*, only a *Kosha* from it,

68. There is a celebrated river named *Apaga* which is ever frequented by the Sidhyas. The man who offers there *Samaka* food

69. To the celestials and the Pitris secures great virtuous merit. One Brahmana fed there is equal to million of Brahmanas fed.

70. Bathing in it and worshipping the Pitris and the celestials and living there only for a night, one obtains the fruit of *Agnishtoma* (sacrifice).

71. O king of kings, O descendant of Bharata, one should then go to that excellent region of Bramha which is celebrated on earth by the name of *Bramhadumvara*.

72. O foremost of men, bathing in the lakes of the seven Rishis and also in the *Kadara* of the high-souled Kapila

73. With pure mind and subdued soul, and going to Bramha, one's all sins are destroyed; and his soul being made pure, he goes to the region of Bramha.

74. Going to the inaccessible *(Tirtha) Kadara* of Kapisthala and having his sins all burnt by asceticism, one obtains the power of disappearance at will.

75. O king of kings, one should then go to *Saraka*, celebrated over the three worlds. Seeing there Vrishadwaja (Mahadeva) on the fourteenth day of the black fortnight,

76. One obtains all that he desires and goes to the celestial region. O descendant of Kuru, thirty millions of *Tirthas* are in *Samaka*,

77. And in *Rudrakoti* and also in the wells and lakes that are there. O ruler of earth, O best of the Bharata race, there is also the *Tirtha* called *Ilaspada*.

78. Bathing in it and worshipping there the Pitris and the celestials, one does not meet with any calamity. He obtains the fruits of *Bajpaya* (sacrifice).

79. O ruler of earth, O descendant of Bharata, bathing in *Kindava* and *Kinjapa*, one obtains the fruits of measureless gifts and of infinite recitation of prayers.

80. Bathing in *Kalasa* with devotion and with one's passions subdued, a man obtains the fruits of *Agnishtoma* sacrifice.

81. O best of the Kurus, in the east of *Saraka* is the sacred *Tirtha* of the illustrious Narada, known by the name of *Anajauma*.

82. O descendant of Bharata, a man, bathing in that *Tirtha*, obtains excellent regions (after death) at the command of Narada.

83. O king, one should go on the tenth of the white fortnight to *Pundarika*. Bathing there, a man obtains the fruits of *Pundarika* sacrifice.

84. One should then go to *Tripista*, celebrated all over the three worlds. There flows the sacred and the sin-destroying *Baitharani* river,

85. Bathing in it and worshipping there the weilder of trident, *Vrishadhwaja* (Siva), one obtains the highest state, all his sins being destroyed and his soul being purified.

86. O king of kings, one should then go to the excellent *Tirtha* of *Falaki*. O king, there the celestials are always present in *Falakivana*,

87. And they undergo there great asceticism for many years together. Bathing then in the *Drishadwati* and worshipping the celestials, a man

88. O descendant of Bharata, obtains fruits superior to those of both the *Agnishtoma* and *Atiratha* (sacrifices). O descendant of Bharata, bathing in the *Tirtha* called *Sarvadevata*.

89. O king of kings, a man obtains the fruits of giving away one thousand kine. Bathing in the *Panikhata* and worshipping there the celestials, a man

90. O descendant of Bharata, obtains fruits superior to those of *Agnishtoma* and *Atirata*. He also obtains the fruits of *Rajshya* and goes to the region of the Rishis.

91. O virtuous man, one should then go to the excellent *Tirtha*, called *Misraka*. O

king of kings, in that *Tirtha* of the illustrious *Misrita*,

92. It has been heard by us that Vyasa for the sake of the Bramhanas mixed up all the *Tirthas*. The man who bathes in *Misraka* bathes in all the *Tirthas*.

93. One should then go with regulated diet and subdued soul to *Vyasavana*. Bathing there in the *Manhjaba* one obtains the fruits of giving away one thousand kine.

94. Going to the *Devi Tirtha* in *Madhuvati*, the man who bathes with purity and worships the Pitris and the celestials

95. Obtains at the command of the celestials the fruit of giving away one thousand kine. O descendant of Bharata, he who at the confluence of the *Kousika* and the *Drisadwati*

96. Bathes with regulated diet is freed from all sins. One should then go to the *Tirtha* named *Vyasasthali* where the wise Vyasa

97. Afflicted as he was with the grief for the death of his son, determind to give up his being, and where, O king of kings, he was cheered up by the celestials.

98. Going to (Vyasa), *Sthali* one obtains the fruits of giving away one thousand kine. Going to the well, called *Kindatta*, he who throws into it one *Prastha* of sesame,

99. O perpetuator of the Karu race, obtains the highest success, and he is freed from all his debts. Bathing in the *Vedi Tirtha*, one obtains the fruit of giving away one thousand kine.

100. There are two celebrated *Tirthas* called *Ahas* and *Sudina*. O foremost of men, bathing there one goes to the regions of Surja.

101. One should then go to *Mrigadhuma*, celebrated all over the there worlds. O best of kings, one should bathe there in the Ganges.

102. Worshipping there Mahadeva, one obtains the fruits of *Ashwamedha*. Bathing in the *Devi Tirtha*, a man obtains the fruits of giving away one thousand kine.

103. One should then go to *Vamanaka*, celebrated over the three worlds. Bathing there in the *Vishnupada* and worshipping *Vamana*,

104. One, being freed from all his sins and his soul being purified goes to the region of Vishnu. Bathing in the *Kulampuna* one purifies his own race.

105. Going to the lake of Pavana, which is a excellent *Tirtha* called *Maruta*, and bathing there, O foremost of men, one is adored in the regions of Vayu.

106. Bathing in the lake of the immortals and worshipping the lord of the immortals, one is adored in the celestial region through the prowess of the immortals.

107. Bathing according to the ordinance in the Salisurja of Solihotra, O king of kings, one obtains the fruits of giving away one thousand kine.

108. O best of the Bharata race, bathing in the *Tirtha* called *Srikunja* in the *Saraswati*, one obtains the fruits of *Agnishtoma* sacrifice.

109. O perpetuator of the Kuru race, then going to the *Naimishakunja*, the ascetic Rishis had in the days of yore left *Naimisha*,

110. And going to a visit of *Tirthas*, they went to Kurukshetra. O best of the Bharata race, there on the banks of the *Saraswati*, a grove was made;

111. It served as a resting place for them and it was very delightful to all of them. Bathing in that *Kunja*, a man obtains the fruits of *Agnishtoma* sacrifice.

112. O virtuous man, one should then go to the excellent *Tirtha*, called *Kanga*. Bathing in the *Kanga Tirtha* a man obtains the fruits of giving away one thousand kine.

113. O king of kings, one should then go to the excellent *Tirtha*, called *Bramha*. Bathing there, the other three orders obtain the states of a Brahmana.

114. And if a Brahman bathes there, he becomes pure-souled and obtains the highest refuge. O foremost of men, one should then go to the excellent *Tirtha*, called *Soma*.

115. O king, bathing there, a man goes to the region of *Soma*. O ruler of men, one should then go to the *Tirtha*, called *Sapta-Saraswata*,

116—117. Where the celebrated great *Rishi* Mankanaka obtained success in asticisim. O king, we have heard that in the days of yore Mankanaka cut his hand with *Kusa* grass, and from his that wound vegetable juice flowed out (instead of blood). O king, seeing that vegetable juice, he began to dance in joy.

118. When he thus began to dance, all the mobile and immobile creatures began to dance.

119. O ruler of men, O king, then Bramha and other celestials and the ascetic Rishis all went to Mahadeva and represented to him all about the Rishi.

120. (They said), "O deity, you should do that by which the Rishi may not

dance." Coming to the dancing Rishi who was senseless in joy, the deity thus spoke to him in order to do good to the celestials.

Siva said :—

121. O great Rishi, O virtuous man, why are you dancing? O foremost of Rishis, why are you so much delighted?

The Rishi said :—

122. O foremost of Bramhans, I am an ascetic ever steady in the path of virtue. O Brahmana, do you not see that vegetable-juice is flowing from the wound of my hand?

123. Seeing which I am dancing in great joy.

Pulastya said :—

To that Rishi who was blinded by emotion, the deity smilingly thus spoke.

124—125. "O Brahmana, I am not at all astonished. Behold me." O foremost of men, O sinless king, having thus addressed him, Mahadeva pressed his thumb by the tip of his own finger. O king, then from that wound came out ashes white as snow.

126. O king, seeing this the Rishi became filled with shame and fell at his feet. Believing that there was nothing better and greater than the Rudra, (he thus adored him).

127. "O wielder of trident, you are the refuge of the celestials and the Asuras,—nay of the whole universe. You have created the three worlds with their mobile and immobile creatures.

128. It is you again who swallow everything at the end of the Yuga. You are incapable of being known by the celestials,—what to speak of me!

129. O sinless one, the celestials with Bramha are displayed in you. You are everything, the creator himself, and the ordainer of the world.

130. It is through your favour that the celestials sport without anxiety or fear." Having thus adored Mahadeva, the Rishi thus spoke to him;

131. "O god of gods, grant me your grace, so that my asceticism may not diminish." Thereupon the deity, becoming glad in heart, thus spoke to that Brahmana Rishi,

132. "O Brahmana, let your asceticism increase thousand-fold through my grace. O great Rishi, I shall live with you in your hermitage.

133. Bathing in *Sapta-Saraswata*, those that will worship me will obtain everything however difficult to get here and hereafter.

134. They will, without doubt, attain to the *Saraswata* region." Having said this Mahadeva disappeared then and there.

135. One should then go to *Asanasha* celebrated all over the world, where Bramha and other celestials and ascetic Rishis,

136. And the illustrious Kartikeya, O descendant of Bharata, impelled by the desire to do good to the descendant of Bhrigu, are ever present during the three *Sandhyas*.

137. O foremost of men, bathing in the *Tirtha* called *Kapalamochana* which cleanses off one's sins, one is freed from all his sins.

138. O best of men, one should then go to the *Tirtha* called *Agni*. Bathing there, one goes to the region of *Agni* and saves his own race.

139. O best of the Bharata race, there is a *Tirtha* of Vishwamitra. O best of men, bathing there, one obtains the status of a Brahmana.

140. Going to the *Brahmajoni* with purity and with subdued soul, and, O best of men, bathing there one goes to the region of Bramha.

141. There is no doubt that, he thus sanctifies his seven generations upwards and downwards. O king of k[illegible] one should then go to the *Tirtha*, celebrated all over the world,

142. Which is known by the name of *Prithudaka* belonging to Kartikeya. O king, by bathing there and worshipping the Pitris and the celestials,

143. Whatever [illegible] acts one,—whether a man or a [illegible],—has committed willingly or unwittingly, impelled by human motives,

144. O descendant of Bharata, are all destroyed. He obtains the fruits of *Aswamedha* (sacrifice) and also goes to heaven.

145. The learned men say that Kurukshetra is holy,—holier than Kurukshetra is the *Saraswati*,—holier than the *Saraswati* are all the *Tirthas* put together,—and holier than all the *Tirthas* is the *Prithudaka*.

146. He, who by the recitation of prayers casts off his body at *Prithudaka* which is the best of all the *Tirthas*, becomes an immortal.

147. It has been sung by Sanatkumara and the illustrious Vyasa. O king, it is in the Vedas also, that one should go to the *Prithudaka* with subdued soul.

148. O perpetuator of the Kuru race, no *Tirtha* is superior to *Prithudaka*. There is no doubt that, that *Tirtha* is purifying, holy and sin-destroying.

149. O foremost of men, O best of the Bharata race, bathing in the *Prithudaka* (even) sinful men go to heaven. Thus say all wise men.

150. O best of the Bharata race, O king, there is another *Tirtha* called *Madhusraba*. Bathing there, a man obtains the fruits of giving away one thousand kine.

151. O king of kings, one should then go in due order to the celebrated and sacred *Tirtha* where the *Saraswati* and the *Aruna* are united together.

152. The man who bathes there fasting for three nights, is cleansed of even the sin of killing a Brahmana. He obtains the fruits greater than those of *Agnishtoma* and the *Atiratha* (sacrifices)

153. O best of the Bharata race, he saves his anscestors seven generations upwards and downwards. O perpetuator of the Kuru race, there is another *Tirtha*, called *Ardhakila*.

154. Darbhi created it in the days of yore from compassion for the Bramhanas. By vows, by taking the sacred thread, by fasts,

155. By rites, and by Mantras, one certainly becomes a Bramhana. O foremost of men, it has been seen by the ancients that by bathing there, men destitute of rites and *Mantras* are made learned and are endued with the fruits of observing the vows.

156. O foremost of men, Darbhi had brought there also the four oceans. Bathing in them one does not meet with any calamity.

157. He obtains the fruits of giving away one thousand kine. O virtuous man, one should then go to the *Tirtha* called *Sata-Sahasrakam*.

158. There are two celebrated *Tirthas* called *Sahasraha*. Bathing in them one obtains the fruits of giving away one thousand kine.

159. Fasts and gifts there multiply themselves thousandfold. O king of kings, one should then go to the excellent *Tirtha* called *Renuka*.

160. Bathing there and being engaged there in worshipping the celestials and the Pitris, one becomes pure-souled. His sins being all destroyed, he obtains the fruits of *Agnishtoma*.

161. Bathing there in the *Tirtha* called *Vimochana* with passions and senses subdued, one is cleansed of all his sins derived from receiving gifts.

162. Then going to *Panshabati* with passions controlled and with *Brahmachatja* life, one becomes greatly virtuous, and is adored in the region of the virtuous.

163—65. One should then go to the *Tirtha*, called *Tajasha*, belonging to Varuna blazing in its own effulgence. There the lorld of *Yoga*, Vrishdhwaja, Sthanu himself is always is present. There Brahma and and the other celestials installed Guha in the command of the celestial army. Going there he who worships the lord of the celestials obtains success. O perpetuater of the Kuru race, in the east of *Tajasha*, there is a *Tirtha* called *Kuru*.

166. Bathing in the *Kuru-tirtha* with passions controlled and with life of a *Brahmacharee*, his soul being purified and and his sins being all destroyed, one goes to the region of Brahma.

167. One should then go with regulated diet and subdued soul to *Surga-dwara*. He obains the fruits of giving away one thousand kine and goes to the region of Brahma.

68. O ruler of men, then the pilgrim should go to *Anaraka*. O king, bathing there one never meets with any difficulty.

169. O ruler of earth, O foremost of men, there Brahma himself accompanied by the celestials with Narayana at their head is always present.

170. O king of kings, O perpetutor of the Kuru race, the wife of Rudra is also present there. He who beholds that goddess never meets with any calamity.

171. O king, there is (an image) of the husband of Uma, the lord of the universe. He who sees that great god is cleansed of all his sins.

172. O chastiser of foes, O great king, seeing the lotus-navelled Narayana, one blazes forth and goes to the region of Vishnu.

174. O king, then the pilgrim should go to the *Tirtha*, called *Sashtipura*. Walking round it, he obtains the fruits of giving away one thousand kine.

175. O descendant of Bharata, going to the *Tirtha*, called *Pavana* and worshipping the Pitris and the celestials, one obtains the fruits of *Agnistoma* sacrifice.

176. O best of the Bharata race, O ruler of earth, there is *Gangahrada* and another well *(Tirtha)*; in that well thirty millions of *Tirthas* are present.

177. O king, bathing there, a man goes to the celestial region. Bathing in *Apagaya* and worshipping Maheswara,

178. A man obtains the state of Ganapatya and saves his race. One should then go to the *Tirtha* called *Sthanubata*, celebrated all over the three worlds.

179. O king, bathing there a man goes to the celestial region. One should then go to Vedaripachana, the hermitage of Vashishta.

180. A man, fasting there for three nights, should eat *Vadari* (Jujubes). He who lives on *Vadari* for twelve years,

181. And, O ruler of men, he who fasts there for three nights, obtains equal merits. O king, going to *Indramarga*, the Pilgrim

182. Is adored in the region of Indra by fasting there day and night. Going to *Iharatra*, he who lives there for one night

183. With regulated vows and truthfulness, becomes adored in the region of Brahma.

184. Where there is the hermitage of Aditya, the illustrious diety of great effulgence, (there is also another *Tirtha*). Bathing in it, and worshipping there the god of light, a man

285. Goes to the region of Soma and saves his race. O ruler of men, bathing in the *Soma Tirtha*, the Pilgrim

186. Goes to the region of Soma without any doubt. O virtuous man, one should then go to the illustrious Dadhichi's

187. Sacred *Tirtha* called *Povaka*, celebrated all over the world. Here was born that ocean of asceticism, Angiras, of the Saraswata race.

188. Bathing in that *Tirtha*, a man obtains the fruits of *Aswamedha* sacrifice, and he without any doubt obtains the region of Saraswati.

189. One should then go with regulated vows and with the life of *Brahmacharja* to *Kanyasrama*. O king, living there three nights with regulated diet and subdued soul,

190. One obtains one hundred celestial damsels and goes to the region of Brahma. O virtuous one, one should then go to the *Tirtha* called *Sanihati*.

191. Brahma and other celestials and ascetic Rishis go there every month and earn great virtue.

192. Bathing in *Sankilar* during a solar ecclipse, one obtains the fruits of *Ashwamedha* sacrifice and of other sacrifices that are everlasting.

193. Whatever *Tirtha* exists on earth or in the sky, all the rivers, lakes, ponds, springs,

194. Large and small tanks and all other *Tirthas* sacred to particular gods, O ruler of men, all come here without doubt on the day of new moon,

195. And they certainly mix with *Sanahati* every month. It is therefore that this *Tirtha* is known by the name of *Sanahata*.

196. He who bathes there and drinks its water is adored in the celestial region. In a solar ecclipse on the new moon

197. He who performs *Sradha* ceremony here after having bathed obtains the fruits of the performance of one thousand horse-sacrifices.

198—99. Whatever sins a man or a woman commits are without doubt all destroyed as soon as one bathes and performs *Sradha* ceremoney in this *Tirtha*. He also goes to the region of Brahma on a lotus colored car.

200. Bathing then in *Koti Tirtha* after having worshipped the Jaksha door-keeper, Machukraka, one obtains the fruits of giving away gold in abundance.

201. O best of the Bharata race, there is a *Tirtha* called *Gangahrada*. O virtuous man, bathing there with subdued soul and with *Brahmacharya* life,

202. A man obtains the fruits of *Rajshuya* and *Asawamedha* sacrifice. On earth the *Tirtha* called *Naimisha* and in the sky the *Tirtha* called *Pushkara* (are great),

203. But in all the three worlds *Kurukshetra* is the greatest. Even the dust of Kurukshetra carried by wind

294 Takes away the sinful men to the highest state. In the north (of it) flows the *Drishadwati* and in the south the *Saraswati*.

205 He who lives in this region really lives in heaven. "I will go to Kurukshetra, I will live in Kurukshetra," he who utters these words even once becomes cleansed of all his sins.

206, The sacred Kurukshetra which is adored by the celestials is considered the sacrificial altar of the gods. Those mortals that live there have nothing to make them miserable at any time.

207. The region that lies between Tarnatuka and Arantuka and the lakes of Rama and Machakruka is (called Kurukshetra). It is also called Samantapanchaka. It is said to be the northern sacrificial altar of the Grandsire (Bramaha).

Thus ends the eighty third chapter in Tirthayatra of Vana Parva.

CHAPTER LXXXIV.

(TIRTHAYATRA PARVA)—*Continued.*

Pulastya said:—

1. O great king, one should then go to the excellent *tirtha*, called *Dharma* where the greatly exalted Dharma performed excellent asceticism.

2. It is for this reason he made the place a sacred *tirtha* and made it known after his own name. O king, bathing there a virtuous-man with subdued soul

3. Purifies without doubt his ancestors seven generations upwards and downwards. O king of kings, one should then go to the excellent *Ganabapi*.

4. (Going there) one obtains the fruits of *Agnishtoma* and goes to the region of Munis. O king, a man should then go to *Saugandikvana*.

5. There live Bramha and other celestials, the Rishis, the ascetics, the Sidhyas, the Charanas, the Gandharvas, the Kinnaras and the great Nagas.

6. As soon as one enters that forest all sins are destroyed. There flows that best of streams, that foremost river of all rivers,

7. That sacred goddess, O king, which is known (there) by the name of *Plaksha Devi*; bathing there in the water issuing forth from the hill,

8. And worshipping the Pitris and the celestials, one obtains the fruits of *Aswamedha* sacrifice. There is a very inaccessible *Tirtha*, called *Ishanodhyushita*,

9—10. Lying from the anthill at the distance of six throws of a *Sainya* (wooden sacrificial stick). O foremost of men, it is seen in the Puranas that as soon as one bathes in it, one obtains the fruits of giving away one thousand *Kapila* kine and also those of *Aswamedha* sacrifice. O descendant of Bharata, next are the *Tirthas* called *Sugandha*, *Sutakundha* and *Pancha Jaksha*.

11. One going there, O king, becomes adored in the celestial region. O descendant of Bharata, going there to the *Tirtha* called *Trisula*,

12. And bathing there and worshipping the Pitris and the celestials, there is no doubt one obtains the state of *Ganapatya* after giving up his body.

13. O king of kings, one should then go to the excellent celestial region which is known all over the three worlds by the name of *Sukamvari*.

14. O ruler of men, for one thousand celestial years, that lady of excellent vows lived month after month on herbs.

15. Many ascetic ladies who were devoted to that goddess came there. O descendant of Bharata, they were all entertained by her with herbs.

16. It is for this she was given the name of *Sakamvari*. Going to *Sakamvari* with rapt attention and with *Brahmacharya* life,

17—18. And living in purity three nights there on herbs alone, a man obtains at the will of the goddess, O descendant of Bharata, the merit of living on herbs for twelve years. Then one should go to the *Tirtha* called *Suvarna*, celebrated all over the three worlds.

19. There Vishnu in the days of yore worshipped Rudra in order to get his grace He obtained many boons difficult to be got by even the celestials.

20. O descendant of Bharata, having been thus gratified, the destroyer of Tripura said, "O Krishna, you shall cirtainly be very beloved on earth.

21. There is no doubt you will be the foremost being in the universe." O king of kings, going there and worshipping Vrishadwja (Siva),

22. One obtains the fruits of *Ashwamedha* (sacrifice) and acquires the state of *Ganapatya*. Then one should go to *Dhumavati* and fasting there for three nights, a man

23. Obtains without doubt all the desires that he entertains in his mind. O ruler of men, in the southern side of this *Tirtha*, belonging to this *Tirtha*, there exists a *Tirtha* called *Rathavarta*.

24. O virtuous man, one should go there with reverential mood and with passions all subdued. He then obtains through the grace of Mahadeva the highest sta e.

25. O best of the Bharata race, O greatly wise one, walking round it, one should, go to the *Tirtha* called *Dhara* which destroys all sins.

26. O foremost of men, O king, bathing there, one becomes freed from all sorrow. O virtuous one, one should then go, after bowing to the great mountain,

27. To the source of the *Ganges* which is certainly like the gate of heaven. There one should with controlled soul bathe in the *Tirtha* called *Kati*.

28. He then obtains the fruits of *Pandarika* sacrifice and saves his own race. Living there for one night, one obtains the fruits of giving away one thousand kine.

29. Offering oblations according to the ordinance to the Pitris and the celestials at *Saptaganga*, *Triganga* and *Sakravarta*, one becomes adored in the regions of the virtuous.

30. Then bathing in *Kanakhala* and fasting there for three nights one obtains the fruits of *Aswamedha* and goes to the celestial region.

31. O ruler of men, then the pilgrim should go to *Kapilavata*; and fasting there for one night, one obtains the fruits of giving away one thousand kine.

32. O king of kings, O best of the Kurus, one should then go to the illustrious Kapila, the king of the Nagas who is celebrated all over the three worlds.

33. O ruler of men, bathing in the *Naga-Tirtha*, a man obtains the fruits of giving away one thousand Kapila kine.

34. Then one should go to the *Tirtha* of Santanu, called *Lalitika*. O king, bathing there a man never meets with calamity.

35. The man, who bathes at the confluence of the *Ganga* and the *Jamuna*, obtains the fruits of ten *Aswamedha* sacrifice and saves his own race.

36. O king of kings, one should then go to *Sugandhaka* celebrated all over the world. His soul being purified and his sins all destroyed one becomes adored in the region of Bramha.

37. O ruler of men, then the pilgrim should go to the *Rudravarta*. O king, bathing there one goes to the celestial region.

38. O foremost of men, bathing at the confluence of the *Ganges* and the *Saraswati* one obtains the fruits of *Ashwamedha* and goes to the celestial region.

39. Going to *Vadrakarnashwara* and worshipping the celestials according to proper rites, one never meets with any calamity; and becomes adored in the celestial region.

40. O ruler of men, one should then go to *Kubja marga*; one then obtains the fruits of giving away one thousand kine and goes to the celestial region.

41. O ruler of men, then the pilgrim should go to *Arundhantivata*. Bathing at *Samudrava* with concentrated soul and with *Brahmacharya* life,

42. And fasting there for three nights, a man obtains the fruits of *Ashwamedha* sacrifice. He obtains the fruits of giving away one thousand kine and saves his own race.

43. One should then go with concentrated mind and with *Brahmacharya* life to Bramhavarta. He obtains the fruits of *Aswamedha* and goes to the region of Soma.

44. Going to *Jamunaparva* he who bathes in the *Jamuna* obtains the fruits of *Aswamedha* and becomes adored in the celestial region.

45. Then going to the *Tirtha* called *Darvisankranama* which is adored by all the three worlds, one obtains the fruits of *Aswamedha* and goes to ths celestial region.

46. Going to *Sindhu Pravasa* which is frequented by the Sidhas and the Ghandharvas, and living there for five nights, one obtains the fruits of giving away much gold.

47. Then going to the very inaccessible *Vedi*, one obtains the fruits of *Aswamedha* and goes to the celestial region.

48. O descendant of Bharata, going to *Rishikulya* and *Vashistha* and by visiting Vashista, all the other orders attain to Brahmanahood.

49. Going to *Rishikulya*, the man who bathes there becomes freed from all his sins and by worshipping there the Pitris and the celestials, he goes to the region of the Rishis,

50. O ruler of men, if one lives there for a month subsisting on herbs (he too goes to the Rishi's land). Going then to *Vrigutunga*, one obtains the fruits of *Ashwamedha* (sacrifice).

51. Going to *Virapramoksha* one is cleansed of all his sins. O descendant of Bharata, going then to the *Tirtha*, called *Kirtika* and *Magha*,

52. A man obtains the fruits of *Agnishtoma* and *Atiratha* (sacrifices). Then going to the excellent *Tirtha* called *Vidya* in the evening,

53. He who bathes there obtains every kind of knowledge. Then one should live one night at *Mahasrama*, which is capable of destroying all sins.

54. By taking a single meal there a man obtains many blessed regions and saves ten preceeding and ten succeding generations of his race.

55. Fasting there for six days and liveing there for a month at *Mahalaya*, his soul being purified and all his sins destroyed, one obtains the fruits of giving away much gold.

56. Then going to *Vitasika* frequented by the Grandsire one obtains the fruits of of *Ashwamedha* and acquires the state of *Ganas*.

57. Then going to the *Tirtha* called *Sundarika*, frequented by the Siddhas, a

117. O ruler of earth, then going to the stream, called *Maheswari*, one obtains the fruits of *Aswamedha* (sacrifice) and saves his own race.

118. O ruler of men, going to the tank, of the celestials, one never meets with any calamity; he obtains the fruits of *Ashwamedha* sacrifice.

119. Then one should go with concentrated mind and with *Brahmacharja* life to *Somapada*. Bathing in *Maheshwara pada*, one obtains the fruits of *Ashawamedha* sacrifice.

120. O best of the Bharata race, it is well-known there is in that *Tirtha*, ten millions of *Tirthas*. O king of kings, a wicked-minded Asura in the form of a tortoise,

121. Was stealing it away, when, O king, it was recovered from him by Vishnu. O hero steady in war, bathing in that *Tirtha*,

122. One obtains the fruits of *Pundarika* (sacrifice) and goes to the region of Vishnu, O king of kings, one should then go to the region of Narayana,

123. O descendant of Bharata, near which Vishnu always dwells. There Brahma and other celestials, the ascetic Rishis,

124. The Adityas, the Vasus, and the Rudras adore Janardana (Krishna). (In that *Tirtha*) Vishnu of wonderful deeds has become known as *Shalagrama*,

125. Going to the lord of the three worlds, the giver of boons, the eternal Vishnu, one obtains the fruits of *Ashwamedha* and goes to the region of Vishnu.

126. O virtuous man, there is a well which is capable of destroying all sins;—in that well four seas always dwell.

127. O king of kings, bathing in it, one does not meet with any calamity; going to the giver of boons, the great god, the eternal Rudra,

128. Where, O king, he always dwells, one shines like the moon emerged from the clouds. Bathing in *Jatismara* with subdued mind and with purity,

129. One obtains without doubt the recollections of his former life by his bath there. Going to *Maheshwarpura* and worshipping *Vrishadhwaja* (Siva),

130. One obtains without doubt the fulfillment of his desire by fasting (in that *Tirtha*). Then going to *Vamana* which destroys all sins,

131. And going to the deity Hari one never meets with any calamity. Then one should go to the hermitage called Kusika, which is capable of destroying all sins.

132. Then going there to *Kousiki* which destroys the greatest of sins, a man obtains the fruits of *Rajshyua* sacrifice.

133. O king of kings, one should then go to the excellent forest called *Champaka*. Living there for one night one obtains the fruits of giving away one thousand kine.

134t Then going to the inaccessible *Tirtha*, called *Jyessthila* and living there for one night one obtains the fruits of giving away one thousand kine.

135. O foremost of men, seeing there the lord of the universe with his goddess of great effulgence, one goes to the region of *Mitravaruna*.

136. Fasting there for three nights one obtains the fruits of *Agnishtama* sacrifice. Going to *Kanyasamvedya* with regulated diet and subdued soul,

137. O foremost of men, one goes to the region of Manu, the lord of creation. O descendant of Bharata, whatever is given away (in charity) at (the *Tirtha*, named) *Kanya*,

138. The Rishis of rigid vows say, becomes everlasting. Going to *Nischira* which is celebrated all over the three worlds,

139. One obtains the fruits of *Ashwamedha* sacrifice and goes to the region of Vishnu. The man, who gives away in charity at the confluence of *Nischira*.

140. O foremost of men, goes to the blessed region of Brahma. There is the hermitage of Vashista, celebrated all over the world.

141. Going to *Devakuta*, frequented by the celestial Rishis, one obtains the fruit of *Ashwamedha* (sacrifice) and saves his race.

142. O king of kings, one should then go to the lake of the Rishi Kousika, where in days of yore Kousika's son Viswamitra obtained success (in asceticesm).

143. Bathing there one obtains the fruits of *Bajpaya* sacrifice. O best of the Bharata race, the hero who lives at Kousika for one month,

144. Obtains in one month without doubt the virtue which is the fruit of *Ashwamedha* (sacrifice). He who lives in that foremost of all *Tirthas*, called *Mahahrada*

145. Never meets with any calamity and obtains the fruits of giving away much gold. Seeing *Kumara* (Kartikeya) who lives in *Virasrama*,

146. A man obtains without doubt the fruits of *Ashwamedha* sacrifice. Going

then to *Agnidhara*, celebrated all over the three worlds.

147. And bathing there, one obtains the fruits of *Agnishtoma* sacrifice. Going to the great god, the giver of boons, the eternal Vishnu,

148. And going to the tank, sacred to the Grandsire (Brahma) (situate) near the king of mountains and bathing there, one obtains the fruits of *Agnishtoma* sacrifice.

149. Issuing from the Grand-sire's tank, that holds the sanctifying (stream) *Kumaradhara* celebrated all over the three worlds,

150. And bathing there one considers in his mind that all his desires are fulfillled. Fasting for six days, one is cleansed of the sin of even killing a Brahmana.

151. O virtuous man, the pilgrim should then go to the peak of the great goddess Gouri, celebrated all over the world.

152. O foremost of men, ascending it one should go to *Sthanakunda*. Bathing in *Sthanakunda*, one obtains the fruits of *Bajpaya* (sacrifice).

153. Bathing there and worshipping the Pitris and the celestials one obtains the fruits of *Ashwamedha* (sacrifice) and goes to the region of Sakra (Indra).

154. Then going to the well, called *Tamraruna*, frequented by the celetials, O ruler of men, one obtains the virtue that is the fruit of a man-sacrifice.

155. Bathing at the confluence of the *Kaltika* and the *Kosika* and the *Aruna* and fasting there for three nights, a learned man is cleared of all his sins.

156. Going to the *tirtha* called *Urvasi* and then to *Somasrama* and bathing at *Kumbhakarnasrama* a wise man becomes adored on earth.

157. Bathing in *Kokamuka* with *Brahmacharja* life and well observed vows, it is seen in the Puranas, one obtains the recollection of his former births.

158. Going to *Prayagdi*, a twice-born becomes successful in his wishes, and his soul being purified and sins being all destroyed he goes to the region of Sakra (Indra).

159. Going then to the island called *Rishava* which destroys all sins and bathing in the Saraswati one blazes forth in heaven.

160. O great king, bathing then in the *Tirtha*, called *Andalaka*, frequented by the Rishis one is cleansed of all his sins.

161. Going then to the sacred *Dharma Tirtha*, frequented by the Brahmarshis, one obtains the fruits of *Rajsuya* (sacrifice) and becomes adored in heaven.

162. Then going to *Champa* and bathing in the *Bhagirati*, and then going to *Dundarpana*, one obtains the fruits of giving away one thousand kine.

163. Then one should go to the sacred *Lalitika* graced with the presence of the virtuous; one thus obtains the fruits of *Rajshyua* sacrifice and becomes adored in heaven.

Thus ends the eighty fourth chapter, the narrative of Tirthas, in the Tirthayatra of Vana Parva.

CHAPTER LXXXV.

(TIRTHAYATRA PARVA)—

Continued.

Pulastya said:—

1. Then going to the excellent *Tirtha* called *Samvedya* in the evening, and bathing there, a man obtains without doubt great learning.

2. O king, going then to *Tollonkitya*, *Tirtha* created in the days of yore by the prowess of Rama, one obtains the fruits of giving away much gold.

3. Going to the *Korotua* and fasting there for three nights, a man obtains the fruits of *Aswamedha*,—this is the injunction of the lord of creation.

4. O king of kings, it has been said by the wise men that he who goes to the place where the *Ganges* has joined the sea, one obtains ten times the merit of *Aswamedha* sacrifice.

5. O king, going to the opposite bank of the *Ganges* and living there for three nights, one is cleansed of all his sins.

6. Then one should go to *Vaitarini*, which destroys all sins. Going then to the *Tirtha*, called *Biraja*, one shines like the moon.

7. Sanctifying his own race, he is cleansed of all his sins. Receiving the fruits of giving away one thousand kine, a man sanctifies his race.

8. Living with purity at the confluence of the *Sona* and the *Jotirathi* and offering oblations to the *Pitris* and the celestials, one obtains the fruits of *Agnishtoma* sacrifice.

9. O descendant of Kuru, bathing in *Vanhsagulma* which is the source of the *Sona* and the *Narmada* one obtains the fruits of *Aswamedha* sacrifice.

10. O ruler of men, going to the *Tirtha*, called *Rishava* in *Kosala*, and fasting there for three nights, a man obtains the fruits of *Bajpaya* sacrifice.

11. He obtains the fruits of giving away one thousand kine and saves his race. Going to *Kosala* and bathing in the *Tirtha* called *Kala*,

12. One obtains without doubt the fruits of giving away eleven bulls. Bathing at *Pushpatathya* and fasting there for three nights, a man,

13. O king, receiving the fruits of giving away one thousand kine, sanctifies his race. O best of the Bharata race, then bathing in the *Tirtha*, called *Vadarika*,

14. One obtains long life and goes to the celestials region. Going then to *Bhagirathi*,

15. And going to *Dandaksha* and *Champa* and bathing in them one obtains the fruits of giving away one thousand kine. Then one should go to the sacred *Lapatika* graced by the presence of the virtuous.

16. One obtains the fruits of *Bajpaya* sacrifice and becomes adored by the celestials. Then going to *Mahendra*, frequented by the son of Jamadagni,

17. And bathing at the *Rama Tirtha*, a man obtains the fruits of *Ashwamedha* sacrifice. O descendant of Kuru, there is Matanga's *Tirtha* called *Kadara*.

18. O foremost of the Kurus, bathing there one obtains the fruits of giving away one thousand kine. Going to the mountain, called *Sree*, one should bathe in the river.

19. Worshipping *Vrishadwaja* (Siva) one obtains the fruits of *Ashwamedha* sacrifice. The greatly effulgent Mahadeva lives with his wife on the *Sree* mountain.

20. There dwell also with great pleasure Bramha and the celestials. Then bathing in the *Devahrada* with purity and subdued mind,

21. One obtains the fruits of *Aswamedha* and attains to the highest state. Going to the *Rishava* mountain in Pandya adored by the celestials, one obtains the fruits of *Bajpaya* (sacrifice) and rejoices in heaven.

22. Then one should go to *Kaveri*, surrounded by the Apsaras. O king, bathing there a man obtains the fruits of giving away one thousand kine.

23. Then one should bathe in the *Tirtha* called *Kanya* on the sea coast. O king of kings, bathing there one is cleansed of all his sins.

24. Then going to *Gokarna*, celebrated all over the three worlds and, O king of kings, which is situated in the midst of the ocean and is reverenced by all the worlds,

25—26. Where Bramha and other celestials, the ascetic *Rishis*, the Bhutas, the Yakshas, the Kinnaras, the great Nagas, the Siddhas, the Charanas, the Gandharvas, the men, the snakes, the rivers, the seas, and the hills, worship the lord of Uma.

27. Worshipping there Ishana and fasting for three nights, a man obtains the fruits of *Ashwamedha* sacrifice and attains to the state of *Ganapatya*,

28. Living there for twelve nights a man becomes purified in his soul. Then one should go to the region of *Gayitri* adored by all the three worlds.

29. Living there for three nights, one obtains the fruits of giving away one thousand kine. O ruler of men, a strange phenomenon as regards Brahmanas is seen there.

30. O king, if a Brahmana whether born of a Brahmana woman or of a woman of any other caste, recites *Gayitri* there, his recitation becomes rythmical and musical.

31. A man who is not a Brahmana cannot properly recite it at all. Going then to the inaccessible tank of the Brahmana Rishi Samvasta,

32. One obtains personal beauty and great prosperity. Then going to *Vena* one should offer oblations to the Pitris and the celestials.

33. (By doing this) a man obtains a car drawn by peacocks and cranes. Then going to the *Godavary*, always frequented by the Sidhas,

34. One obtains the fruits of a cow-sacrifice and goes to the excellent region of Vasuki. Bathing at the confluence of *Vena* one obtains the fruits of *Bajpaya* sacrifice.

35. Bathing at the confluence of *Varada* one obtains the fruits of giving away one thousand kine. Going to *Bramhasthana* and living there for three nights a man

36. Obtains the fruits of giving away one thousand kine and goes to the celestial region. Going to *Kushaplavana* with concentrated mind and with *Brahmacharya* life,

37. And fasting there for three nights and bathing there, one obtains the fruits of *Ashwamedha* sacrifice. Then bathing in the charming *Devahrada* supplied with water by *Krishna Vena*.

38. And also bathing in the *Yatisoma-hrada*, a man obtains the recollection of his

former births. Here the kings of the celestials performed one hundred sacrifices and went to heaven.

39. O descendant of Bharata, one obtains the fruits of *Agnishtoma* by simply going there. Bathing in the *Sarnadevi hrada*, one obtains the fruits of giving away one thousand kine.

40. Then going to that best of water, that lake, called *Payosni* and worshipping the Pitris and the celestials, one obtains the fruits of giving away one thousand kine.

41. O descendant of Bharata, O king, going to the sacred *Dandakas* forest, one should bathe there. One obtains the fruits of giving away (in charity) as soon as one bathes there.

42. Going to the hermitage called *Sharvanga* of the high-souled Sukra, a man never meets with any calamity, and sanctifies his race.

43. Then one should go to *Surparka* frequented by the son of Jamadagni. Then bathing in that *Rama-Tirtha* a man obtains the fruits of giving away much gold.

44. Bathing in the *Sapta Godavari* with regulated diet and subdued soul, one obtains great virtue and goes to the celestial region.

45. Then going to the *Devapada* with regulated diet and subdued soul, a man obtains the merit that is the fruit of *Deva* sacrifice.

46. Going to *Tungakara* with passions under control and with *Brahmacharya* life, where in the days of yore, Rishi Saraswta taught the Vedas to the ascetics.

47. There when the Vedas were lost, the son of Rishi Angirasha, sitting comfortably on the upper garments of the Rishis,

48. Pronounced distinctly and with emphasis, the word *Om*. At this, the ascetics again recollected all that they had learnt before.

49. There the Rishis, the Devas, Varuna, Agni, Prajapati, Hari, Narayana, and also Mahadeva,

50. And the exalted and the greatly effulgent Grand-sire, with the celestials appointed the greatly effulgent Vrigu to perform their sacrifice,

51—53. Gratifying Agni with libations of *Ghee* poured according to the ordinance, the high-souled Vrigu once more performed the *Agnidhyana* sacrifice for all those Rishis. After which, both they and the celestials went away to their respective homes one after another. O foremost of kings, he who enters the forest of Tungaka, whether male or female, is cleansed of all his sins.

54. O hero, there in that *Tirtha* one should live for a month with regulated diet and subdued soul.

55. Going then to *Medhavika*, one should offer oblations to the Pitris and the celestials. By doing this, one obtains the fruits of *Agnishtoma* (sacrifice), and also obtains memory and intellect.

56. There in that *Tirtha* is the celebrated mountain called *Kalanjara*. Bathing in the celestial lake there, one obtains the fruits of giving away one thousand kine.

57. O king, he who after a bath offers there oblations to the Pitris and the celestials is without doubt adored in heaven.

58—59. O king, going then to the river *Mandakini* which destroys sins and which is on that best of mountain called *Chitrakuta*, he who bathes there and worships the Pitris and the celestials obtains the fruits of *Ashwamedha* and attains to the best state.

60. O virtuous man, one should then go to the excellent *Vartristhana* where, O king, heaven's generallissimo always lives.

61. O best of kings, only going there one obtains success. Bathing in the *Koti Tirtha*, a man obtains the fruits of giving away one thousand kine.

62. After walking round it a man should then to go *Jyeshtasthana*. Seeing Mahadeva there, one looks like the moon.

63. O great king, ever steady in war O best of the Bharata race, O Yudhisthira, there is a celebrated well, in which four seas exist.

64. O king of kings, bathing there and worshipping the Pitris and the celestials with subdued soul, one being purified, obtains the highest state.

65. O king of kings, one should then go to the great *Sringapur* where, O great king, Dasharatha's son Ram formerly crossed (the Ganges).

66. O mighty-armed hero, bathing in that *Tirtha* one is cleansed of his sins. Bathing in the *Ganges* with concentrated mind and with *Brahmacharya* life,

67. One is cleansed of all his sins and obtains the fruits of *Bajpeya* sacrifice. Then one should go to *Mangwata*, the region of the intelligent deity (Siva).

68. O descendant of Bharata, seeing there Mahadeva and worshipping him, and also walking round it, one attains to the state of *Ganapatya*.

69. Bathing in that *Tirtha* in the *Janhavi*, one is cleansed of all his sins. Then, O king of kings, one should go to *Prayaga* which is highly praised by the Rishis.

70. Here live Brahma and other celestials, the quarters with their presiding deities, the Lokapalas, the Saddhyas, the Pitris adored by the world,

71. The great Rishis,—Sanatkumra and others,—the stainless Brahmarsis,—Angiras and others,—

72. The Nagas, the Suparnas, the Siddhas, the snakes, the rivers, the seas, the Gandharvas, the Apsaras,

73. And the exalted Hari with the lord of creatures (Brahma) in front. There are three fiery caverns between which Janhavi,

74. The foremost of *Tirthas*, rolls rapidly onward. The daughter of Tapana, celebrated all over the three worlds,

75. The world purifying *Jamuna* unites here with the *Ganges*. The country between the *Ganges* and the *Jamuna* is considered as the *Jaghana* of the earth,

76. And *Prayaga* is known as the foremost point of that region. *Prayaga*, *Sapratishatna*, *Kambala*, *Aswatari*,

77. And the *Tirtha Bhogavati* are the sacrificial altars of Prajapati (Brahma). O hero steady in war, the Vedas and the sacrifices in their embodied forms,

78. And also ascetic Rishis adore here Prajapati (Brahma). Here the celestials and the rulers of kingdoms perform their sacrifices.

79. O descendant of Bharata, O lord, therefore *Prayaga* is the most sacred of all the *Tirthas*, in fact it is the foremost of all the *Tirthas* in the three worlds.

80. Going to that *Tirtha* and singing its name and taking a little earth from it, one is cleansed of all his sins.

81. He who bathes in this celebrated confluence obtains all the merits of *Ashwamedha* and *Rajshuya* (sacrifices).

82. O descendant of Bharata, this sacrificial place is worshipped by the celestials themselves. If a man gives away here only a little, it increases thousand-fold.

83. O child, let not the texts of the Veda or the opinions of men dissuade your mind from the desire of dying at *Prayaga*.

84. O descendant of Kuru, the wise men say that six hundred millions and ten thousand *Tirthas* exist at *Prayaga*.

85. Bathing in the confluence of the *Ganges* and the *Jamuna*, one obtains the merit of the four kinds of knowledge and the merits also of those that are truthful.

86. There is an excellent *Tirtha* of Vasuki, called *Vogabati*. He who bathes in it obtains the fruits of *Ashwamedha*.

87. O descendant of Kuru, there in the Ganges is a *Tirtha*, celebrated all over the three worlds, called *Hansaprapatana* which gives one the fruits of ten sacrifices.

88. Wherever a man bathes in the *Ganges* he obtains the fruits of going to Kurukshetra, except the place named Kanakhala while the merit attaching to *Prayaga* is the greatest.

89. Having committed one hundred sins he who bathes in the *Ganges* has all his sins burnt off by the waters (of the *Ganges*) as fuel is consumed by fire.

90. It has been said that in the Satya *Yuga* all the *Tirthas* were sacred. In the Treta Pushkara alone was sacred. In the Dwapara *Kurukshetra* was sacred. In the Kaliyuga the *Ganges* alone is sacred.

91. In *Pushkara*, one should practice asceticism, in *Mahalaya* one should give away (in charity); in the Malaya (mountains) one should ascend the funeral pyre, in *Bhrigutunga*, one should give up his body by fasting.

92. Bathing in *Pushkara* in *Kurukshetra* and in the *Ganges* and in the confluence (of the *Ganges* and the *Jamuna*), one saves ten generations of his race upwards and downwards.

93. He who recites the name (of the *Ganges*) is purified. He who beholds her obtains prosperity. He who bathes in her and drinks her water saves seven generations of his race upwards and downwards,

94. O king, so long a man's bones lie in the waters of the *Ganges*, so long that man is adored in the celestial region,

95. As is the man who earns virtues by visiting the *Tirthas* and by drinking their sacred water and thus by earning virtue adored in the celestial region.

96. There is no *Tirtha* like the *Ganges*, there is no god like Keshava (Krishna), there is none superior to Brámhanas—thus said the Grandsire (Brahmá).

97. O great king, where there is the *Ganges* and the place on the banks of the *Ganges*, is the wood fit for asceticism. The region through which the Ganges flows is a favourite hermitage.

98. This truth (about *Tirthas*) should be recited to the ears of only Brahmanas, of the

pious men, one's of own sons, friends, disciples and dependants.

99. It (this narrative of *Tirthas*) is unrivalled, it is blessed, it is holy, and it leads men to heaven, it is holy, entertaining, sanctifying and it is productive of high merit.

100. It is a mystery of the great Rishis, it cleanses all sins. By reciting this holy history in the midst of Brahmanas, one goes to heaven.

101. It is auspicious, heaven-giving, sacred, it is ever blessed and it destroys one's enemies. This narrative of *Tirtha* is the foremost of all narratives, and it increases one's intellect.

102. (By reciting it) the sonless obtain sons, the poor obtain wealth, the king conquers the world, and the Vaisyas obtain affluence.

103. The Sudra obtains all his desires and the Bramhana crosses the ocean (of world). The man who daily hears it with purity

104. Becomes able to remember the incidents of his former births, and rejoices in heaven. Some of the *Tirthas* that have been narrated here are accessible and some inaccessible.

105. But he who is eagerly desirous to see them should go to them even in his mind (with the help of imagination). The Vasus, the Sadhyas, the Adityas, the Marutas, the Aswinas,.

106. And the Rishis equal to the celestials all bathed in them by performing good deeds. O descendant of Kuru, O vow-observing hero, you too, acting according to the rites,

107—109. Should with subdued senses, visit these Tirthas by increasing your virtue. The man of honesty and those who understand the *Sastras* are able to visit these tirthas by reason of their purified soul, by their belief in Godhead and by their study of the Vedas. He who does not observe vows, whose soul is not under control, who is impure, who is a thief and who is crooked-minded cannot bathe in these *Tirthas*. O descendant of Kuru, you are ever observant of virtue and you are of pure character.

110—111. O king, you have always gratified by your virtue your father, your grandfather, your great grandfather and also the celestials with Grandsire (Bramha) at their head and also the Rishis, O virtuous man, O Vasava-like hero, O Bhisma, you will attain to the region of Vasus, and you will acquire eternal fame on earth.

Narada said:—

112. Having thus spoken with cheerfulness, and bidding farewell to him (Bhisma the exalted Rishi Pulastya with his mind well pleased, disappeared then and there,

113. O foremost of the Kurus, Bhisma also who well understood the true import of the Sastras travelled over the world at the command of Pulastya,

114. O greatly exalted one, he (Bhisma) ended here (at Prayaga) his highly meritorious visits to the *Tirthas* which are ever capable of destroying all sins.

115. He who travels over the earth according to these rules obtains the great fruits of one hundred horse-sacrifices, and finally obtains salvation.

116. O son of Pritha, you will get eight times superior merit to those that the foremost of the Kurus, Bhima formerly obtained.

117. O descendant of Bharata, as you will take all these Rishis to those *Tirthas*, your merit will be eight times greater. The *Tirthas* are infested with Rakshashas. O descendant of Kuru, none else except you can go there.

118. He who recites this narrative of all the *Tirthas* told by the celestial Rishi (Pulastya) by rising early in the morning is cleansed of all his sins.

119—21. There always dwell those foremost of Rishis,—Valmiki and Kashyapa, Atrya, Kundajatra Visuhwamitra, Gotama, Asita, Devala, Markendya, Galava, Varadwaja, Vashistha, Uddalaka, Sounaka with his son, that best of ascetics Vyasa, that foremost of Rishis Durvasha, the greatly ascetic Javali,

122. These foremost of Rishis are all waiting for of you. O great king, by visiting the *Tirthas* meet them.

123. O great king, a greatly effulgent Rishi named Lomasha will come to you. Go with him (to the *Tirthas*).

124. You can go with me O virtuous man, to visit some of the *Tirthas*. You will by this obtain great fame as did king Mahavisha,

125. As did virtuous minded Yayati, as did king Pururava. O foremost of kings, you too will blaze forth with your own virtue;

126. As did king Vagiratha as did the celebrated Rama, so would you shine among kings like the Sun.

127. As were Manu, Ikshwaku, the greatly famous Puru, and Vena so, O great king, would you become celebrated.

128. And as in the days of yore, the slayer of Vitra, the king of the celestials after, having burnt his enemies and having his mind freed from all anxieties ruled over the three worlds,

129—30. So will you destroying your enemies rule over your subjects. O lotus-eyed hero, having conquered the earth according to the custom of your own order (Kshahtrya), you will acquire renown by your own virtue as did Krittavirjarjuna.

Vaishampayana said:—

131. Having thus comforted the king, O great king, the exalted Rishi Narada, bidding firewell disappeared then and there.

132. And the virtuous-minded Yudisthira also, reflecting on the subject, recited before the Rishis the merits that are derived from visiting the *Tirthas*.

Thus ends the eighty-fifth chapter, the departure of Narada, in the Tirthayatra of the Vana parva.

CHAPTER LXXXVI.

(TIRTHAYATRA PARVA)—*Continued.*

Vaishampayana said:—

1. Having ascertained the opinion of his brothers, and that of the intelligent Narada, Yudhishthira thus spoke to the grandfather-like Dhaumya.

Yudhisthira said:—

2. I have sent away for the acquisition of weapons, that foremost of men, that irresistibly powerful and the mighty-armed Jishnu (Aryuna) of immeasureable intelligence.

3. O ascetic, that hero (Arjuna) is devoted to me; he is able, he is well-skilled in weapons, he is like the lord Vasudeva (Krishna) himself.

4. O Brahmana, I know them both, Krishna and Arjuna, those greatly powerful destroyers of enemies as much as the mighty Vyasa knows them.

5. I know Vasudeva (Krishna) and Dhananjaya (Arjuna) to be none else than Vishnu himself of six attributes. Narada also knows them to be such, for he has always spoken so to me.

6. I also know them to be Rishis Nara and Narayana. Knowing him to be able, I have sent Arjuna away.

7. He is not inferior to Indra, and he is fully competent; I have sent him, that son of god (Arjuna) to see the king of the celestials and obtain weapons from him.

8. Bhisma and Drona are mighty car-warriors; Kripa and the son of Drona are invincible. These great car-warriors have been installed by the son of Dhritarastra (Duryodhana) in the command of his army.

9. All of them are learned in the Vedas, all are heroic, all possess the knowledge of every weapon. Those greatly powerful heroes always eagerly desire to fight with Arjuna. Karna, the son of Suta, that great car-warrior, is well skilled in the celestial weapons.

10. In respect of the impetus of his weapons, he possesses the strength of Vayu. He being a flame of fire, his arrows are its tongue. The dust (of the battle field) is its smoke, and the slaps of his left hand cased in leather are the crackling of that flame. Urged by the son of Dhritarastra, as the fire,

11. Urged by the wind, Karna, fix like the all consuming fire at the end of *yuga*, sent forth by the destroyer death himself, will certainly consume my troops like straw.

12—14. Only that mass of clouds,—namely Arjuna assisted by Krishna,—who is like the powerful wind,—his celestial weapons representing fearful lightning (in that cloud)—his white steeds representing white cranes flying underneath (those clouds)—his unbearable Gandiva representing the rainbow,—(that Arjuna only) is capable of extinuishing that blazing flame,— namely Karna,— by means of the shower of his arrows shot with unflagging steadiness. That conqueror of hostile heroes, Vibhatsu (Arjuna) will certainly succeed in obtaining all the celestial weapons with their fullness and life from Indra.

15. In my opinion he alone is equal to them all; it is impossible otherwise to vanquish in battle all those foes, who have all attained great success in all those purposes.

16. We the Pandavas shall all see that chastiser of foes (Arjuna) fully equipped with celestial weapons, for Vivatsu (Arjuna) when undertaking a task never droops down under its weight.

17. In the absence of that hero, that foremost of men, we shall never have peace of mind with Krishna (Draupadi) in this forest of *Kamyaka*.

18. Therefore, you, (O Rishis), speak of some other forest which is sacred and delightful and which abounds in fruits

and food and which is inhabited by men of pious deeds,

19. And where we may pass some time waiting for the heroic and invincible Arjuna, as *Chataka* (bird) expects rain from the gathering clouds.

20.—21. Tell us of various hermitages, lakes, rivers and beautiful mountains which are open to the twice-born. O Bramhana, in the absence of Arjuna, I do not like to live in this forest of *Kamyaka*. We shall go somewhere else.

Thus ends the eighty sixth chapter, the colloquy between Dhaumya and Yudhisthira in the Tirthayatra of Vana Parva.

CHAPTER LXXXVII.

(TIRTHAYATRA PARVA)—*Continued.*

Vaisampayana said :—

1. Seeing all the Pandavas afflicted with anxiety and depressed in spirits, Dhaumya who was like Vrihaspati himself, thus conforted them and spoke to them.

Dhaumya says :—

2. O best of the Bharata race, O sinless one, listen to me as I mention some of the sacred hermitages, regions and *Tirthas* and mountains that are approved of by the Brahmanas.

3. O king, O ruler of men, hearing which you with Draupadi and your brothers will be freed from all grief.

4. O son of Pandu, only hearing of them you will acquire great merit. But going to them, O foremost of men, you will get merit hundred times greater.

5. O king, O Yudhisthira, I shall first speak of the charming eastern country ever frequented by the royal Rishis, as far as I recollect.

6. O descendant of Bharata, in that country there is a *Tirtha* ever frequented by the celestial Rishis called *Naimisha*. In that *Tirtha* there are several separate *Tirthas* sacred to the celestials.

7. Here flows the charming and sacred *Gomati*, ever adored by the celestial Rishis; here is the sacrificial ground of the celestials and the sacrificial stake of Vivaswata (sun).

8. Here there is also that foremost of of hills, the sacred Gaya, adored by the celestial Rishis, where there is the auspicious lake of Bramha, frequented by the celestials.

9. O foremost of men, it is for this reason the ancients say that men should desire for many sons, so that one (son) at least amongst them may go to Gaya,

10. May perform the horse-sacrifice and may give away a *Nila* bull, and thus deliver ten generations of his race upwards and downwards.

11. O king, there is a great river and there is also *Gayasura* and there is a banian tree called by the Bramhanas eternal.

12. O lord, food offered here to the Pitris becomes everlasting. There flows the great river of sacred water called by the name of *Falgu*.

13. O best of Bharata race, there is also in this place the *Kousika* abounding in various fruits and roots where the great ascetic Vishwamitra attained to Bramhanahood.

14. Here there is the river, the sacred *Ganges*; on the banks of *Bhagirathi* were performed many sacrifices with large Dhakshinas (gift).

15. O descendant of Kuru, they say that in the country of Panchala, there is a forest, called *Utpala*, in which the descendant of Kousika, Vishwamitra with his son performed his sacrifices.

16. And where seeing the relics of Vishwamitra's superhuman power, Rama, the son of Jamadagni, recited the praises of his ancestors.

17. At *Kamyaka*, the descendant of Kousika (Vishwamitra) drank the *Soma* with Indra. Then abandoning Khashtrya order, he said "I *am* a Brahmana."

18. O hero, there is the sacred confluence of the *Ganges* and the *Yamuna* celebrated all over the world. Sacred and sin-destroying it is ever adored by the holy Rishis.

19. O best of the Bharata race, in this place, the soul of creatures, the Grandsire (Bramha) formerly performed his sacrifices. It is hence called *Prayaga*.

20. O king of kings, O ruler, there is that foremost of hermitages of Agasthya and also the forest called *Tapasa* graced by the presence of ascetics.

21. There is also *Hiranyavindu* on the great Kalanjara mountain and also that foremost of hills Agasthya which is charming, sacred and auspicious.

22. O descendant of Kuru, there is also the hill called Mahendra, sacred to the high-souled descendant of Bhrigu (Rama), where in the days of yore the Grandsire (Bramha) performed his sacrifices.

13. O king, O Yudhisthira, in this place the *Bhagirathi* enters a lake, where there is also the sacred river known by the name of *Bramhashala*

24—25. The very sight of which produces great virtue and the banks of which are inhabited by men whose sins are destroyed. There is also the sacred, auspicious, celebrated, great and excellent hermitage of the high-souled Matanga, called *Kedara*. There is also the charming Kundoda mountain which abounds in many fruits, roots and water,

26. Where the king of the Nishadas (Nala) had satisfied his thirst and rested for a while. In this place is also the charming *Devavana*, grand with the presence of ascetics.

26—28. In this place also are rivers *Vahuda* and *Nanda* on the top of the mountains. O great king, I have described to you all the tirthas, the rivers, the mountains and sacred spots that are to be seen in the eastern country. Now hear of the sacred tirthas, rivers, mountains, and holy spots in the other three quarters.

Thus ends the eightyseventh chapter Dhaumya's description of Tirthas in the Tirthayatra of the Vana Parva.

CHAPTER LXXXVIII.

(TIRTHAJATRA PARVA)—*Continued.*

Dhaumya said:—

1. O descendant of Bharata, I shall describe to you in detail according to my knowledge the sacred *Tirthas* of the south. Listen to them.

2. In this quarter lies the sacred and auspicious river *Godavari* which is full of much water, which abounds in groves and which is frequented by the ascetics.

3. In this place also are the rivers *Vena* and *Bhimarathi*, both capable of destroying sin and fear, both abounding in birds and deer and are graced with the abodes of ascetics.

4. O best of the Bharata race, in this region, is also the *Tirtha* of the royal ascetic, called Nriga, namely the river *Payashini* which is charming, and which is full of water, and which is frequented by Brahmanas.

5. In this place the greatly illustrious and mighty *Yogi*, Markendaya sang the praises of the king Nriga and of his family.

6—7. We have heard of the sacrificin king Nriga; we have heard also that whic really took place when he was performing sacrifice in the excellent *Tirtha* called *Varah* on the *Payashini*. In that sacrifice Indr became intoxicated with *Soma* and th Brahmanas with the gifts which they receiv ed. The water of the *Payashini*, taken u (in vessel) or flowing along the ground, c conveyed by the wind, can cleanse a perso from whatever sins he may commit till th day of his death.

8. Higher than heaven itself, create and bestowed by the trident wielding diet (Siva) there in that pure *Tirtha*, seein the image of the diety one goes to th region of Siva.

9. Placing on the one scale *Ganga* an all the other rivers with their waters and c the other, the *Payasini*, the latter in m opinion would be superior in point of mer to all the *Tirthas* put together.

10. O best of the Bharata race, on th mountain, called *Varuna Srotasa* is th sacred and auspicious forest of *Mathur* abounding in fruits and roots and con taining a sacrificial stake,

11. It is said that in the region north c it (*Payasini*) and near the sacred herm tage of Kanwa are many forests inhabite by the ascetics.

12. O child, O descendant of Bharat in the charming *Tirtha* called *Sarparak* are the two sacrificial platforms of the high souled son of Jamadagni called *Pashan* and *Punashchandra*.

13. O son of Kunti, in this place, is th *Tirtha* called *Asoka* abounding in mar hermitages. O Yudhisthira, in th Pandya country are the *Tirthas* calle *Agustha* and *Varuna*.

14. O foremost of men, O son of Kunt amongst the Pandyas, there is the *Tirth* called *Kumari*. Hear, I shall now descrit *Tamraparna*.

15. In this hermitage, the celestials ha undergone penances with the desire obtaining salvation. In this region is als *Gokarna* celebrated over the three worlds.

16. O child, it is full of cool water, it auspicious, sacred and capable of givin great merit. That lake is inaccessible men of unpurified souls.

17. Near to that *Tirtha* is the sacre hermitage of *Agastya's* disciple, the mour tain *Devasava* which abounds in trees an grass and fruits and roots.

18. There is also the *Vaidurja* mour tain which is delightful and which aboun in gems and which is capable of bestowir

great merit. There (on that mountain) is the hermitage of *Agasthya* abounding in fruits, roots and water.

19. O ruler of men, I shall now describe the sacred spots and hermitages, rivers, and lakes, situated in the Sourastra country.

20. O Yudhisthira, the Brahmanas say that on the sea-coast is the *Chamasodvedana*, and also *Pravasha*,—the *Tirtha* which is adored by the celestials.

21. There is also the *thirtha* called *Pindarka*, frequented by ascetics and capable of producing great merit. In this region is the great mountain *Ujyayanti* which produces great success.

22. O Yudhisthira, the celestial Rishi Narada of great intelligence has recited an ancient *Sloka* about it. Listen to it.

23. He who performs austerities on the sacred hill, *Ujjayanti* in Sourastra, abounding in birds and beasts, is adored in the celestial region.

24. There is also *Daravati* which produces great merit and in which lives the slayer of Madhu who is the ancient one in embodied form and who is eternal virtue.

25. The Brahmanas, learned in the Vedas and persons versed in the philosophy of the soul say that the illustrious Krishna is eternal virtue.

26. Govinda is said to be the purest of all pure things, the righteous of the righteous, and the auspicious of the auspicious.

27. In all the three worlds, the lotus-eyed god . gods is eternal. He is the pure s .; he is the supreme Brahma and he is the lord of all. That slayer of Madhu of inconceivable soul lives there.

Thus ends the eighty-eighth chapter, Dhaumya's description of thirthas, in the Tirthayatra of Vana Parva.

CHAPTER LXXXIX.

(TIRTHAYATRA PARVA)—*Continued.*

Dhaumya said:—

1. I shall (now) describe to you those sacred spots capable of producing merit that lie on the west,—in the country of the Anarttas.

2. O descendant of Bharata, there flows in a westward course the sacred river *Narmada*, graced by *Priyanga* and adorned with mangoe trees and engarlanded by cranes.

3—4. All the *Tirthas*, sacred spots, rivers, forests, and those best of the mountains that are in the three worlds, all the celestials with the Grandsire, with the Siddhas, the Rishis, and the Charanas, O foremost of Kurus, O descendant of Bharata, always come to bathe in the sacred waters of the *Narmada*.

5. It has been heard by us that the sacred hermitage of Rishi Vishwasrava stood there, and there the lord of wealth, Kuvera, having men as his vehicle, was born.

6. There is also that foremost of hills, the sacred and auspicious Vaidurja mountain, which is always abounding in trees that are green and that are always adorned with flowers and fruits.

7. O ruler of men, O great king, on the top of that mountain there is a sacred lake adorned with full blossomed lotuses, and frequented by the celestials and the Gandharvas.

8. O great king, many wonders are to be seen on that sacred mountain which is like heaven itself and which is visited by the celestial *Rishis*.

9. O king, O conqueror of hostile cities, there is the sacred river called *Vishwamitra* belonging to the royal sage of that name and which abounds in many sacred *Tirthas*

10. It was on the banks of this river, the son of Nahusha, Yayati, fell (from heaven) amongst the pious and obtained again the eternal region of the virtuous.

11. There is also the sacred lake known by the name of *Punya*, the mountain called *Mainaka* and that other mountain called *Asita* abounding in fruits and roots.

12. O Yudhisthira, O son of Pandu, there is also the sacred hermitage of Kakshasena and also the hermitage of Chyavana known every where.

13. O lord, here men obtain success in their asceticism with less austerities. O great king, here also is *Jambumarga*, the hermitage of Rishis of subdued soul.

13. O foremost of self-controlled men, the hermitage is frequented by birds and deer. O king, there is the very sacred and ascetic-surrounded,

15. *Ketremela*, O king, also *Medhaya* also *Gangadara* and the celebrated forest of Saindhava, frequented by the Bramhanas.

16. Then there is the sacred lake of the Grandsire, known by the name of *Pushkara*, the favourite hermitage of Valikhilyas, the Sidhas, and the Rishis.

17. O foremost of Kurus, O best of all virtuous men, moved by the desire to get

its shelter, the lord of creatures recited this verse at *Pushkara*.

18. "If a pure souled man wishes to go to the *Pushkara* even in his imagination, he is cleansed of all his sins and he rejoices in heaven,

Thus ends the eightyninth chapter Dhaumyas description of tirthas, in the Tirthayatra of Vana Parva.

CHAPTER XC.

(TIRTHAYATRA PARVA)—*Continued.*

Dhaumya said:—

1. O foremost of men, I shall (now) describe those *Tirthas* and sacred spots that lie in the northern country.

2. O lord, hear of them with all attention. O hero, hearing this narrative one obtains reverence which does him much good.

3. O son of Pandu, here flows the greatly sacred *Saraswati* abounding in *Tirthas* and banks, easy of ascent. Here also flows the ocean-going and impetuous *Yamuna*.

4. And here is also the very sacred and auspicious *Tirtha* called *Plakshavatarana* where the Bramhanas after performing the *Saraswati* sacrifice made thier ablutions,

5. O sinless one, O descendant of Bharata, here is also the celebrated celestial and auspicious *Tirtha* called *Agnisara*, where Sahadeva performed a sacrifice by measuring out the ground by a throw of *Samya*.

6. O Yudhisthira, it is for this reason Indra sang the praises (of Sahadeva) in a verse which is still current in the world and sung by the Bramhanas.

7. O foremost of the Kurus, on the *Yamuna*, Agni was worshipped by Sahadeva when *Dhakshinas* (gifts) in hundreds and thousands were made.

8. Here the greatly illustrious king, the emperor Bharata performed thirty five horse-sacrifices.

9. O child, we have heard that Saravanga who in the days of yore used to gratify much the Bramhanas, had his sacred and celebrated hermitage here.

10. O son of Pritha, O great king, here is also the river Saraswati which is ever worshipped by the pious and (on the bank of which) the Valikhillyas performed sacrifices in the days of yore.

11. O Yudhisthira, O foremost of me here is also the highly sacred and great famous *Drishavati*. Here are *Nagradh khya*, *Panchalya* and Punyakhya.

12—13. Dalbhyaghosa, and Dalbhy which are, O son of Kunti, the sacred he mitage on earth of the illustrious Anandas. of excellent vows and great energy a which are all celebrated over the thre worlds. O ruler of men, here also the cele brated *Etavarna* and *Avavarna*.

14. Learned in the Vedas versed the Vedic lore, and proficien in ved rites, O best of the Bharata race, performe many sacred and best sacrifices.

15. Here is also Vishyakapa to whic in the days of yore came the celestials wit Indra and Varuna, and practised ascet cism ; and thus it became so sacred.

16. Here also is the sacred and charm ing *Palasaka* where the greatly exaltec the highly illustrious great Rishi lor Jamadagni performed sacrifices.

17. Here all the chief rivers in the embodied forms, taking thier respectiv waters, stood round that foremost c Rishis.

18. O great king, O hero, here als Vivavasu (fire) himself, going there an seeing that high-souled Rishi's innitiatior recited the following *Sloka*.

19. "When the illustrious Jamadagr was worshipping the celestials, the river. coming to the Bramhanas, offered ther honey."

20.—21. O Yudhisthira, the spot wher the *Ganga* rushes onward cleaving that fore most of mountains (the Himalayas) fre quented by the Gandharvas, the Yakha the Rakshashas, the Apsaras, and inhabit ed by the Kiratas, and the Kinnaras called *Gangadvara*. O king this spot fre quented by the celestial Rishis is con sidered very sacred,

22. O descendant of Kuru, by Sanat kumar,—as also the sacred *Kaunkhalc* Here is also the mountain called Puru o which was born Pururaba,

23. And where Bhrigu practised hi austerities. O king that hermitage has thu become known by the name of mountair *Bhrigu-Tunga*.

24.—25. O best of Bharata race, her is the sacred and extensive Vadari,—cele brated all over the worlds, which is th highly holy hermitage of him who is th Present, the Past and the Future, who i called Narayana, the lord Vishnu, who f eternal, and who is the foremost of Puru shas.

26. O king, near Vadari the cool waters of *Ganga* were formerly hot and her banks were overspread with sands of gold.

27. Here the greatly exalted and highly effulgent Rishis and the celestials come daily to worship the diety, the lord Vishnu.

28. The whole universe, with all its *Tirthas* and sacred places is there where dwells the diety Narayana, the eternal Supreme soul.

29. He is virtue, he is the supreme Bramha, he is the *Tirtha*, he is the ascetic retreat, he is the first, he is the foremost of gods, he is the great lord of all creatures.

30. He is the great creator, he is the highest state. By knowing him, learned men versed in the *Sastras* never meet with grief.

31. The celestial Rishis, the Siddhas,—nay all the ascetics live there where the primeval diety, the supreme Yogi, the slayer of Madhu lives.

32. O king, let not any doubt come to your mind about the sacredness of that place. O ruler of earth, these are the sacred spots on earth,

33. And the *Tirthas* that I have mentioned to you. O foremost of men, they are all frequented by the Vasus, the Sadhyas, the Adityas, the Marutas, the Ashwinas and the high-souled

34. Celestial like Rishis. O son of Kunti, visit all these (*Tirthas*) with the Brambanas and with your greatly exalted brothers and thus be relieved from all anxiety.

Thus ends the ninetieth chapter Dhaumya's, description of Tirtha in the Tirthayatra of Vana Parva.

CHAPTER XCI.

(TIRTHAYATRA PARVA)—*Continued.*

Vaisampayana said :—

1. O descendant of Kuru, when Dhaumya was thus talking, at that very time the greatly effulgent Rishi Lomosha came here.

2. Thereupon the eldest Pandava, the king (Yudhisthira) with his followers and other Brambanas sat round that greatly exalted one (Lomosha), as Sakra (Indra) is surrounded by the celestials.

3. Having duly adored him, the son of Dharma Yudhisthira asked the reason of his arrival and the object of his wandering.

4. Having been asked by the son of Pandu, the high-minded (Rishi), being well pleased, spoke in sweet words and delighted the Pandavas.

Lomasha said :—

5. O son of Kunti, travelling over all the worlds at pleasure I went to the abode of Sakra (Indra) and there I saw the king of the celestials.

6. I saw your brother also, the heroic Sabyashachi (Arjuna) sitting on the half of Sakra's seat, and I became very much astonished,

7. On seeing Partha sitting in that way. O foremost of men, then the chief of the celestials said to me, "Go to the sons of Pandu."

8. At the request of Indra and the high-souled Partha, I have speedily come here to see you with your younger brothers.

9. O child, O descendant of Pandu, O king, I shall tell you something which will give you great pleasure. Listen to it with Krishna (Draupadi) and with the Rishis that are with you.

10. O lord, O best of the Bharata race, Partha has obtained from Rudra that matchless weapon for which you had sent that mighty armed hero to the celestial region.

11. That fearful weapon, known by the name of Brambasira which rose after the Ambrosia (in the churning of the ocean) and which Rudra obtained after great asceticism, has been obtained by Sabyashachi (Arjuna),

12. Together with the Mantras for hurling and withdrawing it and also the rites of expiation and revival. O Yudhisthra, the weapon *Vajra*, *Dandas* and other weapons,

13. O desendant of Kuru, have been obtained by the immeasurably powerful Partha from Yama, Kuvera, Varuna and Indra.

14. He has learnt from Vishwavasu's son both vocal and instrumental music, and also singing and also the reciting of the Sama (Veda) as thoroughly as they should be learnt.

15. Having thus acquired all weapons and learnt the Gandharva Veda (knowledge) your third brother Vivatsu (Aryuna) lives happily in (heaven)

16. O Yudhisthira, I shall now tell you what the chief of the celestials spoke to me. Listen to me.

17. (He said), "You will certainly go to the world of men. O foremost of men, tell Yudhisthira my these words.

18. Your brother will soon come back to you after having obtained all weapons and after having accomplished a great deed for the celestials which is incapable of being done by them.

19. Devote yourself with your brothers to asceticism; there is nothing superior to asceticism and asceticism produces great results.

20. O best of the Bharata race, I know very well that Karna possesses great ardour, energy, strength and prowess.

21. He is matchless in great battle, highly learned in the science of war, a great wielder of bow, a hero clad in the best of armour and skilled in the best of weapons.

22. That exalted son of Aditya resembles the son of Maheswara himself. I know also very well the naturally great prowess of the broad-shouldered Arjuna.

23. In battle Karna is not equal even to a sixteenth part of Partha (Arjuna). The fear that you bear in your mind from Karna, O chastiser of foes,

24. Will be dispelled when Sabyashachi (Arjuna) would come here from heaven. O Hero, and as regards your desire to go to visit the *Tirthas*, the great Rishi Lomosha will no doubt speak to you.

25. O descendant of Bharata, whatever that Bramhna Rishi would speak about the fruits of asceticism and *Tirthas*, should be accepted by you with all respect, and never otherwise.

Thus ends the ninetyfirst chapter, colloquy between Yudhishthira and Lyomosha in the Tirthayatra of the Vana Parva.

CHAPTER XCII.

(TIRTHAYATRA PARVA)—*Continued.*

Lomasha said :—

1. O Yudhisthira, listen to now what Dhananjaya (Arjuna) has said. He said, "Make my brother Yudhisthira to practice excellent religion.

2. O ascetic, you know the highest religion, ascetic austerities, and the eternal religion of prosperous kings.

3. You know the great means by which men are purified. Therefore, persuade the Pandavas to acquire the virtue which is obtained by visiting *Tirthas*.

4. Do that with all your heart by which that king Yudhisthira may visit all the *Tirthas* and give away (in charity). Arjuna said this to me.

5. (He said), "Let him go to all the *Tirthas* protected by you. You should protect him from the Rakshashas in inaccessible and rugged places.

6. O foremost of Bramhanas, as Dadhichi has protected the chief of the celestials, and and as Angiras has protected the sun, so do you protect the sons of Kunti from the Rakshashas.

7. The way is beset with many Rakshashas, huge as mountains. If protected by you, they will not be able to approach the sons of Kunti.

8. At the request of Indra and also being appointed by Arjuna, I shall travel with you protecting you from all dangers.

9. O descendant of Kuru, I have seen the *Tirthas* twice before. I shall for the third time see them with you.

10. O great king Yudhisthira, Manu and other Rishis of virtuous deeds had visited the *Tirthas*, for a visit to them despells all fears.

11. O descendant of Kuru, men, who are crooked-minded, who have not souls under control, who are illeterate and who are sinful, do not bathe in *Tirthas*.

12. But your mind is always fixed on virtue; you are versed in the precepts of religion, and you are truthful, you will surely be freed from all fears.

13. O son of Pandu, and O Yudhisthira, you are like the king Bhagiratha, or king Gaya, or Yayati or any one else like them.

Yudhisthira said :—

14. I am so overwhelmed with joy that I cannot find words to answer you. Who can be more fortunate than he who is remembered by the king of the celestials?

15. Who can be more fortunate than he who has you for his company, who has Dhananjaya (Arjuna) as his brother, nay who is remembered by Vasava (Indra) himself.

16. What your exalted self has said to me as regards seeing the *Tirthas* I have already made up my mind (to do it) at the words of Dhananjaya.

17. O Bramhana, I shall start to visit the *Tirthas* at whatever hour you are pleased to appoint. This is my firm resolve.

Vaisampayana said :—

18. Lomosha then thus spoke to the Pandava (Yudhisthira) who had made up his mind, "O great king, be light (as regards your retinue), for if you be thus light, you will be able to go more easily.

Yudhisthira said :—

19. Let the mendicants, Bramhanas and Yogis who are incapable of bearing hunger and thirst, the fatigues of travel and toil and also the severity of winter desist (from following me.)

20. Let those Bramhanas also that live on sweet meats, that desire cooked food and the food that is sucked or drunk and meat desist (from following me.)

21—22. Let all those that depend on cooks also desist (from following me.) Let those citizens that have followed me from loyalty and whom I have hitherto supported properly go back to the great King Dhritarastra.

23. He will give them in due time their proper allowances. If that ruler of men does not give them their proper allowances,

24. The king of Panchala will give them the allowance for our satisfaction and welfare.

Vaisampayana said :—

25. Thereupon being exceeedingly aggrieved the Bramhanas, the Yogis and the citizens went towards Hastinapur.

26. Out of affection for Dharmaraja (Yudhisthira), the king Dhritarastra) the son of Amvika, received them properly and gratified them with proper allowances.

27. Thereupon, the son of Kunti, the king (Yudhisthra) with only a few Bramhanas lived in the Kamyaka (forest) for three nights, much cleared by Lomosha.

Thus ends the ninety second chapter, Yudhisthira's consultation about thirtha visiting in the Tirthayatra of the Vana Parva.

CHAPTER XCIII.

(TIRTHAVATRA PARVA)—*Continued.*

Vaisampayana said :—

1. O King, thereupon those dwellers of the forest, those Bramhanas, seeing that the son of Kunti was about to go, came to him and spoke these words.

2. "O king, you are going to the sacred *Tirthas* with your brothers and with the illustrious Rishi Lomosha.

O great king, O Pandava, O descendant of Kuru, you should take us with you. Without you we shall never be able to visit them.

4. O ruler of men, they are full of dangers and abound in wild beasts; they are inaccessible and are to be reached through cragged ways. Men in small parties cannot reach these *Tirthas*.

5. O undeteriorating one, your brothers are heroes,—they are foremost wielders of bows. Protected by you who are all heroes, we shall also be able to go.

6. O ruler of earth, O king, through your favour we shall acquire the happy fruits of *Tirthas* and (sacred) forests.

7. O king, protected by your prowess, let us be cleansed of all our sins by visiting those *Tirthas* and by purifying ourselves by bathing therein.

8—9. O descendant of Bharata, O king, having bathed in these *Tirthas* you too will certainly obtain those inaccessible regions obtained by Kartavirya, Astaka, the royal sage Lomapada and the imperial and heroic Bharata.

10. Pravasha and other *Tirthas*, Mahendra and other mountains, *Ganga* and other rivers, Plaksha and other lords of forests (trees),

11. O great king, we desire to see all these with you. O ruler of men, if you have any regard for the Bramhanas,

12-13. Then speedily do what we say. You will obtain prosperity through it. O mighty armed hero, *Tirthas* are infested by Rakshasas ever prone to obstruct ascetic austerities. You should protect us from them. O ruler of men visit all the *Tirthas* spoken of by the greatly intelligent Dhaumya and also those spoken of by the greatly ascetic celestial Rishi Lomasha. Protected by Lomasha and accompanted by us, be cleansed of all sins." Having been thus addressed by them, that king (Yudhisthira) was filled with tears of joy.

16. Surrounded by his heroic brothers headed by Bhimasena that foremost of Pandavas (Yudhisthira) said to all those Rishis "So be it."

17. With the permission of Lomasha and also with that of the priest Dhaumya that self-controlled eldest Pandava with his brothers,

18. And with faultless featured Draupadi made up his mind to start. At that very time the greatly exalted Vyasa, Parvata and Narada,

19. All endued with great intelligence, came to the Kamyaka (forest) with the desire of seeing the Pandavas. The king Yudhisthira worshipped them all in due form. When the exalted ones were all duly worshipped, they thus spoke to Yudhisthira,

10. "O Yudhisthira, O the twins, O Bhima, banish all evil thoughts from your minds. Purify your hearts, and thus being purified go to the *Tirthas*.

21. The Bramhanas have said that to regulate one's body is the observance of human vows and to purify one's mind and understanding is the observance of celestial vows.

22. O ruler of men, the mind which is free from all evil thoughts is highly pure. Therefore bearing friendly feelings towards all and purifying yourselves, visit the *Tirthas*.

23. Observing human vows in respect of your body and purifying your mind by observing the celestial vows, acquire the fruits of *Tirthas* as recited (to you)

24. Saying "So be it," the Pandavas with Krishna (Draupadi) caused all those celestial and human Rishis to perform propitiatory rites.

25. O king of kings, then touching the feet of Lomasha, of Dwipayana (Vyasa) of Narada and of the celestial Rishi Parvata,

26. Those heroes, accompanied by Dhaumya and other dwellers of the forest, started on their journey on the day following the full moon of *Agrahayana* in which the constellation *Pousha* was in ascendance.

27—29. Clad in barks and skins, putting on impenetrable armours the heroic sons of Pandu with matted-locks on their heads, with quivers, arrows, swords and other weapons, accompanied by Indrasena and other attendants, with fourteen chariots, with a number of cooks and servants of other classes, O Janamejaya, started with their faces turned towards the east.

Thus ends the ninetythird chapter, Yudhisthira's departure for the Tirthas in the Tirthayatra of the Vana Parva.

CHAPTER XCIV.

(TIRTHAYATRA PARVA)—*Continued.*

Yudhisthira said :—

O foremost of celestial Rishis, I do not think that I am not endued with some merit. But I am still afflicted with so much sorrow that (I believe) there is no other king like me.

2. O Lomasha, I think my enemies have no merit and no virtuous tendencies. Why then do they prosper in this world?

Lomasha said :—

3. O king, O Partha, never grieve that sinful men should prosper in consequence of the sins they commit.

4. A man may be seen to prosper by his sins, obtain good fruits or vanquish his enemies,—but he is finally destroyed to the root.

5. O ruler of earth, I have seen many Daityas and Danavas prosper by sin, but I have also seen that destruction has again evertaken them.

6. O lord, I have seen all this formerly in the Deva Yuga. The celestials practised virtue whereas the Asuras practised sin.

7. O descendant of Bharata, the celestials visited the *Tirthas* whereas the Asuras did not visit them. Those sinful ones were first filled with pride.

8. Pride begot vanity and vanity begot wealth. From wealth arose every kind of evil propensity and from evil propensities arose shamelessness.

9. From shamelessness good behaviour disappeared from among them. From their shamelessness, from their evil propensities, from their want of good conduct and virtuous vows, forgiveness, posperity and morality all forsook them.

10. O king, Lakshmi (the goddess of prosperity) then sought the celestials while Alakshmi (goddess of adversity) sought the Asuras. When they were possessed by adversity they became senseless out of pride.

11. Then Kali possessed the Daityas and the Danavas. Being thus possessed by adversity, the Danavas were destroyed by Kali.

12. O son of Kunti, as they were filled with pride they became destitute of rites and sacrifices, devoid of reason, overwhelmed with vanity, and they soon met with their destruction.

13—15. Covered with infamy the Daityas were soon destroyed. O son of Pandu, the celestials, however, who were all of virtuous character, going to the seas, rivers and lakes and other sacred places, cleansed themselves of all their sins by means of asceticism and sacrifices, by gifts and blessings; and O Pandava, they obtained great prosperity. Because they thus abandoned all evil deeds and practised all good deeds,

16. And visited all the *Tirthas*, they obtained great good fortune. O king of kings, you will too therefore, bathing with your younger brothers in the *Tirthas*,

17. Obtain again great good fortune. This is the eternal road. As kings Nriga, Sivi, Ausinara, Bhagiratha, Vasumana, Gaya, Puru, and Pururaba, by always practising austerities and touching the sacred waters,

19. And visiting the *Tirthas* and seeing the illustrious holy men, O king, obtained fame, virtue and great wealth,

20. So will you obtain by acquiring exceedingly great prosperity. As Ikshawku with his sons, friends and followers, as Machakunda, Mandhata, and king Maruta,

21—22. As the celestials through their power of asceticism, as the celestial Rishis also have obtained fame, so will you also obtain great fame. The sons of Dhritarashtra, enslaved as they are by sin and ignorance, will certainly be destroyed like Daityas.

Thus ends the ninetyfourth chaptar, Yudhisthira's tirtha going in the Tirthayatra of the Vana Parva.

CHAPTER XCV.

(TIRTHAYATRA PARVA)—*Continued.*

Vaisampaayana said :—

1. O ruler of earth, those heroes, (the Pandavas) accompanied by their followers, going from place to place, at last reached Naimisha forest.

2. O king, O descendant of Bharata, the Pandavas bathed in the sacred *Tirtha* of Gomati and gave away kine and wealth (in charity),

3. O descendant of Bharata, again and, again offering oblations there to the Pitris and the celestials, and the Bramhanas, and living in Kalkoti and Vrishaprastha hills, these descendants of Kuru,

4. O ruler of earth, reached Vahuda and all performed there oblations. O king, going then to the sacrificial ground of the celestials,

5. Those truth-observing men purified their bodies by bathing in the confluence of the Ganges and the Yamuna and performed excellent austerities.

6.—7. Having been thus cleansed of all their sins, those high-souled heroes gave much wealth to the Bramhanas. O king, O descendant of Bharata, then the son of Pandu went to the (sacrificial altar) Vedi of the Creator, ever adored by the asceties. There lived those heros and performed excellent asceticism,

8. Always gratifying the Brahmanas with the offer of fruits and Ghee. Then they went to Mahidhara, consecrated by the virtuous

9. Royal sage Caya of matchless effulgence. Here stands the hill called Gayasira and where flows the sacred great river

10. With charming banks adorned with bushes of cane plants. On that celestial and sacred hill of holy peaks,

11. Is the highly sacred *Tiriha* called Brahmasara adored by the Rishis, where Agasthya went to the high-souled Vivaswata,

12. And where dwelt the eternal king of justice (Yama) himself. O king, all the rivers have taken their rise from it.

13. The wielder of Pinaka, the great god (Siva) is always near it. The heroic Pandavas performed there the vow called Chaturmasha,

14. According to the rites of the Rishi Jagma. Here is also the great banian tree called Akshaya. Any sacrifice performed there produces ever-lasting merit.

15. They (the Pandavas) began to fast there with subdued mind. And there came to them hundreds of ascetic Brahmanas.

16. Those Brahmanas, learned in the Vedas, and old in knowledge, also performed the vow called Chaturmasha according to the rites ordained by the Rishis, and they, becoming the court of the illustrious heroes talked on various subjects.

17. O king, the learned and vow-observing and celebrated Samatha spoke of Gaya, the son Amurtaya.

Samatha said :—

18. The son of Amurtaya is Gaya, the foremost of royal sages. O descendant of Bharata, listen to me, as I recite his virtuous deeds.

19. O king, here it was that he performed many sacrifices.— in which food and gifts were in abundance, and in which cooked rice was in hundreds and thousands of mountains.

20. Ghee and curds were in hundreds of lakes and rivers and richly cooked curries in thousands of streams.

21. O king, day after they were given away to all that asked for them. Besides Brahmanas were fed with food which was pure.

22. O descendant of Bharata, when the time for distributing Dhakshina (gift) came, the chanting of the Vedas, resulted

heaven. Nothing else could be heard for that chanting of the Vedas.

23. O king, those sacred sounds filled earth, the points of the firmament, the sky and the heaven itself;—and great wonders were seen.

24. O best of Bharata race, greatly gratified with the food and the drink, men went about singing the following verse in various countries.

25. "Who is there among creatures that desires to-day to eat more in the sacrifice of Gaya? There are still twentyfive mountains of food (uneaten).

26. What the immeasurably effulgent royal sage Gaya has done was never done by any man before or will be done by any man in future.

27. The celestials have been so very much fed with the Ghee that Gaya has offered them that they are not able to take any thing more offered by any one else.

28. As sand-grains on earth, as stars in the sky, as the drops of falling rains can not be counted by any body, so will none be able to count the Dakshina given away in Gaya's sacrifice."

29. O descendant of Kuru, O king, many such sacrifices of his were performed on the banks of this lake.

Thus ends the ninetyfifth chapter, description of Gaya's sacrifice in the Tirthayatra of Vana Parva.

CHAPTER XCVI.

(TIRTHAYATRA PARVA)—*Continued.*

Vaisampayana said:—

1. Then the son of Kunti, the king (Yudhisthira), distinguished for his large gifts, came to the hermitage of Agasthya and lived at Durjaya.

2. That foremost of eloquent men, the king (Yudhisthira) asked Agasthya why Vatapi was killed there by him,

3. And what was the prowess of that man-eating Daitya and why the anger of that high souled (Rishi) was excited against him.

Lomasha said:—

4. O descendant of Kuru, there was a Daitya, named Ilvala in the days of yore in the city of Manimati. He had a younger brother, called Vatapi.

5. That son of Diti (one day) spoke to an ascetic Brahmana, (saying), "O exalted one, give me a son equal to Indra."

6. As that Brahmana did not give him a son equal to Indra, that Asura got exceedingly angry against that Brahmana.

7. O king of kings, from that day the Asura Ilvala became a destroyer of Brahmanas. Endued as he was with the power of illusion, he made his brother a goat.

8. Vatapi who was capable of assuming any form at will at once assumed the form of a goat. After being cooked that food was given to the Brahmanas in order to kill them,

9. For he, whom he (Ilvala) summoned with his voice, would at once come back to him if he had gone even to the abode of Yama.

10. Thus having transformed Vatapi into a goat and after having cooked his flesh, he fed the Brahmanas and summoned him (back) again.

11. That powerful (Asura) endued with great power of illusion, that thorn to the Brahmanas, hearing the words loudly uttered by Ilvala,

12. That great Asura Vatapi, O king, O ruler of earth, would laughingly come out ripping open the sides of these Brahmanas.

13. O king, having thus fed the Brahmanas again and again, the wicked-minded Daitya Ilvala destroyed the Brahmanas.

14. The exalted Agasthya in the meanwhile saw his (dead) ancestors hanging in a pit with their head downwards.

15. He asked them who were thus hanging, "What is the matter with you?" And those Brahmanas replied, "It is for the want of offspring."

16. They told him, "We are your forefathers. We are thus hanging in this pit for the want of offspring.

17. O Agasthya, if you beget an excellent son for us, we may then be saved from this hell, and you too can acquire the blessed state obtainable by begetting offspring."

18. To them replied that powerful Rishi observant of truth and morality, "O Pitris, I shall accomplish your desire and remove the fever of your mind."

19. Then that illustrious Rishi began to think how to perpetuate his race. He did not find a fit wife in whom he can take his birth as his son.

20. He then, taking those parts of creatures that are considered beautiful, created an excellent woman with them.

21. That greatly ascetic Rishi then gave that woman created for him to the king of Vidarva who was performing great asceticism to beget an offspring.

22. Taking her birth there, that exalted girl of beautiful face, as effulgent as the lightning, began to grow in body day after day.

23. O descendant of Bharata, as soon as she was born, seeing her, that ruler of earth, the king of Vidarva communicated it to the Brahmanas in great joy.

24. O ruler of earth, all those Brahmanas blessed her, and those twiceborn ones gave her the name of Lopamudra.

25. O king, possessed with great beauty that blessed girl began to grow quickly like a lotus in water or the blazing flame in a fire.

26. O king of kings, when she grew youthful, one hundred damsels adorned with ornaments and also one hundred maid-servants, remaining at her command, always, waited upon that blessed girl.

27. Surrounded by these one hundred maid-servants and remaining in the midst of these one hundred damsels, that effulgent damsel shone, as the brilliant Rohini (star) in the sky.

28. When she grew youthful, even then for the fear of the illustrious king none dared ask for her hand, endued as she was with good and excellent manners.

29. That truthful maiden possessed of beauty like that of an Apsara pleased her father and relatives with her good conduct.

30. Seeing her attain to puberty, her father, the king of Vidarva thought in his mind, "To whom shall I give my this daughter?"

Thus ends the ninety sixth Chapter, history of Agasthya in the Tirthayatra of Vana Parva.

CHAPTER XCVII.

(TIRTHAYATRA PARVA)—*Continued.*

Lomasha said:—

1. When Agasthya thought that she had become fit for leading a domestic life, he went to the ruler of the earth, the king of Vidarva and spoke to him thus.

2. O king, I have a mind to lead a domestic life for the sake of begetting offspring. O ruler of earth, therefore bestow on me Lopamudra; I solicit her.

3. Having been thus addressed by the Rishi, that king fainted away. He was unable to refuse, though he was unwilling to give.

4. That ruler of earth then, going to his wife, said, "The great Rishi possesses great power. If angry, he can consume us by the fire of his curse

5. O blessed one, O beautiful featured lady, tell me what you now wish to do. "Having heard his these words, the queen did not utter a word.

6. Seeing the king with his wife afflicted with sorrow, Lopamudra coming to them at that time spoke these words.

7. "O ruler of earth, you should not grieve on my account. O father, bestow me on Agasthya and save yourself by giving me away."

8. O king, at the request of his daughter, that king then bestowed Lopamudra on the illustrious Agasthya with all due rites.

9. Having received Lopamudra as his wife, Agasthya thus spoke to her "Throw away these costly robes and ornaments."

10. Thereupon that large-eyed damsel of Rambha-like thighs threw away her costly and handsome robes of fine texture.

11. That large-eyed lady then dressing herself in bark, skin and rags, became equal to her husband in vows and acts.

12. Coming to the source of the Ganges that exalted one, that foremost of Rishis, began to perform severe austerities with his helpful wife.

13. She being much pleased began to serve her husband with great respect and the exalted Agasthya also showed great love towards his wife.

14. After a long time, O king, the illustrious Rishi one day saw Lopamudra, blazing in ascetic splendour, coming after a bath in her season.

15. Being pleased with her service, with her purity, with her self-control, with her grace and beauty, he summoned her for the purpose of living with her.

16. Thereupon that lady in love and bashfulness spoke thus with joined hands to the exalted one,

17. "The husband certainly marries a wife for the purpose of offspring. But O Rishi, you should show towards me that love which I bear for you.

18. O Brahmana, you should come to me on a bed like the one in which I used to lie in my father's house,—his palace.

19. I desire that you should be adorned with garlands of flowers and I too should be adorned with those celestials ornaments that I like.

20. O foremost of Brahmanas, I can not go to you with these rags dyed in red; to wear ornaments is never unholy.

Agasthya said:—

21. O Lopamudra, O blessed girl, O slender-waisted maiden, I have not wealth like what your father possesses.

Lopamudra said:—

22. O great ascetic, by your ascetic prowess you can in a moment bring here all the wealth that exists in the world of men.

Agasthya said:—

23. It is true what you say. But it would (simply) waste my ascetic merit. Bid me to do that which may not waste my ascetic merit.

Lopamudra said:—

24. O great ascetic, my season will not last long. I do not desire to live with you at any other time.

25. I never also desire to diminish your virtue in any way. You should therefore do what I desire without injuring your virtue.

Agasthya said:—

26. O blessed girl, O fortunate one, if you make this resolve in your mind, then I will go out in search of wealth. Meanwhile stay here as you like.

Thus ends the ninety-seventh chapter, the history of Agasthya in the Tirthayatra of Vana Parva.

CHAPTER XCVIII.

(TIRTHAYATRA PARVA)—*Continued.*

Lomasha said:—

1. O descendant of Kuru, then Agasthya went out to beg wealth from the king Srutarvana who was considered to be richer than other kings.

2. Having learnt of the arrival of the pot-born Rishi on the frontier of his kingdom, the king went out with his ministers and received the holy man with all respects.

3. Having duly offered the *Arghya*, the king with joined hands, submissively enquired the reason of the Rishi's arrival.

Agasthya said:—

4. O lord of earth, know, I have come to you for wealth. Give me a portion of your wealth according to your ability.

Lomasha said:—

5. Telling him that his income and expenditure were the same, that king said "Take from my wealth whatever you please to take."

6. Having seen that his income and expenditure are the same, that Rishi who always saw both sides with equal eyes thought that if he took anything (from that king's wealth), he would injure creatures.

7. Taking therefore Srutarvana with him, he went to Vradhnaswa. Having learnt of their arrival at the frontier of his kingdom he received them duly by offering them *Arghya* and water to wash their feet. He then with their permission enquired the reason of their coming.

Agasthya said:—

9. O ruler of earth, know, I have come to you for wealth. Give me a portion of your wealth according to your ability,

Lomasha said:—

10. Thereupon the king, telling them that his income and the expenditure are the same, said "Knowing this, take from my wealth whatever you please to take."

11. Having seen that his income and expenditure were the same, the Rishi who always saw both sides with equal eyes thought if he took any thing from him he would injure other creatures.

12. Then Agasthya, Srutarvana and the king Vradhashwa all went to Purukutsa's son Trasadasya of great wealth

13. O great king, having learnt of their arrival at the frontier of his kingdom, the high-minded Trasadasya went out and received them duly.

14. That foremost of kings of the Ikshwaku race, having duly worshipped them, asked the reasion of their coming.

Agasthya said:—

15. O ruler of earth, know, that I have come to you for wealth. Give me a portion of your wealth according to your ability.

Lomasha said:—

16. Telling them that his income and expenditure were the same that king said "Knowing this take from my wealth whatever you please to take.

17. Having seen that his income and expenditure were the same, the Rishi who saw both sides with equal eyes thought that if he took anything, he would injure other creatures.

18. O great king, then all those monarchs looking at one another and speaking all together thus spoke to the great Rishi.

19. "O Bramhana, there is a Danava on earth named Ilvala who of all persons possesses the largest wealth. Let us all go to-day to him and ask wealth from him.

20. O king, the suggestion to beg wealth from Ilvala appeared to them proper; and they all then went to Ilvala.

Thus ends the ninety eighth chapter, the history of Agasthya in the Tirthayatra of Vana Parva.

CHAPTER XCIX.

(TIRTHAVATRA PARVA)—

Continued.

Lomasha said:—

1. Having learnt that those kings with the great Rishi had arrived at the frontier of his kingdom, Ilvala with all his relatives went out and worshipped them duly.

2. O descendant of Kuru, that foremost of Asuras received them with hospitality and entertained them with well cooked meat of his brother Vatapi (in the form of a goat.)

3. Thereupon seeing Vatapi, the great Asura cooked, all the royal sages were filled with grief and became as senseless.

4. Thereupon that foremost of Rishis Agasthya said to those royal sages, "You ought not to grieve. I shall eat up the great Asura".

5. When the great Rishi sat on an excellent seat in order to eat, the great Daitya Ilvala laughingly began to distribute the food.

6. Then Agasthya eat up all the cooked meat of Vatapi. When the dinner was over the Asura Ilvala began to summon him (Vatapi.)

7. Thereupon, O child, (only a quantity of) wind came out of the stomach of the high-souled one with as great a sound as that of the roaring clouds.

8. He (Ilvala) again and again cried, "Vatapi, O Vatapi, come out." Then that foremost of Rishis, Agasthya laughingly said,

9. "How can he come out? I have already digested that Asura." Seeing that great Asura digested, Ilvala became sad.

10. Joining his hands along with his ministers, he thus spoke, "What for have you come here? And what can I do for you?"

11. Thereupon Agasthya smilingly thus replied, "O Asura, we know you to be possessed of great power and also enormous wealth.

12. These kings are not very wealthy, but my neecesity of wealth is great. Give us what you can without injuring any other.

13. Thereupon (having been thus addressed) Ilvala saluted the Rishi and thus spoke to him, "If you can say what it is that I mean to give, then I shall give you wealth.

Agasthya said:—

14. O Asura, you have intended to give to each of these kings ten thousand kine and as many gold coins.

15. O great Asura, to me you have intended to give twice as much, and a golden chariot, and a couple of horses with the speed of mind.

16. If you enquire now, you will soon learn that your car is made of gold."

Lomasha said:—

O son of Kunti, he (Ilvala) made enquires and learnt that the car was really made of gold.

17. The Daitya then with a sad heart gave away much wealth and also that car to which are yoked the two horses, called Virava and Surava.

18. O descendant of Bharata, these horses took those kings and Agasthya, and also all the wealth to the hermitage of Agasthya within twinkling of an eye.

19. Then obtaining Agasthay's permission the royal sages went away to their respective cities. That Rishi (Agasthya) did all that his wife Lopamudra had desired.

Lopamudra said:—

20. O exalted one, you have accomplished all my desires. (Now) beget on me a greatly powerful and virtuous son.

Agasthya said:—

21. O blessed one, O beautiful lady, I am pleased with your conduct. Listen to me as regards the proposal I make in respect of your son.

22. Do you desire to have one thousand sons, or one hundred sons, each equal to

one hundred, or only one such who can conquer one thousand!

Lopamudra said :—

23. O great ascetic, let me have one son equal to one thousand. One learned and good son is preferrable to many bad ones.

Lomasha said :—

24. Saying "So be it", that Rishi lived with reverence with his devoted wife of equal behaviour, and then (the Rishi) went away into the forest. After he had gone away to the forest, that conception grew on for seven years.

26. O descendant of Bharata, when the seventh year passed, that highly learned man, called Dridasya came out of the womb blazing like fire.

27. That highly effulgent Bramhana, that great ascetic, took birth as that Rishi's (Agasthya's) son, as if uttering the Vedas, Vedangas and the Upanishadas.

28. Greatly powerful even in his childhood, he used to carry loads of sacrificial fuel to his father's house and hence he was called Indavaha.

29. Seeing him endued with such (prowess) that Rishi became very much pleased. O descendant of Bharata, thus did he beget that excellent son.

30. O king, by this his ancestors obtained the region they desired. From that time this place has become famous on earth as the hermitage of Agasthya.

31. O king, this is that hermitage of Agasthya who had killed Vatapi of the Prahrada race,—the hermitage adorned with charming beauties.

32. This sacred Vagirathi frequented by the celestials and the Gandharvas rolls on like a person in the sky shaken by the gentle breeze.

33. She flows onward on craggy crests (of hills), descending lower and lower, looking like a frightened female snake lying along the slopes of the hills.

34. Issuing first from the matted locks of Sambhu (Siva), this favourite queen of the ocean floods the southern country, (thereby benefitting it) as a mother. Bathe freely in this highly sacred river.

35. O Yudhisthira, O great king, behold the *Bhrigu Tirtha*, celebrated over the three worlds, and frequented by the great Rishis.

36. Bathing in it, Rama regained his lost prowess. O son of Pandu, bathing here with your brothers and Krishna (Draupadi),

37. You should regain that effulgence which had been robbed from you by Duryodhana, as Rama regained his lost splendour by a hostile encounter (with Dhasaratha's son).

Vaisampayana said :—

38. O descendant of Bharata, the Pandava (Yudhisthira) bathed there with his brothers and Krishna (Draupadi) and offered oblations to the Pitris and the celestials,

39. O foremost of men, after he had bathed there, his body blazed forth with brighter effulgence, and he became invincible to all foes,

40. O king of kings, the son of Pandu (Yudhisthira) then thus spoke to Lomasha "O exalted one, for what reason Rama's effulgence was robbed? How did he again regain it? I ask you, tell me every thing.

Lomasha said :—

41.—42. O king of kings, listen to the history of Rama (Dasharatha's son) and also that of the intelligent (Parushrama), the descendant of Vrigu. For the destruction of Ravana, Vishnu in his own body took his birth as the son of the illustrious Dasharatha. We then saw that son of Dasharatha when he had been born in Ayodhya.

43.—44. Being impelled by curiosity, Rama, the descendant of Vrigu, the son of Richika and Renuka, hearing of Rama, the son of Dasharatha of spotless deeds, went to Ayodhya, taking with him the bow fatal to the Khashtryas

45. (With the intention of) ascertaining the prowess of Rama, the son of Dasaratha. Hearing that he had arrived at the front of his dominion, Dasharatha,

46. Sent his own son Rama to receive (Parusha) Rama with respect. Seeing him (Dasaratha's son) arrived and standing before him with upraised weapons,

47—48. O son of Kunti, Rama, smilingly spoke these words to him, "O king of kings, O lord, O ruler of earth, strike if you can with all your strength, this bow of my hand which was made to destroy the Khashtryas." Having been thus addressed he (Dasaratha's son) said, "O exalted one you should not insult me thus.

49. I am amongst the twice-born deficient in the virtue of the Khashtriya order. But the descendants of Ikshwaku never boast of their prowess of arms,"

50. To him who spoke thus, Rama replied in these words, "O descendant

Raghu, stop all your crafty speech. Take this bow."

51. Thereupon the son of Dasaratha Rama took up in anger from the hands of (Parusha) Rama that celestial bow which destroyed the foremost of Khashtryas.

52. O descendant of Bharata, that greatly powerful hero stringed that bow without the least exertion, and then he twanged it.

53. With its twang like that of the thunder he frightened all creatures. Thereupon Rama, the son of Dasaratha, thus spoke to (Parusha) Rama,

54. "O Bramhana, here I have stringed the bow. What else shall I do for you?" Then the illustrious son of Jamadagni (Parusharama) gave to Rama a celestial arrow and said, "Place this to the bow-string and draw it to your ear.

55. Having heard this, Rama, blazing up in wrath, thus spoke to him, "O descendant of Vrigu, I have heard what you have said, and I have also pardoned you. You are full of vanity.

56. You have acquired prowess superior to the Khashtryas through the grace of the Grandsire (Bramha), and therefore you certainly insult me.

57. Behold me in my own original form; I give you sight." Then the descendant of Vrigu Rama saw in the body of Rama (Dasaratha's son)

58. The Adityas, the Vasus, the Rudras the Sadhas, the Marutas, the Pitris, Hutasana (Fire), constellations, the planets.

59. The Gandharvas, the Rakshashas, the Yakshas, the rivers, the *Tirthas*, those eternal Rishis who have become Bramha-like, namely Vallakhilyas,

60. The celestial Rishis, the seas, the mountains, the Vedas, the Upanishadas, the Vashatas, the sacrifices,

61. The Samas in their living forms, the science of arms, the clouds with rain and lighting. O descendant of Bharata, O Yudhisthira,

62. Then the exalted Vishnu (Rama) shot that arrow. O descendant of Bharata, at this the whole earth was filled with sounds of thunder, and burning meteors flashed through the sky.

63. Showers of dust and rain fell on the earth, earthquakes, whirl-winds of fearful sounds convulged everything.

64. Confounding (Parusha) Rama by the effulgence of the arrow shot by the hand of Rama, it came back blazing into his hand.

65. (Parusha) Rama who had been thus deprived of his senses, then regaining his consciousness and receiving back (as it were) his life, bowed to the greatly effulgent Visnu. (Rama)

66. Commanded by Vishnu, he again went to the Mahendra mountain. The great ascetic lived there in fear and in shame.

67. When one year passed away, seeing (Parusha) Rama deprived of prowess, his pride gone and himself in great affliction, the Pitris thus spoke to him,

68. "O son, in going to Vishnu, your conduct was not proper. He deserves to be worshipped and respected by the three worlds.

69. O son, go to the sacred river which is known by the name of Vadhasara. Bathing in all the *Tirthas* in that river, you will regain your old effulgence

70. O Rama, therein is the *Tirtha* called *Diptada* where your grand father Vrigu in the celestial age practised excellent austerities."

71. O son of Kunti, Rama did all that his ancestors had said. O son of Pandu, he regained his lost effulgence in this *Tirtha*.

72. O child, O great king, this was what happened in the days of yore to Rama of spotless deeds when he met with Vishnu.

Thus ends the ninetyninth chapter, the destruction of Parusharama's effulgence in the Tirthayatra of Vana Parva.

CHAPTER C.

(TIRTHAYATRA PARVA—*Continued*).

Yudhisthira said:—

1. O foremost of Bramhanas, I desire to hear in detail more of the achievments of the highly intelligent great Rishi Agasthya.

Lomasha said:—

2. O king, O great monarch, listen to the excellent, wonderful and extraordinary account of Agasthya and also about his immeasurably effulgent prowess.

3. There in the Kreta Yuga were some fearful Danavas who were invincible in battle. They were known by the name of Kalkeyas, and they possessed fearful prowess.

4. Placing themselves under (the command of) Vritra and arming themselves with various weapons, they pursued the

celestials with Indra at their head to all directions.

5. Thereupon the celestials resolved upon the destruction of Vritra, and they all went to Bramha with Purandara (Indra) at their head.

6. Seeing them all standing before him with joined hands, Parameshti (Bramha) thus spoke to them, "O celestials, I know all that you desire.

7. I shall tell you the means by which Vritra will be killed. There is a highly intelligent great Rishi, well-known by the name of Dadhichi.

8. Go to him all together, and ask from him a boon. That Rishi, of virtuous mind and well pleased heart, will grant you the boon.

9. Desirous as you are of victory, go all together to him, and tell him, "Give us your bones for the good of the three worlds."

10. Giving up his body, he will give his bones to you. With those bones make a greatly fearful and strong weapon (to be called) Vajra (thunder.)

11. It will have six sides, it will be fearful, it will make terrible roars, it will be able to destroy even the greatest enemies. With that Vajra, Satakratu (Indra) will kill Vitra.

12. I have told you all. Do all this without delay." Having been thus addressed, the celestials bidding farewell to the Grandsire (Bramha),

13. Went to the hermitage of Dadhichi with Narada at their head. It (hermitage) stood on the opposite bank of the *Saraswati*, covered with various plants and creepers.

14. It resounded with the hum of bees as if they were reciting Samas. It echoed with the melodious notes of male *Kokilas* and *Chokoras*

15. Buffaloes, bears, deer and Chamaras (cows) wandered there at pleasure without having any fear of tigers.

16. Male elephants with juice trickling down from their rent temples sported with the female elephants in the streams and filled the place with their roars.

17—18. The place echoed with the roars of lions and tigers. And here and there might be seen lions with grisly manes lying stretched in caves and glens, thus beautifying them with their presence. They then (celestials) came to the hermitage of Dadhichi which was like heaven itself.

19. They saw there Dadhichi as effulgent as the sun and as blazing in the grace of person as the Grandsire (Bramha.)

20. O king, bowing at his feet and saluting him, the celestials all together asked from him for the boon as directed by Parameshti (Bramha.)

21. Thereupon Dadhichi, becoming very much pleased and addressing those foremost of celestials said, "O celestials, I shall do to-day what is to your benefit. I shall even give up my body myself."

22. Having said this, that foremost of men of subdued soul suddenly gave up his life. Thereupon the celestials took the bones of the dead Rishi, as they had been directed.

23. Then the celestials with glad heart went to Twashtri (Vishwakarma) and told him the means of their victory. Twashtri also hearing their words was filled with joy; and with great attention and care

24. He made the Vajra of greatly fearful, appearance. Having made it he cheerfully said to Sakra (Indra), "O god, with this best of weapons Vajra reduce to-day the fearful enemies of the celestials to ashes.

25. O chief of the celestials, killing the foe rule happily the kingdom of heaven with your own friends." Having been thus addressed by Twarstri Purandara (Indra) cheerfully took the Vajra from his hands with proper respects.

Thus ends the hundredth chapter, the construction of Vajra in the Tirthayatra of the Vana Parva.

CHAPTER CI.

(TIRTHAYATRA PARVA)—*Continued.*

Lomasha said:—

1. Thereupon that wielder of Vajra (Indra) supported by the powerful celestials came to Vritra who was then occupying both the earth and the heaven.

2. He was guarded on all sides by the huge bodied Kalakayas with upraised weapons, looking like great mountains with towering peaks.

3. O best of the Bharata race, then a great battle appalling to the three worlds was fought by the celestials with the Danavas for a short while.

4. Loud was the clashing of swords upraised and warded off by the heroic hands,—those that were aimed at one another's bodies.

5. The heads began to fall from the sky on the earth like fruits of palmyra palm, falling on the ground loosened from their stalks.

6. The Kalakeyas, clad in golden armour and armed with iron mounted maces rushed towards the celestials like moving mountains on fire.

7. Being unable to stand the onrush of those impetuous heroes, the celestials broke (their ranks) and fled away from fear.

8. Seeing them (the celestials) flying in fear and Vritra growing in boldness, the thousand eyed Purandra (Indra) was greatly confounded with fear.

9. Filled with the fear of the Kalakeyas the deity Purandra (Indra) himself asked protection from the lord Narayana without delay.

10. The eternal Vishua, seeing Sakra (Indra) confounded with fear and grief, enhanced his prowess by importing to him a portion of his own might.

11. Having seen Sakra (Indra) thus protected by Vishnu, all the celestials and the Bramhama Rishis of spotless deeds imparted to him their own might.

12. Thus favoured by Vishnu by all the celesteals and by the highly-blessed Rishis Sakra (Indra) became more powerful than before.

13. Knowing that the chief of the celestials had been filled with the prowess of others, Vitra sent forth fearful roars. The earth, the directions, the heaven, and the mountains all began to tremble.

14. O king, thereupon hearing that fearful and loud roar, Indra was filled with grief and fear, and in order to kill the Asura he hurled the great Vajra.

15. Struck with Vajra, that great Asura adorned with garlands of gold, fell down as the great Mandara mountain did in the days of yore when hurled from the hand of Vishnu.

16. When that foremost of Daityas was killed, even then Sakra (Indra) fled away in fear to take shelter in a lake, thinking that the Vajra had not been hurled from his hands and that Vitra had not (really) been killed.

17. The celestials and the great Rishis were all filled with joy, and they cheerfully sang the praise of Indra. Then the celestials mustering together began to kill all the Daityas who grew dejected by the death of Vitra.

18. Struck with panic at the sight of the assembled celestials, they entered the fathomless ocean, full of fishes and alligators. They (the Danavas) assembled together with pride began to conspire for the destruction of the three worlds.

19. Some amongst them who were wise suggested some courses of action, each according to his own judgment.

20. In course of time they made the fearful resolution that they should first destroy all persons' knowledge and ascetic virtues.

21. "The worlds are all supported by asceticism, therefore lose no time to destroy asceticism. All those men who are on earth endued with ascetic virtues and with the knowledge of the precepts of virtue and that of Bramha

22. Should be soon destroyed; for when they are destroyed, the whole universe will be destroyed." Having arrived at this resolution for the destruction of the universe, they became exceedingly glad.

23. Then they made the ocean, with the mountain like waves, the abode of Varuna, their fort.

Thus ends the hundred and first chapter, the destruction of Vritra in the Tirthajatra of Vana Parva.

CHAPTER CII.

(TIRTHAYATRA PARVA)—*Continued.*

Lomasha said :—

1. Living in the ocean, the abode of Varuna, the Kalakeyas began their operations for the destruction of the worlds.

2. They began to devour in the night in anger the Rishis (they found) in the hermitages and in the holy spots.

3. Those wicked-minded Daityas devoured one hundred and eighty Brahmanas, and also ascetics in the hermitage of Vasishtha.

4. Going to the sacred hermitage of Chayanava, frequented by the Brahmanas, they devoured one hundred Rishis who lived on fruits and roots.

5—6. They thus acted during the night and during the day they entered into the sea. They devoured in the hermitage of Varadwaja two Brahmanas of subdued soul and of Brahmachary life, living on air and water only. In this way did the Danavas one after another (invade) all the hermitages.

7. Being intoxicated with prowess of arms, and their lives nearly run out, the Kalakeyas destroyed many Brahmanas.

8. O foremost of men, the Danavas acted in this way towards the ascetics in their ascetic retreats. Yet men could not discover them.

9. Every morning people saw lying on the ground the dead bodies of Rishis who were emaciated for living on frugal diet.

10. Many of those bodies were without flesh or blood, without entrails and with limbs separated from one another. Here and there lay heaps of bones like heaps of conch shells.

11. The earth was scattered over with the (sacrificial) contents of broken jars and shattered ladles for pouring libations of *ghee* and with the sacred fires kept with care by the ascetics.

12. The universe, being afflicted with the terror of the Kalakeyas and being destitute of the Vedic studies, of the Vashats and the sacrificial festivals and religious rites, became very gearless.

13. O ruler of men, when men began to perish in this way, the survivors fled for their lives in all directions.

14. Some fled to caverns and some behind mountain streams and springs, and some through fear of death gave up their lives.

15. Those amongst them who were bow-men and heroes cheerfully went out and took great trouble to find out the Danavas.

16. Failing to find them, for the Asuras had taken shelter in the bottom of the ocean, they came back to their homes greatly aggrieved.

17. O ruler of men, when the universe was being thus destroyed and when sacrificial festivals and religious rites were all destroyed, the celestials were filled with great afflictions.

18. Assembling all together with Indra in their midst, they consulted with one another out of fear. They asked protection from the increate and exalted diety, Narayana.

19. Going to that unvanquished lord of Vaikuntha and bowing to that slayer of Madhu, the celestials thus addressed him,

20. "O lord, you are the creator, the protector, and the destroyer of the universe as well as of ourselves. It is you who have created this universe with all its mobile creatures.

21. O lotus-eyed diety, it is you who in the days of yore assuming the form of a boar raised the sunken earth from the sea for the benefit of all creatures.

22. O foremost of Purashas, assuming the form of Narasingha (half man and half lion) you killed in the days of yore the ancient and greatly powerful Daitya, called Hiranyakashipu.

23. There was a great Asura named Vali, incapable of being killed by any creature. Assuming the form of a dwarf, you exiled him from the three worlds.

24. It is by you that wicked Asura called Jamva who was a powerful bow-man and who always obstructed sacrifices, was killed.

25. Your acts are like those which, O slayer of Madhu, cannot be counted. You are the refuge of all who are afflicted with fear.

26. O god of gods, it is for this we tell you what is our present trouble. Save the worlds, the celestials and Indra also from this great fear.

Thus ends the hundred and second chapter, Danava oppressions in the Tirthayatra of Vana Parva.

CHAPTER CIII.

(TIRTHAYATRA PARVA)—*Continued.*

The celestials said :—

1. All the four orders of creatures increase through your favour. They propitiate the dwellers of heaven with the offerings of Habya and Kabya (sacrificial libations to the gods and oblations to the Pitris)

2. Thus being protected by you and freed from troubles, people through your favour increase depending on one another.

3. 'Now this great fear has overtaken the people. We do not know by whom the Brahmanas are killed at night.

4. If the Brahmanas are destroyed, the world will be also destroyed. If the world is destroyed, heaven itself will be destroyed.

5. O mighty armed lord of the universe, let not, through your favour, people, protected as they are by you, meet with destruction.

Vishnu said :—

6. O celestials, I know the reason of the destruction of all creatures. I shall tell you all about it. Having your mind freed form anxiety listen to it.

7. There are a fearful class (of Danavas) well-known by the name of Kalakeyas. Placing Vritra at their head, they devasted the Universe.

8. Having seen Vritra killed by the greatly intelligent diety of one thousand eyes (Indra), they entered into (the ocean) the abode of Varuna, to save their lives.

9. Having entered the fearful ocean full of sharks and crocodiles, they (now) kill the Rishis at night with the intention of exterminating all creatures.

10. But they cannot be killed, as they have taken shelter under the sea. You should therefore find out some means to dry up the ocean.

11. Except Agasthya, who else is capable of drying up the ocean? Without drying up the ocean, they cannot be assailed by any other means.

Lomasha said:—

12. Having heard these words of Vishnu about the drying up of the ocean, they took the permission of Parameshti (Brahma) and went to the hermitage of Agasthya.

13. There they saw the high-souled son of Varuna, of blazing effulgence, waited upon by the Rishis, as Brahma is waited upon by the celestials.

14. Going to the high-souled and undeteriorating son of Mitra and Varuna (Agasthya) seated in his hermitage as a man of ascetic merits, they sang his glory by reciting his deeds.

The celestials said:—

15. You became in the days of yore the refuge of creatures when they were oppressed by Nahusha. Deprived of his heaven's affluence, he was thrown down, a thorn of the heaven as he was,—from the celestial region.

16. That foremost of mountains Vindya being angry with the sun, suddenly (in the days of yore) began to increase its height, but he has ceased to increase, as he could not disobey your command.

17. When darkness covered the world, creatures were oppressed by (death; but having got you as a protector, they obtained the greatest security.

18. O exalted one, whenever we are beset with danger, it is you from whom we ask for a boon, for you always grant the boon asked of you.

Thus ends the hundred and third chapter, the glories of Agasthya, in the Tirthayatra of Vana Parva.

CHAPTER CIV.

(TIRTHAYATRA PARVA)—*Continued.*

Yudhisthira said:—

1. O great Rishi, I am desirous of hearing why Vindya (mountain) made senseless with anger, suddenly began to increase its bulk.

Lomasha said —

2. The sun between his rising and setting went round that king of mountains, that great golden mountain named Meru.

3. Seeing this, the Vindya mountain spoke thus to the sun, "As you every day go round Meru and honour him,

4. O sun, so do thou the same by going round me." Having been thus addressed, the sun thus replied to that king of mountains.

5. "O mountain, I do not walk round it out of my own desire. He who has created this universe has assigned this path to me."

6. Having been thus addressed, the mountain, O chastiser of foes, desiring to obstruct the path of the sun and the moon, suddenly began to increase its bulk in anger.

7. Thereupon all the assembled celestials came to Vindya, the great king of mountains and tried to dissuade him from what he was doing. But he did not heed their words.

8. Then the assembled celestials all went to the Rishi living in his hermitage, that ascetic, that foremost of virtuous men, the wonderfully powerful Agasthya; and they told him all.

The celestials said —

9. The king of mountains Vindya, giving way to anger, is obstructing the path of the sun and the moon, and the course of the stars.

10. O best of Brahmanas, O greatly exalted one, except you there is none who can prevent him from doing it.

Lomasha said —

11. Having heard the words of the celestials, the Brahmana went to the mountain. Going there with his wife, he spoke thus to Vindya.

12. "O foremost of mountains, I wish to have a path given to me by you, as I intend to go to the southern country for some purpose.

13. O king of mountains, wait till I return; you can then increase your bulk as much as you like."

14. O chastiser of foes, having made this agreement with Vindya, (he went away), and up to the present day the son of Varuna (Agasthya) has not returned from the southern country.

15. Thus have I narrated to you, as you asked me to do, why Vindya does not increase its bulk on account of the powers of Agasthya.

16. O king, now hear how the Kalakeyas were destroyed by the celestials when they obtained their prayer from Agasthya.

17. Having heard the words of the celestials, the son of Mitra and Varuna said, "Why have you come? What boon do you solicit from me?" Having been thus addressed, the celestials said to the Rishi.

18. O "high-souled one, we desire this act to be done by you, namely to drink up the ocean. Then we shall be able to kill these enemies of the celestials, known by the name of Kalakeyas, along with their followers."

19. Having heard the words of the celestials, the Rishi said, "So be it. I shall do what you desire and also that which would be benificial to the world."

20. O vow-observing man, having said this, he then went to the lord of rivers, the ocean, accompanied by the Rishis who had become successful in asceticism and by the celestials.

21. Men, snakes, Gandharvas, Yakshas, and Kinnaras followed the high-souled (Rishi), with the desire of seeing that wonderful feat.

22—23. They then all came to the fearfully roaring ocean which was as it were dancing with billows made by the winds and was, as it were laughing with masses of froth, created by the dashing of waves at the mountain cave.

24. The celestials, the Gandharvas, the great Nagas, the greatly exalted Rishis, all came with Agasthya to the great ocean.

Thus ends the hundred and fourth chapter Agasthya's going to the sea, in the Tirthayatra of the Vana Parva.

CHAPTER CV.

(TIRTHAYATRA PARVA)—*Continued.*

Lomasha said:—

1. Coming to the ocean, the exalted Rishi, the son of Varuna thus spoke to the assembled celestials and the Rishis, who had come with him.

2. "For the good of the world, I shall drink up this abode of Varuna (ocean). You should at once make the preperations which devolves upon you to make."

3. Having spoken these few words, the undeteriorating son of Mitra and Varuna began in wrath to drink up the ocean in the sight of all the world.

4. Seeing how the ocean was being drunk up, Indra and the other immortals were filled with great astonishment; and they began to adore him by reciting his praises.

5. (They said) "O protector of the world, you are our saviour and you are the creator of the world. Through your favour the universe with the immortals may be saved from extermination."

6. Being thus worshipped by the celestials while the musical instruments of the Gandharvas played all around and celestial blossoms were showered on him, that high-souled (Rishi) made the great ocean waterless.

7. Seeing the great ocean made waterless, all the celestials were filled with joy; and taking up various celestial weapons they began to kill the Danavas with courageous hearts.

8. Being attacked by the high-souled and greatly powerful, swift-coursing and loudly roaring celestials, they (the Danavas) were unable to withstand the onset of those swift and courageous dwellers of heaven.

9. O descendant of the Bharata, those loudly roaring Danavas, being thus attacked by the celestials, fought a great battle for a moment.

10. But they had been already burnt by the force of the penances of pure-souled Rishis (whom they had killed). Therefore though they tried their utmost, they were all killed by the celestials.

11. Adorned as they were with golden ornaments and ear-rings, they (the Danavas), when killed, looked as beautiful as the *Palasha* tree when full of blossoms.

12. O best of men, the remnant of those Kalakeyas that were not killed, took shelter in the nether regions after having rent the goddess Earth.

13. Seeing the Danavas destroyed, the celestials gratified that foremost of Rishis (Agasthya) with various speeches; and they then thus spoke,

14. "O mighty-armed one, through your favour the world has obtained great happiness. The greatly powerful Kalakeyas are all destroyed by your might.

15. O mighty-armed one, and O saviour of the world, fill up the ocean (again.) Give up the water drunk by you."

16. Having been thus addressed, the exalted great Rishi thus replied, "The water has been digested by me. Think of other means,

17. If you are willing to fill up the ocean with water." Having heard those words of that high-souled great Rishi,

18. The assembled celestials were all filled with wonder and also with sorrow. Bidding farewell to one another and bowing to the great Rishi,

19. All creatures went away whence they came. The celestials with Vishnu went to the Grandsire (Brahma.)

Having again and again held consultations in order to fill up again the ocean, they thus spoke with joined hands about the refilling of the ocean.

Thus ends the hundred and fifth chapter, the consultations about the refilling of the ocean, in the Tirthayatra of the Vana Parva.

CHAPTER CVI.

(TIRTHAYATRA PARVA)—*Continued.*

Lomasha said:—

1. The Grandsire of creatures Brahma thus spoke to the assembly (of celestials,) "O gods, go wherever you like and desire to go.

2. A very long time must pass before the ocean would be able to resume its natural state by making the relatives of the great king Bhagiratha as its cause."

3. Having heard the words of the Grandsire, all those foremost of celestials went away where they liked, and they waited for the time (when the ocean would be refilled.)

Yudhisthira said:—

4. O Brahmana, O Rishi, why and how did the relations (of Bhagiratha) become the cause (of refilling the ocean)? How was the ocean refilled by the interference of Bhagiratha?

5. O ascetic, O Brahmana, I desire to hear all this in detail,—the excellent history of that king (Bhagiratha) narrated by you.

Vaishampayana said:—

6. Having been thus addressed by the high-souled Dharmaraja, Yudhisthira, that foremost of Brahmanas narrated the glory of the illustrious Sagara.

Lomasha said:—

7. In the race of the Ikshwaku there was born a king; named Sagara, possessing beauty of person and prowess. That migty king was son-less.

8. O descendant of Bharata, exterminating the Haihayas, and Talajangas and subjugating many kings, he ruled over his own kingdom.

9. O best of the Bharata race, he had two wives, proud of their beauty and of their youth,—one a princess of Vidarva and the other a princess of Sivi.

10. O king of kings, desiring to get a son, that king practised great austerities with his two wives on the Kailasha mountain.

11. Being engaged in great austerities and in Yoga and in contemplation, he saw the illustrious three-eyed deity, the chastiser of Tripura,

12. Sankara, Bhava, Ishana, Pinaki, Sulapani, Tramvaka, Siva, Ugresha of many forms, the husband of Uma.

13. As soon as he saw that giver of boons, that mighty-armed king bowed to him along with his two wives and prayed for a son.

14. Hara (Siva) being pleased said to that best of kings with his wives, "O king, considering the moment in which you have asked the boon,

15. O foremost of men, sixty thousand heroic and proud sons will be born in one of your two wives.

16. O ruler of men, they will all together meet with destruction. In the other wife will be born a heroic son who will perpetuate your race."

17. Having said this, Rudra (Siva) then and there disappeared. The king Sagara also went back to his own abode.

18. Accompained by his two wives who were exceedingly glad at heart, O foremost of men, he returned home. His two lotus-eyed wives,

19. The princesses of Vidarva and of Sivi conceived. In due time, the Vidarva princess gave birth to a gourd.

20. The princess of Sivi gave birth to a son as handsome as a celestial. That king then thought of throwing away the gourd.

21. But he heard a voice in the sky uttered in a grave and solemn voice; it said "O king, do not be guilty of this hasty act. You should not abandon your sons.

22. Take out the seeds from the gourd and let them be preserved with care in hot vessels partly filled with *Ghee*.

23. O descendant of Bharata, you will then get sixty thousand sons in this manner. Let not your mind be diverted.

Thus ends the hundred and sixth chapter, the history of Sagara in the Tirthayatra, of the Vana Parva.

CHAPTER CVII.

(TRITHAVATRA PARVA)—*Continued.*

Lomasha said :—

1 O best of the Bharata race, having heard these words uttered in the sky, that foremost of kings reverentially did all that he was directed to do.

2. That ruler of men took out separately each one of the seeds, and he then kept these divisions (of the gourd) in vessels filled with *Ghee*.

3. Being anxious to save the sons, he placed one nurse in charge of one vessel. Then after a long time there were born greatly powerful

4. And exceedingly effulgent sixty thousand sons. O king, they were born to that royal sage through the favour of Rudra (Siva).

5. They were fierce, they were prone to do wicked acts, they were able to ascend to and roam about in the sky. Being numerous themselves, they disturbed all creatures including the immortals.

6. Those heroes, ever fond of fight, chased even the celestials, the Gandharvas the Rak-shadhas and all other creatures.

7. Persecuted by the wicked-minded sons of Sagara, all creatures with all the celestials went to ask protection from Brahma.

8. To them said the greatly exalted Grandsire of all creatures, "O celestials, go back whence you came with all these creatures.

9. Within a very short time, exceedingly fearful destruction of Sagara's heroic sons will take place through their own misdeeds.

10. O ruler of men, having been thus addressed, the celestials and the other creatures, bidding farewell to the Grandsire, went back to the place whence they had come.

11. O best of the Bharata race, after a long time, the mighty king Sagara installed himself for the performance of a horse-sacrifice.

12. His horse, guarded by his sons, roamed over the the world. Going to the fearful and waterless ocean,

13. It disappeared there, though it was guarded with all care. O child, they thought that the excellent horse had been robbed.

14. Going (back) to their father, they told him how the horse had disappeared and had been stolen. He (Sagara) said, "Go and search the horse in all directions."

15. O great king, at the command their father, they searched for the hor in all directions and all over the world.

16. Thereupon the sons of Sagara m tually united together could not find t horse nor the person who had stolen it.

17—19. Coming to their father, th spoke to him with joined hands, "O kir O ruler of earth, O protector of men, at yr con m ind we have searched the whole ear with its seas, forests, islands, with its rive and caves, with its mountains and for lands, but we could not find either the ho or the thief who had stolen it." Havi heard their words, the king grew sensele in anger.

20. O king, impelled by Destiny, spoke to them thus, "Go away,—nev return. O sons, search again for the hor in all directions.

21. Without that sacrificial horse nev return again." Accepting the comma of their father, those sons of Sagara

22. Once more began to search for t horse all over the world. The heroes saw pit on the surface of the earth.

23. Having seen that pit, the sons Sagara began to excavate it. With spac and pick-axes they dug on in the sea w the greatest efforts.

24. That abode of Varuna (ocean), bei thus dug by the united sons of Sagara a also rent and cut on all sides, found its in the greatest possible distress.

25. Being killed by the sons of Saga the Asuras, the Nagas, the Rakshash and various other living creatures raised distressful cries.

26. Hundreds and thousands of livi creatures were seen with severed heads, w separated trunks, with their skin, bon and joints rent asunder.

27. Thus they dug on the ocean, abode of Varuna, but a long period of ti passed away, and still the horse was found.

28. O ruler of men, the sons of Sag then dug the sea in anger on its no eastern region till they reached the nex region.

29. They then saw that the horse roaming there on the surface of the grou (They also saw) the illustrious Kapila, perfect mass of great effulgence. He blazing in splendour like a blazing fire.

30. Having seen him and the hor they were flushed with delight. Be impelled by Fate, they did not care the p sence of the illustrious Kapila.

31. Being eager to get the horse, they ran towards it in anger. O great king, thereupon that foremost of Rishis, Kapila, grew angry.

32. Kapila whom the great Rishis called Vasudeva assumed a fiery look and shot flames from his eyes.

33. That greatly effulgent one burnt down those foolish-minded sons of Sagara. Having seen them reduced to ashes, the great ascetic Narada

34. Came to Sagara and told him all that had happened. Having heard those terrible words, uttered from the lips of the Rishi, the king (Sagara)

35. Remained unconscious for some time; he then thought of the words of Sthanu (Siva). Then calling Angsuman, the son of Asamadya

36. His grandson, O best of Bharata race, he spoke these words, "My sixty thousands immeasurably powerful sons,

37. Falling under the effulgence of Kapila, has met with their death on my account. O child, O sinless one, your father also has been abandoned by me from my desire to protect the citizens and to save my virtue.

Yudhisthira said:—

38. O great ascetic, tell me why that foremost of kings, Sagara abandoned his own heroic son,—a son who was not fit to be abandoned?

Lomasha said:—

39—40. The son of Sagara who was born of Saivya and who was called Angsumana used to seize by the throat the weak children of the citizens and to throw them into the river while screaming. Thereupon the citizens overwhelmed with grief and fear all met together.

41. And with joined hands they thus prayed to Sagara, "O great king, you are our protector from the fear of an attack from the hostile force.

42. You should therefore protect us from the fearful danger proceeding from your son." Having heard those terrible words of the citizens, that foremost of kings,

43. Becoming absent-minded for a moment, spoke thus to his ministers, "Drive away at once my son Angsumana from the city.

44. If you desire to do whatwill be pleasing to me, do it soon." O ruler of men, having been thus addressed by the king, the ministers,

45.—46. Soon performed what they were commanded to do by the king. I have thus narrated to you how the son was exiled by the illustrious Sagara for the welfare of the citizens. I shall now narrate to you in detail what the great bowman Angsuman was told by Sagara. Listen to me.

Sagara said:—

47. O son, I am greatly aggrieved on account of the abandonment of my son, on account of the death of my sons and also on account of being unsuccessful in getting the horse.

48. Therefore, O grandson, I am afflicted with grief and confounded with the hinderance that has taken place to my sacrifice. You must save me from sin by bringing the horse.

Lomasha said:—

49. Having been thus addressed by the illustrious Sagara, Angsuman went to the place where the earth had been excavated (by his uncles).

50. By hat passage he entered the ocean and saw the high-souled Kapila and also the horse.

51. Seeing that ancient great Rishi,—a mass of effulgence,—he bowed down his head to the ground and told him the reason of his coming.

52. O great king, O descendant of Bharata, thereupon Kapila was pleased with Angsuman, and that virtuous-minded Rishi told him to ask a boon from him.

53. He first asked the horse for the sacrifice and then he asked for the revivification of his fathers (uncles).

54. To him replied that foremost of Rishis, Kapila of great splendour, "O sinless one, be blessed; I grant you all that you ask.

55. In you there exist forbearance truth and righteousness. By you Sagara has his desire fulfilled and your father has really got a son.

56. Through your might, the sons of Sagara will go to heaven, and your grandson will bring the three-coursed river (the Ganges) from heaven,

57. By gratifying Maheswara in order to purify the sons of Sagara. O foremost of men, be blessed; take (back) the sacrificial horse,

58. And O child, complete the sacrifice of the illustrious Sagara." Having been thus addressed by the illustrious Kapila, Angsuman, the high-souled one, taking the horse,

came to the sacrificial-ground (of Sagara). Then saluting the feet of the illustrious Sagara,

60. Who smelt his head, he told him all that had been seen and heard by him, and all about the destruction of the sons of Sagara.

61. (He also told him) that the horse had been brought to the sacrificial ground. Having heard this, the king Sagara no more grieved for his sons.

62. He praised and honoured Angsuman and completed his sacrifice. When the sacrifice was completed, Sagara was greeted by all the celestials.

62. He made the ocean, the abode of Varuna, as one of his sons. That lotus-eyed hero ruled over his kingdom for a long period of time.

64—65. Then giving the charge (of his kingdom) to his grandson (Angsuman), he went to heaven; and the virtuous-minded Angsuman also, O great king following the example of his grandfather ruled over the earth with the belt of sea. His son was named Dilipa who was learned in the precepts of virtue.

66. Giving him the charge of the kingdom, Angsuman also gave up his life. Having heard the terrible fate of his ancestors (Sagara's son) Dilipa,

67. Was overwhelmed with grief and thought of the means of delivering them. That king then made every effort to bring down the Ganges (from heaven).

68. Though he tried it with all his might, he could not bring her down (to earth). A virtuous and handsome son was then born to him.

69. He was truthful and without malice, and he was known by the name of Bhagiratha. Installing him in the kingdom, Dilipa retired into the forest.

70. O best of the Bharata race, O descendant of Bharata, that king after attaining success in austerities went in due time from that forest to heaven.

Thus ends the hundred and seventh chapter, Bhagiratha's installation to the kingdom in the Tirthayatra of the Vana Parva.

CHAPTER CVIII.

(TIRTHAYATRA PARVA)—*Continued.*

Lomasha said:—

1. That great bow-man and car-warrior, that imperial king became the delight of the eyes and the mind of all men.

2. That mighty-armed hero heard from the high-souled Kapila how his ancestors had met with their fearful destruction and how they had not been able to go to heaven.

3. That king sorrowfully made over his kingly duties to his ministers, and that ruler of men then went to the side of the Himalayas for practising asceticism.

4. O foremost of men, being cleansed of his sins by asceticism, he visited that best of mountains Himalayas in order to worship Ganga.

5. (He saw it) adorned with peaks of various forms and with many mineral wealth; all its sides were besprinkled with drops of rain from the clouds which were floating on the wind;

6. Beautified with rivers, groves, and rocky spurs as so many places (in a city), frequented by lions and tigers, hidden in its caves and caverns.

7. Abounding in various featured birds uttering various sounds—such as *Bhringaraja*, ganders, *Dalyuchas*, water-cocks,

8. Peacocks of hundred sorts of feathers, *Jivanjibaka*, *Kokilas*, *Chakoras* with eyes furnished with black corners,—the birds who are ever fond of their young;

9. Abounding in lotuses growing in charming water reservoirs, adorned with the sweet notes of the cranes;

10. Its stony slabs beautified with the sitting Kinnaras and Apsaras, all its trees rubbed everywhere by large elephants with their trunks;

11. Frequented by the Vidyadharas, full of many gems, infested by snakes of virulent poison and glowing tongues,

12. Looking at places like a heap of collyriums. Such was the Himalayas where he (the king) arrived.

13. That foremost of men practised there terrible asceticism. He lived on only fruits, roots and water. One thousand celestial years passed away, and then that great river Ganga in her embodied form appeared before him.

Ganga said:—

15. O best of men, O great king, what do you desire? What should be given to you by me? Tell me, I shall do what you say.

Lomasha said:—

16—17. Having been thus addressed, the king replied to the daughter of the Himalayas (Ganga), "O giver of boons, O great river, my grandfather has been sent

to the abode of Yama by Kapila. The sixty-six thousand sons of the illustrious Sagara

18. Met with an instant death by meeting with Kapila. Having thus perished, they had no place in heaven.

19. O great river, as long will their bodies not be sprinkled with your water, so long will there be no salvation for those sons of Sagara.

20. O greatly exalted one, O great river, take my ancestors, the sons of Sagara to heaven. For them I pray to you."

21. Having heard these words of the king, Ganga, ever adored of the world, thus spoke to Bhagiratha with delighted heart.

22. "O great king, I shall certainly do what you say. But my force will be difficult to be withstood when I shall fall from the sky to the earth.

23. O king, there is none in the three worlds except the great god, the blue-throated deity, the foremost of celestials (Siva), who would be able to withstand it.

24. O mighty-armed hero, therefore gratify that giver of boons Hara by asceticism. That god will sustain my fall upon his head.

25. He will do what you desire for your ancestors." O king, having heard this, the great king Bhagiratha,

26. Went to the Kailasha mountain and gratified Sankara (Siva). At the expiration of a certain time which he passed in severe asceticism.

27. With the intention of making his ancestors go to heaven, O king, he obtained from him the boon that he would sustain Ganga (on his head),

Thus ends the hundred and eighth chapter, the account of Ganga's descent, in the Tirthayatra of the Vana Parva.

CHAPTER CIX.

(TIRTHAYATRA PARVA)—*Continued.*

Lomasha said:—

1. Having heard the words of Bhagiratha, the exalted deity in order to do what was agreeable to the dwellers of heaven said to the king "So be it."

2. "O mighty-armed hero, O foremost of kings, for your sake I shall sustain (on my head) the fall from the sky of that blessed, divine, and pure, celestial river."

3. O mighty-armed hero, having said this, he came to the Himalayas surrounded by his fearful followers with uplifted weapons of various sorts.

4. Remaining there he thus spoke to that best of men, Bhagiratha, "O mighty-armed hero, pray to the river, the daughter of the king of mountains.

5. I shall sustain (on my head) that foremost of rivers when falling from the heavens." Having heard these words uttered by Siva, the king,

6. Began to meditate on Ganga with his head down and subdued soul. Thereupon the charming Ganga of holy water, being thus meditated upon by the king,

7. And seeing Ishana (Siva) standing there, suddenly began to fall (from heaven). Having seen her thus falling, the celestials with the great Rishis,

8. Also the Gandharvas, the Nagas and the Yakshas all came there as spectators. Then the daughter of Himalayas Ganga fell from the sky,

9. Full of fishes and alligators and full of raging whirlpools. O king, Hara (Siva) (instantly) held her (on his head) who was like a girdle to the sky.

10. And falling on his forehead she looked like a garland of pearls. O king, that ocean-going wife of Siva, divided her self into three streams.

11. Her water full of froth which looked like so many ducks, crooked and tortuous in her movements in some places, and stumbling as it were in others,

12. Covered with the cloth of foam, she rushed onwards like a drunken woman. In some places she raised up an excellent sound by the roarings of her water;

13. Assuming thus various and numerous aspects when fallen from the sky, she reached the earth and thus spoke to Bhagiratha,

14. "O great king, show me the way by which I am to go. O ruler of earth, for your sake I have descended on earth."

15. Having heard those words, the king Bhagiratha went to the place where lay the bodies of the illustrious sons of Sagara,

16. So that (the place) might be flooded by her holy water. Having held Ganga, Hara (Siva), the adored of all the worlds,

17. Went to that foremost of mountains Kailasha with the celestials. Coming to the ocean with Ganga, the king

18. Filled the ocean, the abode of Varuna, with the greatest force. That king adopted Ganga as his daughter;

19. And his wishes being thus fulfilled he there offered oblations of water to the

Pitris. I have thus narrated how Ganga flowing in three streams,

20. Was brought down on earth in order to fill the ocean, how for a particular object the ocean was drunk up by the high-souled one (Agasthya),

21. And how, O great king, O lord, Vatapi, the destroyer of Brahmanas, was destroyed by Agasthya,—all that you asked me (to narrate).

Thus ends the hundred and ninth chapter, the descent of Ganga, in the Tirthayatra of the Vana Parva.

CHAPTER CX.

(TIRTHAYATRA PARVA)—*Continued.*

Vaisampayana said :—

1. O best of the Bharata race, then slowly did the son of Kunti go to the two rivers *Nanda* and *Aparananda* which destroys the dread of fear.

2. Then going to the healthy mountain called Hemakuta, that king saw there many wonderful and inconceivable sights.

3. From the wind there were created clouds and showers of thousands of stones for which the people becoming sad could not ascend it.

4. The wind always blew there and the celestials always poured showers. The sounds of the recitation of sacred scriptures were heard, but none was seen.

5. In the evening and in the morning the exalted carrier of libation (fire) was seen, and flies but men, thus obstructing the practice of austerities.

6. Men would become sick there, and a sadness would overtake their minds. The son of Pandu (Yudhisthira), seeing these various wonderful things, asked Lomasha about those astonishing sights.

Lomasha said :—

7. O chastiser of foes, O king, I shall tell you in detail all that we heard about them before. Hear them with all attention.

8. Here on this Rishava Kuta (hill) there lived for many hundred years, an ascetic of great wrath, named Rishava engaged in asceticism.

9. He, being addressed by others, spoke thus to the hill in anger, "Who ever will utter words here, (O hill) throw stones at him."

10. That ascetic said, "Call the wind, so that no sound is made. Thus if a man utters a word here, he is prevented by the roarings of the clouds.

11. O king, these were the acts of that great Rishi ;—some acts he performed from anger, and some again he prevented from being done (from anger).

12. O king, tradition says that when in the days of yore the celestials came to the *Nanda* men suddenly appeared there with the desire of seeing the immortals.

13. The celestials with Sakra (Indra) at their head did not like to be seen, and therefore they made this place inaccessible by raising up hills.

14. O son of Kunti, from that day men could not even look at these hills,—what to speak of ascending them.

15. O son of Kunti, none can look at or ascend this great hill except he who has performed asceticism. Therefore be silent.

26. O descendant of Bharata, here did the celestials perform those best of sacrifices,—their marks are seen even to this day.

17. O king, this grass is like the *Kusa* (grass),—the whole ground is overspread with the sacred grass. Many trees here look like the sacrificial stakes.

18. O descendant of Bharata, the celestials and the Rishis still live here, and both in the morning and the evening their carrying of libations (Agni) is to be seen here.

19. O son of Kunti, if one bathes here, his sins are immediately destroyed. O foremost of the Kurus, therefore perform your oblations here with your younger brothers.

20. Then washing your body in the *Vanda*, you will go to the *Kousiki* where the excellent and severe asceticism was performed by Vishwamitra.

21. O king, washing his body there with all his men, he went to the sacred, charming, and blessed *Kousiki* of cool water.

22. O best of the Bharata race, this is the sacred and celestial river *Kousiki*. Here stands the charming hermitage of Vishwamitra.

23. This is the hermitage belonging to the illustrious son of Kashyapa, whose son was the ascetic Rishwasringa of subdued passions.

24. By his ascetic prowess he made Vasava (Indra) to pour rains and from whose fear the destroyer of Vala and Vitra poured down rains during a drought.

25. That powerful lord, the son of Kashyapa, was born of a hind; he performed a great wonder in the kingdom of Lomapada.

26. When the crops were restored (by the Rishi who made Indra rain) the king Lomopada bestowed his daughter Santa on him, as Savita (once) bestowed (his daughter) Savitri.

Yudhisthira said:—

27. How was the son of Kashyapa, Rishwasringa born of a hind? Being born of an irregular intercourse, how was he endued with ascetic merits?

28. Why from the fear of that intelligent boy the destroyer of Vala and Vetra Sakra (Indra) poured down rain when a draught was raging?

29. What sort of a princess that vow-observing Santa was, who tempted his heart by becoming a hind?

30. Why did not the chastiser of foes (Indra) pour rain in the kingdom of the royal sage Lomapada when it is heard that he was very virtuous.

31. O exalted one, you should narrate to me all this in detail,—the incidents of Risyashringa's life as they happened.

Lomasha said:—

32—33. Hear how the powerful Rishwasringa was born as a son of the Brahmana Rishi Vivandaka whose soul had been subdued by ascetitism, whose seed never failed, who was learned and who was as effulgent as the Creator. He (Rishwasringa) was highly honoured, greatly effulgent and was regarded by old men, though he was but a boy.

34. Going to the great lake, the son of Kashyapa engaged himself in great austerities. And that celestial-like Rishi became fatigued after a long period of time.

35. O king, when he was washing his face, he saw the Apsara Urvasi, and his seed fell. A hind drank it up,—

36. Thirsty as she was,—with the water (she had been drinking). She thus conceived. As she was formerly told by the exalted creator of the world, (Brahma),

37. That celestial damsel became a hind and was freed by begetting a Rishi. As the words of the creator could not be false,

38. In that hind was born his (Vivandaka's) son, a great Rishi, named Rishwasringa, who was always devoted to asceticism, and who passed his time in the forest.

39. O king, on the head of that illustrious Rishi there was a horn; he therefore became known as Rishwasringa.

40. O king, excepting his father, he did not ever see any body else, therefore his mind was fully devoted to the duties of a continent life (*Brahmacharya*).

41. At this time there was a king of Anga, known by the name of Lomapada, who was the friend of Dasaratha.

42. We have heard that he wantonly told a falsehood to a Brahmana. That ruler of earth was therefore abandoned by all the Brahmanas.

43. Thus without having had a priest, the king became sinful, and therefore the deity of one thousand eyes (Indra) stopped to shower rain; and thus his subjects began to suffer.

44. O ruler of earth, he asked the Brahmanas who were intelligent, able and fit how rain might be poured by the lord of the celestials.

45. (He said), "How can the clouds pour rain, find out a means." Those intelligent men assembling together, gave out each their own opinions.

46. Thereupon one great Rishi thus spoke to the king, "O king of kings, the Brahmanas are angry with you. Do something to appease them.

47. O king, send for the Rishi's son Rishwasringa who knows nothing of the female sex, who dwells in the forest and who takes delight in simplicity.

48. If that great ascetic, O king, come to your kingdom, there is not the least doubt that the clouds will instantly pour rains."

49. O king, having heard these words, and resolving to make atonement (for his past misdeeds) he went and came back when the Brahmanas had become appeased.

50. Having heard of the arrival of the king, the subjects became exceedingly glad. Then the ruler of Anga summoned his ministers, proficient in giving counsel.

51. He made great efforts to bring Rishwasringa to his kingdom. O undeteriorating one, he at last found out a means in consultation with his ministers

52. Who were all versed in the *Sastras*, who were all exceedingly proficient in worldly matters, and ever able in practical matters. That ruler of earth then brought some courtezans,—

53. Women of the town,—clever in everything. To them the king said, "Find out some means to bring the Rishi's son Rishwasringa

54. To my kingdom, O beautiful ones, by tempting him and by securing his confidence." Those women were afraid of the king and afraid as well of (the Rishi's) curse.

55. They became pale and confounded; and they said that the business was beyond their power (to accomplish). Thereupon one amongst them, an old woman thus spoke to the king,

56. "O great king, I shall try to bring here that great ascetic. You should however order to procure for me certain things in connection with it.

57. I shall then be able to bring the Rishi's son Rishwasringa here." The king ordered that every thing she wanted should be procured.

58. He gave her much wealth and various gems and jewels. O ruler of earth, taking with her some young and beautiful women, she then went soon to the forest.

Thus ends the hundred and tenth chapter, the history of Rishwasringa in the Tirthayatra of the Vana Parva.

CHAPTER CXI.

(TRITHAVATRA PARVA)—*Continued.*

Lomasha said :—

1. O descendant of Bharata, in order to accomplish the king's works, she made a floating hermitage, both beacause the king ordered it and because it agreed with her opinion.

2-3. She made that floating hermitage charming, extraordinary, magical, extremely beautiful, exceedingly delightful, abounding in various plants and creepers, adorned with many artificial trees full of flowers and fruits, and capable of giving various delicious fruits.

4. Thereupon she moored that boat near the hermitage of Kashyapa's son, and she sent men to survey the place which the Rishi generally frequented.

5. Then seeing an opportunity and having conceived a plan in her mind, she sent for her daughter, a courtezan, who was exceedingly clever. She then sent her to the son of Kashyapa.

6. That clever woman went near the ascetic, and arriving at the hermitage she saw the Rishi's son.

The Courtezan said :—

7. O Rishi, I hope it is all well with the ascetics here; I hope fruits and roots are plentiful here; I hope you take delight in this hermitage. I have come to pay you a visit.

8. I hope the ascetic merits of the ascetics of this place are on the increase; I hope your father (his spirit) has not become less effulgent. O Bramhana, I hope he is pleased with you. O Rishwasringa, I hope you prosecute the studies which are proper to you.

Rishwasringa said :—

9. You are shining with lustre like the light. I consider you worthy of obeisance. I shall give you water to wash your feet and also fruits and roots as will be liked by you according to my religious ordinance.

10. Please to take your seat at your pleasure on this mat made of *Kusa* grass and covered with the skin of black deer and thus made comfortable to sit upon. Where is your hermitage? What is the name of this Brahma and celestial-like vow which you are observing?

The Courtezan said :—

11. O son of Kashyapa, my charming hermitage is situated three *Yoyanas* off from this place on the other side of this mountain. My religious ordinance is not to accept obeisance, nor do I touch water to wash my feet.

12. O Brahmana, I do not deserve to receive obeisance from you, but I must make obeisance to you. This is the vow observed by me,—namely you must embrace me.

Rishwasringa said :—

13. I give you ripe fruits such as gall-nuts, myrobalus, *Kasusas Ingudas* and figs. Be pleased to enjoy them.

Lomasha said :—

14. Having thrown aside all those (fruits), she gave him food which was not proper to eat. They were exceedingly beautiful and nice, and they were very acceptable to Rishwasringa.

15. She gave him sweet fragrant garlands and various shining cloths. She then gave him strong drinks, she then played, laughed and enjoyed herself.

16. She played before him with a ball like a broken creeper bent with fruits. She touched his body with her own, and she again and again clasped Rishwasringa with her arms.

17. She then bent and broke the flowery twigs from trees, such as the *Sala*, *Asoka* and *Tilaka*; assuming a bashful look, she

tempted the Rishis' son who was overpowered with intoxication.

18. Having seen Rishwasringa overpowered, she again and again pressed him with her body. Casting glances she slowly went away, as if she was going to make offerings to the holy fire.

19. On her departure Rishwasringa became over-powerad with desire and became senseless. He became full of her and he felt vacancy. Sighing again and again he seemed to be in great distress.

20. At that moment appeared the son of Kashyapa, Vivandaka whose eyes were as tawny as those of a lion, whose body was covered with hair down to the nails of his foot, who was engaged in his proper studies and whose life was pure and passed in religious meditations.

21. He came up and saw his son seated alone, pensive and sad and dejected. He was sighing again and again with upturned eyes. Vivandaka thus spoke to his distressed son,

22. "O child, why do you not hew logs for the sacrificial fire? I hope you have performed to-day the *Agnihotra* (fire sacrifice). I hope you have polished the sacrificial ladles and spoons and brought out the sacrificial cow with her calf,

23. O son, you are not in your wonted state to-day. You are pensive and absent minded. Why are you so much distressed to-day? I ask you, who came here to-day?

Thus ends the hundred and eleventh chapter, the history of Rishwasringa in the Trithayatra of the Vana Parva.

CHAPTER CXII.

(TIRTHAYATRA PARVA)—*Continued.*

Rishwasringa said:—

1. Here came a Brahmachari with masses of hair on his head. That intelligent one was neither short nor tall. His complexion was like gold; his expansive eyes were like the lotus. He was as blazing and beautiful as a celestial.

2. His exceeding beauty was blazing like the sun, his eyes were very graceful and black. His matted locks were blue, fragrant, long and tied up with strings of gold.

3. A beautiful ornament was shining round his neck; it looked like the lightning in the sky. Under the throat (on his breast) he had two fleshy hairless and exceedingly beautiful balls.

4. His waist was slender, his navel neat and region about the ribs smooth. There shone a golden string from under his cloth like this waist string of mine.

5. There was on his feet something of a wonderful shape which gave forth a jingling sound. There were also ornaments tied upon his wrists that made a similar sound; they looked like this rosery here.

6. When he moved about,—those ornaments made the sound as that of delightful swans on the waters of a tank. His clothes were of extraordinary make; my clothes are not so beautiful as his.

7. His face was of extraordinary beauty, his voice gladdened the heart. His words were like the voice of male *Kokilas*, hearing which I felt it to my innermost heart.

8. As the forest in the midst of the vernal season assumes a beauty when fanned by the breeze, O sire, so that excellent and fragrant one assumes a beauty when fanned by the breeze.

9. Her massy hair is neatly tied upt they stuck to the head and forehead evenly divided in two. His two eyes seemed to be covered by wonderful and exceedingly beautiful *Chakravaka* (birds)

10. He carried in his right hand a wonderful globular fruit which reached the ground and again and again rose up to the sky in a wonderful way.

11. He beat it and turned himself round; he whirled like a tree moved by the breeze. O sire, when I looked at him, he seemed to me a son of the immortals. My joy was extreme and I felt great pleasure.

12. He clasped my body; he took hold of my matted hair, and he bent down my mouth; mingling his mouth with mine, he uttered a sound which gave me great pleasure.

13. He did not care for water to wash his feet or for fruits offered by me to him. He told me such was the religious observance practised by him. He gave me other fruts.

14. Those fruits were tasted by me. These (fruits here) are not equal to them in taste. Those (given by him) had neither rind nor stone as these (fruits here) have.

15. That noble featured one gave me to drink water of exceedingly fine flavour. Having drunk it, I experienced great pleasure, and I felt as if the ground under my feet was moving away.

16. These are the beautiful and fragrant garlands entwined with silken threads. They belonged to him. Blazing in ascetic merits he scattered these garlands here, and he then went back to his own hermitage.

17. At his departure my heart has become sad, and my body seems to be burning. I desire to go to him as soon as I can. I desire that he should always walk about here.

18. O sire, I shall this very moment go to him. What is the name of the *Bramhacharya* that is practised by him? I desire to lead the same life with him,—the same religious life led by that man of noble virtue.

19. My heart is yearning to practise the same (religious observance). My heart will burn if I do not see him.

Thus ends the hundred and twelfth chapter, the history of Rishwasringa in the Tirthayatra of the Vana Parva.

CHAPTER CXIII.

(TIRTHAYATRA PARVA)—*Continued.*

Vivandaka said:—

1. O son, they are Rakshashas. They walk about here in wonderfully beautiful forms. Their prowess is matchless and their beauty is extraordinary. They always think upon obstructing asceticism.

2. O child, assuming beautiful forms they allure (men) by various means. These fearful beings hurl the Rishis in the forest from the blissful regions.

3. The self-controlled Rishis who desire to obtain the region of the righteous never serve them. Those sinful beings take pleasure in obstructing the practices of the ascitics, and (therefore) the ascetics do not see them.

4. O son, those are intoxicating liquors, they are drunk by unrighteous men, and they are unworthy to be drunk (by good men). These fragrant, bright and many colored garlands are not for the ascetics.

Lomasha said:—

5. Having forbidden his son by saying "They are Rakshashas," Vivandaka went in search of her. When after three days' search he did not find her, he then returned to his hermitage.

6. When again the son of Kashyapa went out to gather fruits,—in the meanwhile,—that courtezan again came to tempt the Rishi Rishwasringa.

7. As soon as Rishwasringa saw her, h became exceedingly glad, and rushing towards her said "Let us go to your hermitage before my father returns."

8. O king, thereupon making the only son of Kashyapa enter the boat by clever means, she unmoored it. She delighted him by various means and brought him before the king of Anga.

9. Taking the exceedingly white vesse from the water and placing it within the sight of the hermitage, she then made a beautiful forest, named "Floating Hermitage."

10. But the king kept the only son o Vivandaka in the female appartments. Then he saw that rain was suddenly poured by heaven and the world was flooded with water.

11. Having his desire fulfilled, Lomapada bestowed his daughter Santa on Rishwasringa. And to appease the wrath of his father, caused kine to be placed on the roads and the fields to be tilled.

12. All along the way by which Vivandaka would come (He placed) many beasts and many heroic keepers of those beasts (ordering them thus) "When the Great Rishi Vivandaka will enquire after his son,

13. You must reply to him with joined hands, saying "All these cattle and all these tilled fields belong to your son. O great Rishi, what pleasing work of yours should we do? We are your servants we are at your commands."

14. In the meanwhile that greatly wrathful Rishi (Vivandaka) returned to his hermitage after gathering fruits and roots He did not find his son after a search, and he became exceedingly angry,

15. Thereupon he became inflamed with anger and thought it to be the doing o the king (of Anga). Having made up his mind to burn the king, his city, and his whole country, he therefore went towards (the city of) Champa.

16. Fatigued and hungry the son o Kashyapa arrived at the settlements of cowherds, rich with cattle. He was greatly honored and adored by the cow-herds, and he passed the night there like a king.

17. Having received very great hospitality from them, he asked them, "O cowherds, to whom do you belong?" Thereupon they all came up to him and said, "All this wealth belongs to your son."

18. He was thus honoured at different places, and he heard similar pleasing words Thus his anger was much appeased. He entered the city and came to the King o Anga.

19. Having been worshipped by that foremost of men (the king), he saw his son who looked like Indra in heaven. He saw there also his daughter-in-law Santa who looked like a flashing lightning.

20. Having seen the villages, and the cow-pens belonging to his son and also having seen Santa, his great anger was appeased. O ruler of men, thereupon Vivandaka expressed his great satisfaction with that ruler of earth.

21. Keeping his son there, that great Rishi, as effulgent as the sun or the fire, said "Having done all that would please the king and having begotten a son, you must come to the forest."

22. Rishwasringa did what his father said and went back to the place where his father was. O ruler of men, Santa obediently waited upon him as Rohini waits upon Soma,

23. O, king as the blessed Arundhati waits upon Vasishtha or as Lopamadra waited upon Agastha. She was to Rishwasringa as Damayanti was to Nala or as Sachi was to the weilder of the Vajra (Indra),

24. Or as Indrasena, the daughter of Narayana, was to Mudgala. O descendant of Ajamira, O ruler of men, thus did Santa affectionately wait upon Rishwasringa in the forest.

25. This is the sacred hermitage that belonged to him. The great lake shows in beauty here,—it has a holy fame. Bathing here get all your desires fulfilled. O king, having purified yourself here, go to some other sacred *Tirthas*.

Thus ends the hundred and thirteenth chapter, the history of Rishwasringa, in the Tirthayatra of the Vana Parva.

CHAPTER CXIV.

(TIRTHAYATRA PARVA)—*Continued.*

Vaishampayana said:—

1. O Janmejaya, thereupon the Pandavas started from the *Kausika* and went, one after the other, to all the sacred shrines.

2. O King, going to the sea where the *Ganges* mingles with it, he performed the sacred ceremony of a plunge in the centre of the five hundred rivers.

3. O descendant of Bharata, that ruler of earth, the hero, accompanied by his brothers then went along the shore of the ocean to the land of the Kalingas.

Lomasha said :—

4. O son of Kunti, this is Kalinga where flows the river *Vaitarani*, where (on the banks of which) Dharma performed sacrifices under the protection of the celestials.

5. This is the Northern bank (of the *Vaitarani*) always frequented by the Brahmanas, inhabited by the Rishis, suitable for performing sacrifices and adorned with a hill.

6. It rivals the path by which a virtuous man fit for going to heaven goes to the celestial region. In the days of yore, the Rishis performed sacrifices at this spot.

7. O king of kings, here at this spot Rudra seized the sacrificial beast. O king of kings, he then exclaimed, "This is my share."

8. O best of the Bharata race, the (sacrificial) beasts being thus taken away, the celestials then thus spoke to him, "Do not cast covetnous eyes on the property of others. Do not disregard all the righteous rules."

9. They then addressed pleasing words of glorification to Rudra (Siva). They gratified him with a sacrifice and they offered him suitable honours.

10. Thereupon giving up the beast, he went away by the path trodden by the celestials. O Yudhisthira, hear from me what then happened to Rudra.

11. The celestials from the fear of Rudra set apart for eternity the best portion of all shares (of a sacrifice) such as was fresh and not stale.

12. The man, who bathes at this spot and recites this ancient story, sees with his human eyes the path that leads to the celestial region.

Vaishampayana said :—

13. Thereupon all the highly exalted Pandavas with Draupadi descended to the *Vatarini* and offered oblations to the Pitris.

Yudhisthira said :—

14. O Lomasha, behold, how great is the merit of a pious act! Having bathed in this spot with proper form, I seem no more to touch the world of men.

15. O vow-observing Rishi, through your grace I see all the regions. This is the sound of the recitations (of the Vedas) by the high-souled Rishis.

Lomasha said :—

16. O Yudhisthira, O ruler of men, the place from which you hear this sound, is distant from here three hundred thousand *Yojanas*. Keep quiet.

16. These are the beautiful and fragrant garlands entwined with silken threads. They belonged to him. Blazing in ascetic merits he scattered these garlands here, and he then went back to his own hermitage.

17. At his departure my heart has become sad, and my body seems to be burning. I desire to go to him as soon as I can. I desire that he should always walk about here.

18. O sire, I shall this very moment go to him. What is the name of the *Brahmacharya* that is practised by him? I desire to lead the same life with him,—the same religious life led by that man of noble virtue.

19. My heart is yearning to practise the same (religious observance). My heart will burn if I do not see him.

Thus ends the hundred and twelfth chapter, the history of Rishwasringa in the Tirthayatra of the Vana Parva.

CHAPTER CXIII.

(TIRTHAYATRA PARVA)—*Continued.*

Vivandaka said:—

1. O son, they are Rakshashas. They walk about here in wonderfully beautiful forms. Their prowess is matchless and their beauty is extraordinary. They always think upon obstructing asceticism.

2. O child, assuming beautiful forms they allure (men) by various means. These fearful beings hurl the Rishis in the forest from the blissful regions.

3. The self-controlled Rishis who desire to obtain the region of the righteous never serve them. Those sinful beings take pleasure in obstructing the practices of the ascitics, and (therefore) the ascetics do not see them.

4. O son, those are intoxicating liquors, they are drunk by unrighteous men, and they are unworthy to be drunk (by good men). These fragrant, bright and many colored garlands are not for the ascetics.

Lomasha said:—

5. Having forbidden his son by saying "They are Rakshashas," Vivandaka went in search of her. When after three days' search he did not find her, he then returned to his hermitage.

6. When again the son of Kashyapa went out to gather fruits,—in the meanwhile,—that courtezan again came to tempt the Rishi Rishwasringa.

7. As soon as Rishwasringa saw her, he became exceedingly glad, and rushing towards her said "Let us go to your hermitage before my father returns."

8. O king, thereupon making the only son of Kashyapa enter the boat by clever means, she unmoored it. She delighted him by various means and brought him before the king of Anga.

9. Taking the exceedingly white vessel from the water and placing it within the sight of the hermitage, she then made a beautiful forest, named "Floating Hermitage."

10. But the king kept the only son of Vivandaka in the female appartments. Then he saw that rain was suddenly poured by heaven and the world was flooded with water.

11. Having his desire fulfilled, Lomapada bestowed his daughter Santa on Rishwasringa. And to appease the wrath of his father, caused him to be placed on the road, and the fields to be tilled.

12. All along the way by which Vivandaka would come (He placed) many beasts and many heroic keepers of those beasts (ordering them thus) "When the Great Rishi Vivandaka will enquire after his son,

13. You must reply to him with joined hands, saying "All these cattle and all these tilled fields belong to your son. O great Rishi, what pleasing work of yours should we do? We are your servants we are at your commands."

14. In the meanwhile that greatly wrathful Rishi (Vivandaka) returned to his hermitage after gathering fruits and roots He did not find his son after a search, and he became exceedingly angry,

15. Thereupon he became inflamed with anger and thought it to be the doing of the king (of Anga). Having made up his mind to burn the king, his city, and his whole country, he therefore went towards (the city of) Champa.

16. Fatigued and hungry the son of Kashyapa arrived at the settlements of cowherds, rich with cattle. He was greatly honored and adored by the cow-herds, and he passed the night there like a king.

17. Having received very great hospitality from them, he asked them, "O cowherds, to whom do you belong?" Thereupon they all came up to him and said, "All this wealth belongs to your son."

18. He was thus honoured at different places, and he heard similar pleasing words Thus his anger was much appeased. He entered the city and came to the king of Anga.

19. Having been worshipped by that foremost of men (the king), he saw his son who looked like Indra in heaven. He saw there also his daughter-in-law Santa who looked like a flashing lightning.

20. Having seen the villages, and the cow-pens belonging to his son and also having seen Santa, his great anger was appeased. O ruler of men, thereupon Vivandaka expressed his great satisfaction with that ruler of earth.

21. Keeping his son there, that great Rishi, as effulgent as the sun or the fire, said "Having done all that would please the king and having begotten a son, you must come to the forest."

22. Rishwasringa did what his father said and went back to the place where his father was. O ruler of men, Santa obediently waited upon him as Rohini waits upon Soma,

23. O, king as the blessed Arundhati waits upon Vasishtha or as Lopamadra waited upon Agastha. She was to Rishwasringa as Damayanti was to Nala or as Sachi was to the weilder of the Vajra (Indra),

24. Or as Indrasena, the daughter of Narayana, was to Mudgala. O descendant of Ajamira, O ruler of men, thus did Santa affectionately wait upon Rishwasringa in the forest.

25. This is the sacred hermitage that belonged to him. The great lake shows in beauty here,—it has a holy fame. Bathing here get all your desires fulfilled. O king, having purified yourself here, go to some other sacred *Tirthas*.

Thus ends the hundred and thirteenth chapter, the history of Rishwasringa, in the Tirthayatra of the Vana Parva.

CHAPTER CXIV.

(TIRTHAYATRA PARVA)—*Continued.*

Vaishampayana said:—

1. O Janmejaya, thereupon the Pandavas started from the *Kousika* and went, one after the other, to all the sacred shrines.

2. O King, going to the sea where the *Ganges* mingles with it, he performed the sacred ceremony of a plunge in the centre of the five hundred rivers.

3. O descendant of Bharata, that ruler of earth, the hero, accompanied by his brohers then went along the shore of the ocean to the land of the Kalingas.

Lomasha said :—

4. O son of Kunti, this is Kalinga where flows the river *Vaitarani*, where (on the banks of which) Dharma performed sacrifices under the protection of the celestials.

5. This is the Northern bank (of the *Vaitarani*) always frequented by the Bramhanas, inhabited by the Rishis, suitable for performing sacrifices and adorned with a hill.

6. It rivals the path by which a virtuous man fit for going to heaven goes to the celestial region. In the days of yore, the Rishis performed sacrifices at this spot.

7. O king of kings, here at this spot Rudra seized the sacrificial beast. O king of kings, he then exclaimed, "This is my share."

8. O best of the Bharata race, the (sacrificial) beasts being thus taken away, the celestials then thus spoke to him, "Do not cast covetuous eyes on the property of others. Do not disregard all the righteous rules."

9. They then addressed pleasing words of glorification to Rudra (Siva). They gratified him with a sacrifice and they offered him suitable honours.

10. Thereupon giving up the beast, he went away by the path trodden by the celestials. O Yudhisthira, hear from me what then happened to Rudra.

11. The celestials from the fear of Rudra set apart for eternity the best portion of all shares (of a sacrifice) such as was fresh and not stale.

12. The man, who bathes at this spot and recites this ancient story, sees with his human eyes the path that leads to the celestial region.

Vaishampayana said :—

13. Thereupon all the highly exalted Pandavas with Draupadi descended to the *Vatarini* and offered oblations to the Pitris.

Yudhisthira said :—

14. O Lomasha, behold, how great is the merit of a pious act! Having bathed in this spot with proper form, I seem no more to touch the world of men.

15. O vow-observing Rishi, through your grace I see all the regions. This is the sound of the recitations (of the Vedas) by the high-souled Rishis.

Lomasha said :—

16. O Yudhisthira, O ruler of men, the place from which you hear this sound, is distant from here three hundred thousand *Yojanas*. Keep quiet.

17. O king, this is the celestial forest of the self-create (Bramha) where, O king of kings, the powerful Vishwamitra performed his sacrifices,

18. In which sacrifices the self-create (Bramha) gave away to the illustrious Kashyapa, as *Dakshina*, this earth with all its mountains, rivers and countries.

19. O son of Kunti, as soon as earth was given away, she became sad; and thus she spoke in anger to the exalted lord of the world.

20. "O exalted one, you should not have given me away to any mortal. Your this giving me away would come to nothing, for I am going down to the nether world."

21. O ruler of earth seeing the earth sad and despondent, the exalted Rishi, Kashyapa, gratified her by a propitiatory act.

22. O son of Pandu, thereupon the earth was gratified with his asceticism. She again rose from the water and remained as a sacrificial altar.

23. O king, yonder before us is the spot with the distinct form of that sacred altar. O great king, ascending it, become great in prowess.

24. O king, this is that sacred altar stretching as far as the sea; be blessed by ascending it; and of yourself cross the sea.

25. When you will ascend it to-day, I shall perform the ceremony to avert all evils from you, for, O descendant of Ajamira, this altar here, as soon as it is touched by a mortal, goes down into the sea.

26. "I bow to the god who protects the universe, I bow to the god who is beyond this universe. O lord of gods, come near this salt sea."

27—28. "The fire, the sun, the organ of generation, water, the goddess, the seed of Vishnu, nectar and the navel of nectar. The god of fire is the organ that generated you (ocean). The earth is your body. Vishnu gave the seed that caused your being. You are the navel of nectar." O son of Pandu, you must recite the above words of truth, and as you recite you must quickly ascend this altar. O Pandava, thus these words of truth must be audibly recited; and while thus reciting them, one must plunge into this lord of rivers (ocean).

29. O son of Kunti, O best of the Kurus, else this lord of waters of divine origin, this great ocean, must not be touched even by the end of a *Kusa* (grass).

Vaishampayana said :—

30. Thereupen when the ceremony to avert evils had been completed, the high-souled Yudhisthira went into the sea. Having performed all that the Rishi (Lomasha) had ordered, he went to the Mahendra (mountain) and spent the night there.

Thus ends the hundred and fourteenth chapter, going to Mohendra in the Tirtha-Yatra of the Vana Parva.

CHAPTER CXV.

(TIRTHAJATRA PARVA),—*Continued.*

Vaishampayana said :—

1. That lord of earth (Yudhisthira) lived there for one night. He with his brothers gave the highest honours to the ascetics.

2. Lomasha told him there the names of all the ascetics,—namely the Vrigus, the Angiras, the Vashistas, and the Kashyapas.

3. The royal sage (Yudhisthira) paid a visit to them all and made obeisance to them with joined hands. He then thus asked Akritavrana who was the follower of heroic (Parusha) Rama.

4. "When will the illustrious (Parusha) Rama show himself to the ascetics here? I desire on that occasion to see that descendant of Vrigu.

Akritavarna said :—

5. Your coming here is already known to Rama whose soul spontaneously knows everything. Rama is pleased with you. He will soon show himself to you.

6. The ascetics see Rama on the fourteenth and eighth day of the lunar month. At the close of this night, the fourteenth day of the lunar course will set in.

Yudhisthira said :—

7. You are a follower of the mighty Rama, the son of Jamadagni; you must have personally seen all the (great) deeds performed by him in the days of yore.

8. Therefore narrate to us to-day how the Khashtryas were vanquished by him in battle and what was the cause of it.

Akritavarna said :—

9—10. O foremost of kings, O descendant of Bharata, I shall with great pleasure narrate to you that excellent story of the celestial-like deeds of Rama, the son of Jamadagni, who was born in the race of Vrigu. (I shall also narrate the history of) Kirtavirja, the king of the Haihayas.

11. The king of the Haihayas, named Arjuna, was killed by Rama. O son of Pandu, he had one thousand arms and seven wonderful weapons.

12. O lord of earth, through the favour of Dattatreya he possessed a golden car. His wealth was the whole earth including all creatures.

13. The car of that illustrious hero could go everywhere in an unobstructed course. Being greatly powerful by having received boons, he on that car

14. Trampled upon the celestials, the Yakshas, and all the Rishis. He always persecuted all creatures wherever they were found.

15. Thereupon the celestials and the Rishis of great vows all met together; and they thus spoke to the god of gods, the slayer of Asuras, Vishnu of great prowess,

16. "O lord, O exalted one, kill Arjuna to protect all creatures. The lord, the ruler of the Haihayas, on his celestial car,

17. Chastised Vasava (Indra) when he was sporting with Sachi. O descendant of Bharata, thereupon the exalted deity (Vishnu) held a consultation with Sakra (Indra) as how to kill Kartavirja.

18. All that was beneficial to the world was told by the lord of celestials. The exalted one, the adored of all the world, (Vishnu) promising to do all,

19—20. Went to Vadari, his most favourite hermitage. At this very time there lived on earth a mighty king in Kanyakubja,—monarch of great prowess,—known in the world by the name of Gadhi. But he retired into the forest.

21. When he was living in the forest, a daughter was born to him as beautiful as an Apsara. O descendant of Bharata, Rechika, the son of Vrigu asked her for marriage,

22. Thereupon Gadhi thus spoke to that Bramhana of rigid vows, "There is a custom in our family, established from the days of yore.

23. O foremost of Bramhanas, know, the bridegroom must give a dowry of one thousand swift and brown colored and black-eared horses.

24. O son of Vrigu, O exalted one, you cannot be asked to give (such a dowry). O exaltad one, my daughter also cannot be refused (when asked by you.) Do what is proper."

Rechika said :—

25. I shall give you one thousand swift, brown-colored and black-eared horses. Let your daughter become my wife.

Akritavarna said :—

26—27. O king, having thus promised, he (Rechika) thus spoke to Varuna; "Give me one thousand swift, brown-colored and black-eared horses to be my dowry. Varuna immediately gave him one thousand (such) horses.

28. The place, where the horses rose from the Ganges in Kanyakubja, is celebrated as the horse-*tirtha*. And then the king bestowed Satyavati (his daughter to Rechika)

29—30. In the marriage of the daughter of Gadhi even the celestials were present. Thus that foremost of Brahmana Rechika obtained one thousand horses, saw the dwellers of heaven, and got a wife according to the ordinance. He then sported with that slender-waisted damsel at pleasure.

31. O king, when the marriage ceremony was over, Vrigu came to see his excellent son, who with his wife duly worshipped him; and seeing them he (Vrigu) was greatly pleased.

32. When the preceptor (Vrigu), the adored of all the celestials, was seated, the husband and wife after duly worshiping him with joined hands stood before him and waited for his command.

33. Thereupon the exalted Vrigu with a delighted heart thus spoke to his daughter-in-law, "O blessed girl, ask for a boon. I am ready to grant you what you desire."

34. She gratified the preceptor (Vrigu) in order to obtain a son for herself and for her mother; and he too granted her desire.

Vrigu said :—

35. At the time of the season you and your mother after bathing at the proper time must embrace two different trees,—she an *Aswatha* tree and you a fig tree.

36. O blessed girl, after having ransacked the whole universe these two *Charus* have been prepared by me with the utmost care.

37. They must be taken with the greatest care." And he then disappeared. But they made an exchange, both in the case of the *Charus* and the embracings (of trees).

38. After a long time that exalted Rishi (Vrigu) again came there. Knowing all by his divine knowledge he again came there.

39.—40. Thereupon the greatly effulgent Vrigu thus spoke to his daughter-in-law Satyavati, "O blessed girl, O maiden of lovely brow, you have taken the wrong *Charu* and embraced the wrong tree. It was your mother who have deceived you.

Your son, though a Brahmana, will adopt the practices of the Kshatryas.

41. The mighty son of your mother, though a Kshatrya, will adopt the practices of a Brahmana. His power will be great; he will tread the path of the righteous.

42. Thereupon she again and again adored her father-in-law, saying, "Let not my son be of this character; let my grandson be such."

43. O son of Pandu, he replied, "Be it so;" and he was pleased to grant her prayer. When the proper time came, her son was born, named Jamadagni.

44. This descendant of Vrigu was endued with both splender and grace. He grew in years as well as in strength; and he excelled all in the Vedas.

45. O best of the Bharata race, the science of arms with four kinds of weapons rivalling the lustre of the sun spontaneously and without instruction came to him.

Thus ends the hundred and fifteenth chapter, the birth of Jamadagni, in the Tirthayatra of the Vana Parva.

HAPTER CXVI.

(TIRTHAYATRA PARVA)—*Continued.*

Akritavarna said:—

1. The greatly ascetic Jamadagni devoted himself to the study of the Vedas. Thereupon he performed great austerities. Pursuing a methodical course of study, he got a mastery over the Vedas.

2. O king, going to the ruler of men, Prasnajit, he asked Renuka in marriage; and the king bestowed her upon him.

3. Having got Renuka as his wife, that son of Vrigu came with her to the hermitage; and assisted by her he began to practise asceticism.

4. Four sons were born of her, Rama being the fifth. Though the youngest, Rama became superior to all in merit.

5. Once upon a time when her sons had all gone away to gather fruits, Renuka of rigid vows went to bathe.

6. O king, when, she was going at pleasure, Renuka saw Chitraratha, the king of Martikavata.

7. Seeing the king adorned with garlands of lotus sporting in the water with his wives, Renuka was filled with desire.

8. Being unable to control her this unlawful desire, she became polluted; she then returned to the hermitage much frightened at heart.

9. Having seen her deprived of the lusture of chastity and full of giddiness, that greatly effulgent and mighty Rishi reproached her by crying "fie."

10. There came then the eldest of Jamadagni's son, named Rumanuvan, and then Sushena, then Vasu and then Vishwavasu.

11. The exalted Rishi one after the other asked them to kill their mother. But they were confounded and could not utter a word.

12. Then he cursed them in great anger; and having been thus cursed they lost their sense and became like inanimate objects. They became in conduct like beasts and birds.

13. Then that slayer of hostile heroes, Rama, came to the hermitage last of all. To him said the greatly ascetic, the mighty armed Jamadagni,

14. "O son, kill your this sinful mother without the least compunction." Thereupon Rama took up an axe and cut off his mother's head.

15. O great king, the anger of the illustrious Jamadagni was then suddenly appeased; and being much pleased he thus spoke,

16. "O child, O virtuous man, you have performed this difficult task at my bidding. Ask me, I shall grant you whatever you desire in your heart."

17. Thereupon he asked that his mother might be restored to life, that he might not be haunted by the remembrance of this cruel deed, that he might not be touched by any sin and that his brothers might be restored to their former state,

18. That he might be unrivalled in battle and that he might obtain long life. O descendant of Bharata, the greatly ascetic Jamadagni granted him all that he desired.

19. O lord, once at a time when his sons had again gone out (to gather fruits), the mighty son of Kirtavirya, the king of the country near the sea-shore, came to the hermitage.

20. When he came to the hermitage, he was hospitably received by the Rishi's wife. But proud of prowess, he was not pleased with the reception.

21. By force and in defiance of all resistance, he seized and carried off from the hermitage the chief cow whose milk supplied the sacred *Ghee*, not at all heeding the loud lowing of her calf. And he wantonly puffed down the trees of the forest.

22. When Rama came home, his father told him all that had happened. And seeing the calf lowing piteously, Rama became exceedingly angry.

23. He rushed towards the son of Kartavirja who was under the shadow of death. The slayer of the hostile heroes, the descendant of Vrigu, displayed his prowess in battle.

24. O king, with sharpened arrows which were shot from a beautiful bow, he cut down Arjuna's one thousand arms each of which was like a massive iron bolt (for barring the door).

25. Being under the shadow of death, he was overpowered by Rama. Then the relatives of Arjuna, with their wrath excited against Rama,

26. Rushed at Jamadagni (one day, when Rama was absent from the hermitage. Although he was powerful they killed him for he was engaged in asceticism.

27—29. O Yudhisthira, attacked by them he again and again piteously uttered the name of Rama. The sons of Kartavirja pierced Jamadagni with their arrows; and having thus persecuted their enemy, they went their way. When they had gone away and when Jamadagni had breathed his last,

30. Rama, the descendant of the Vrigu's race, came back to the hermitage with fuels for religious rites. The hero saw his father who had been killed. Being exceedingly grieved, he lamented for the sad fate that had befallen his father:

Thus ends the hundred and sixteenth chapter the death of Jamadagni in the Tirthayatra of the Vana Parva.

CHAPTER CXVII.

(TIRTHAYATRA PARVA—*Continued*)

Rama said —:

1. O father, for my fault you have been killed like a deer in the forest with arrows by those mean and foolish wretches, the sons of Kartavirja.

2. O father, virtuous and ever steady in the honest path as you were, how can fate permit that you should die in this way?

3. What an awful sin must have been committed by them who have with hundreds of arrows killed you who were ever engaged in asceticism, who were old and who were averse to fight with them.

4. How can those shameless men speak of their (shameful) deed to their friends and relatives that they have killed virtuous man who was averse to fight.

Avitavarna said :—

5. O king, thus did he lament in piteous manner; and then that great ascetic performed all the obsequies of his (deceased father.

6. That conqueror of hostile cities, Rama then set fire (to the funeral pyre) of his father, O descendant of Bharata, and ther took an oath to destroy all Kshatryas.

7. That mighty hero,—greatly powerfu in battle, equal to god of death himself,—then took up weapons in anger; and alone he killed the sons of Kartavirja.

8. O best of Kshatryas, that foremost of all wielders of arms, Rama, destroyed all those Kshatryas who were their followers.

9. Twenty-one times that lord made the the earth Kshatrya-less. With their blooc he made five lakes in Samantapanchaka.

10. That perpetuator of the Vrigu race then offered there oblations to his ancestors, Then Rechika appeared to him in a visible form and stopped him.

11. Then the mighty son of Jamadagni offered libations to the lord of the celestials in a great sacrifice, in which he bestowed the earth to the Ritwijas.

12. O king, he built an altar made of gold which was ten *Vyamas* (20 yards) in breadth and nine in height. He made a gift of it to the illustrious Kashyapa.

13. O king, then at the request of Kashyapa, the Bramhanas divided it into a number of shares, and thus they came to be called the *Khandavayanas* (share-takers)

14. O king, having bestowed the earth on the illustrious Kashyapa, he engaged in severest austerities on the Mahendra, the foremost of mountains.

Vaishampayana said :—

15. Thus did hostility arise between him and the Kshatryas that lived on the earth. The entire world was thus conquered by the immeasurably effulgent Rama.

16. Then on the fourteenth day of noon, the high-souled Rama at the proper hour appeared before the Bramhanas and Dharmaraja (Yudhisthira) with his younger brothers.

17. O king of kings, that foremost of kings, that lord, then with his brothers offered highest worship to the Bramhanas; and they also worshipped him (Rama).

shore of the sea; they now see him in the garb of an anchorite.

19. This hero (Nakula), valiant in battle, defeated single-handed the kings who ruled over the western countries. He now roams in the forest living on fruits and roots, with matted locks on his head and his body besmeared with dirts.

20. This princess (Draupadi), the daughter of a king, who is a great car-warrior, rose from the sacrificial altar. She was always accustomed to a life of comfort and ease. How is she now enduring the miserable life in the forest?

21. How are (the men), the son of Dharma who stands at the head of all the three Vargas (Dharma Artha and Kama), this, son of Vayu, this son of king of the celestials these two sons of Aswinas,—being all the sons of celestials and accustomed to a life of comfort and ease, living in this forest deprived of all comforts.

22. Why did not the earth sink with all these hills when the son of Dharma met with defeat and when his wife, brothers, followers and he himself, were driven away (from the kingdom), and when Duryodhana began to flourish.

Thus ends the hundred and nineteenth chapter, the words of Valarama, in the Tirthayatra of the Vana Parva.

CHAPTER CXX.

(TIRTHAYATRA PARVA)—*Continued.*

Satyaki said:—

1. O Rama, this is not the time for lamentation. Let us do without any further delay that which is proper and suited to to the present occasion, though Yudhisthira does not say anything.

2. Those in the world who have other persons to look after them do not undertake to do anything themselves. They have others to do their work as did Saivya and others for Yayati.

3. O Rama, those, whose help-mate act according to their own opinion,—those men having others to look after them, never meet with disaster like men who have none to help them.

4. How is it that when the sons of Pritha have these two men, Rama and Janardana (Krishna,) also Pradyumna, Samba, and myself,—all able to protect the three worlds, that they are living in the forest?

5. It is proper that this very day the army of the Dasarahas should march out, variously armed and well clad in armours. Let the sons of Dhritarastra be attacked with the Vrishni soldiers, and let them all go with their friends to the abode of Yama.

6. Let him alone who wields the bow made of horn (Krishna), let yourself alone who, if roused, is capable of subverting the whole earth, kill the sons of Dhritarastra with all their friends as the chief of the celestials killed Vitra.

7. The son of Pritha (Arjuna) is my brother, he is my friend, he is also my preceptor; and he is like the second self of Krishna. It is for this reason that men desire for a worthy son and that a preceptor seeks an obedient and obliging pupil.

8. It is for this reason the time has (at last) come for that excellent work which is the best of all works and which is difficult to perform. I shall baffle his (Duryodhana's) showers of weapons by my excellent weapon, I shall over-power all in battle.

9. O Rama, I shall in anger cut off his head from his body with my excellent weapons which are like snakes, or poison or fire. I shall by force with my sword sever his head from his body in the field of battle.

10. Then I shall kill all his followers, Duryodhana and all the Kurus. O son of Rohini, let the followers of Bhima look at me with joy when I take up my weapons at the field of battle.

11. I shall alone kill all the chief men of the Kurus as fire burns heaps of straw at the end of the Yuga. Kripa. Drona, Vikarna and Karna, are not (at all) able to withstand the sharp arrows shot by Pradyumna.

12. I know the power of this son (of Krishna). I know how Krishna's son conducts himself in the field of battle. Samba will with great force chastise by his arms Dushashana with his charioteer and car.

13. Nothing exists which can withstand the force of the son of Jamvavati when he becomes irresistible in fight on the field of battle. The army of the Daitya Salya was speedily routed (by him) when he was but a boy.

14. Aswachakra whose thighs were round and whose mascular arms were of exceeding length was killed by him in battle. Who is there who can go before the car of the great car-warrior Samba?

15. As men coming within the clutches of death can never come out of it, so who is there that once coming under his clutches in the field of battle, escapes with his life.

16. The son of Vasudeva will consume by the shower of his fiery weapons all the soldiers together with those two great car-wariors, Bhisma and Drona, and also Somadatta surrounded by his sons.

17. Who is there in all the world including the celestials whom Krishna cannot fight on equal footing? When he takes up his weapons, wields his excellent arrows, arms himself with the discus, he becomes matchless in fight.

18. Let Aniruddha also take up in his hand buckler and sword,—let him cover the earth with Dhritarasta's sons, their heads being severed from their bodies, as in a sacrifice the altar is covered with *kusa* (grass)

19. Gada, Ulmuka, Vahuka, Bhanu, Nitha, and heroic in battle but young in age, Nishatha, Sarana and Charuddeshna, irresistible in war,—let all of them perform feats befitting their race.

20. Let the united armies of Satwatas, and the Suras, together with the chief heros of the Vrisnis and the Andhakas, killing the sons of Dhritarastra in the field of battle, spread their fame all over the world.

21. Let Abhimanyu rule the earth so long this foremost of virtuous men, the high-souled Yudhisthira is engaged in fulfilling the vow which this best of the Kuru race took on the occasion of the celebrated gambling match.

22. After his enemies are all defeated by the arrows discharged by us, let the virtuous king then rule over the earth. There will be then no son of Dhritarastra (Duryodhana) or the son of the charrioteer (Karna). This is the most important work for us to do, and this will surely lead us to fame.

Krishna said:—

23. O descendant of Madhu, there is no doubt what you say is true. O greatly courageous hero, we accept your words. This foremost of Kurus, (Yudhishthira) does not desire to possess the land that is not won by his own prowess of arms.

24. Neither for the sake of pleasure, nor from fear, nor from coveteousness would Yudhishthira ever abandon the rules of his (Kshatrya) order, nor would the two great car-warriors, Bhima and Arjuna, nor the twins (Nakula and Sahadeva), nor Krishna, the daughter of Drupada.

25. Vrikodara (Bhima) and Dhananjaya (Arjuna) are both unrivalled in fight on earth. Why should he not rule over the earth when the two sons of Madri are there to espouse his cause?

26. When the illustrious king of Panchala together with the King of Kekaya, and we also, would put forth our united strength, then the enemies of Yudhisthira would surely be annihilated.

Yudhishthira said:—

27. O descendant of Madhu, there is nothing to be surprised that you should speak thus. To me truth is over my sovereignity. It is Krishna alone who knows what I am and it is I alone who know what Krishna is.

28. O descendant of Madhu, O foremost of the Sinis, when this best of men (Krishna) will perceive that the proper time is come for displaying courage, you and he will then defeat Suyodhana (Duryodhana).

29. Let the heroes of the Dasarah race go back to-day. They are my patrons,—these best of men have come here to visit me. O immeasurably powerful heroes, never fall off from the path of virtue. I shall see you again when you will be happily assembled together.

Vaishampayana said:—

30. Then after mutual greeting and obeisance to the seniors and embracing the youthful, those foremost of the Yadus and the sons of Pandu separated. The Yadus went home and they (the Pandavas, continued their journey to the *thirthas*.

31. Having parted with Krishna, Dharmaraja with his younger brothers and with Lomasha and with servants went to the sacred river *Payoshini* the landing place of which was constructed by the king of Vidharva.

32. He lived on the banks of the *Payoshini* waters of which were mingled with the *Soma* juice. There the illustrious Yudhisthira was greeted with excellant laudatory terms by the chiefs of the Brahmanas who came to see him there.

Thus ends the hundred and twentieth chapter, the departure of the Yadus in the Tirthayatra of the Vana Parva.

CHAPTER CXXI.

(TIRTHAYATRA PARVA)—*Continued.*

Lomasha said:—

1. O King, when Nriga performed sacrifices and gratified Purandara (Indra) with the offer of *Soma* juice, he became very much gratified and was much pleased.

2. Here did the celestials with Indra and Prajapati (Brahma) perform many sacrifices on a large scale and paid large *Dakshinas* to the ministering priests.

3. Here king Amurtarasya offered oblations of *Soma* to the wielder of Vajra (Indra) in seven great horse-sacrifices.

4. The articles which in other sacrificial rites are uniformly made of timber, wood and of earth were all made of gold in these seven sacrifices.

5. It is heard that in all these sacrifices seven sets of stakes, of rings for sacrificial stakes, of spots, ladles, utensils, and spoons were prepared by him.

6-7. On each sacrificial stake seven rings were fastened at the top. O Yudhisthira, the celestials together with Indra erected the sacrificial stakes made of gold which were prepared for his sacred rites. In all these foremost of sacrifices of that great king Gaya,

8. Indra was delighted by drinking the *Soma* juice, and the ministering priests were gratified with the large *Dakshinas* they received. The Brahmanas obtained untold wealth.

9. As the sand-grains on earth, as stars in the firmerment, as the rain drops when it rains cannot be counted,

10—11. So the wealth that Gaya gave away could not be counted. O great king, even the above mentioned objects might be counted, but the *Dakshinas* bestowed on the priests in those seven sacrifices could not be counted. Its largeness exceeded all that was known before.

12. The images of the goddess of speech were made of gold by Vishwakarma himself. The king gratified the Brahmanas by presenting them to those priests who came there from all directions.

13. O king, when Gaya performed his sacrifices, he erected sacrificial stakes at so many places that little space was left (uncovered) on earth.

14. O descendant of Bharata, he obtained the region of Indra by his that act. He who bathes in the *Payoshini* goes to the region obtained by him.

15. Therefore, O king of kings, O undeteriorating one, O protector of earth, you and your brothers should bathe in this river; and then you will be freed from all sins.

Vaishampayana said :—

16—17 O foremost of men, O sinless one, having bathed in the *Payoshini* with his brothers, that great hero went with his brothers to the Vaidurja mountain and the great river *Narmada*. Lomasha narrated to him the accounts of all the sacred and charming *Tirthas*. He with his brothers then visited those places according to his desire and convenience. He gave away to the Bramhanas in this places by thousands.

Lomasha said :—

18. O son of Kunti, seeing the Vaidurj mountain and bathing in the *Narmada*, on obtains the region of the celestials and th kings.

19. O foremost of men, O son of Kunt this is the junction of *Treta* and *Kali* (ages this is the time when a person is cleansed all his sins.

20. O child, this is the place where Sary ati performed his sacrifices. Kousika (Indra) with Aswinas appeared here in the visible froms and drank the *Soma* (Juice).

21. The greatly ascetic, the descendar of Bhrigu, was filled with anger against Indra. The lord Chyavana paralised Indr and obtained the princess Sukanya as h wife.

Yudhisthira said :—

22. Why the exalted chastiser of Pak Indra, was paralised and the great asceti the descendant of Vrigu got angry again him ?

23. O Bramhana, why he made th Aswinas, the drinkers of *Soma* ? O exalte one, narrate all this to me in detail.

Thus ends the hundred and twenty fir chapter, the history of Sukanya, in th Tirthayatra of the Vana Parva.

CHAPTER CXXII.

(TIRTHAVATRA PARVA)—*Continue*

Lomasha said :—

1. O descendant of Bharata, the son the great Rishi Vrigu was Chyavana name. That greatly effulgent one practise asceticism near the yonder lake.

2. O Pandava, O king, that great powerful one sat in the posture called *Vir* He remained for a long period of time this one posture.

3. O king, after the lapse of a lon time he was covered with an ant-hill whic was in its turn covered with creeper Crowds of ants enveloped him.

4. Covered all over with ants and look ing like a heap of earth, that greatly intelli gent one performed severe austerities.

5. Then after the lapse of a long tim the king named Sarjati came to sport this charming and excellent lake.

6. O descendant of Bharata, with him were four thousand women, all wedded to him. There was also with him his daughter of beautiful brows, named Sukanya.

7. Surrounded by her companions and adorned with beautiful ornaments, she came to the ant-hill within which Vrigu's son was seated.

8. Accompained by her maids, she began to sport there, seeing the beautiful scenery and looking at the large trees that stood in the forest.

9. She was handsome, she was young, she was amorous and she was frolicsome. She began to break the trees that were full of blossoms.

10. The intelligent son of Vrigu saw her alone without her maids. Adorned with ornaments and clad in one cloth she was wandering about (in the forest) like a flash of lightning.

11. Seeing her sporting in the lonely forest, the greatly effulgent Bramhana Rishi, endued with the ascetic prowess, was filled with desire,

12. He addressed that blessed lady, but she did not hear him. Then Sukanya saw the eyes of Vrigu's-son within the ant-hill.

13. Out of curiosity she lost her sense; and saying "what is this," she pierced the eyes with a thorn.

14. His eyes being thus pierced, he felt great pain and became very angry. He then stopped the calls of nature of the troops of Sarjati.

15. Their state thus becoming deplorable, they were greatly afflicted. Seeing this the king asked,

16. "Who has done injury to the illustrious son of Vrigu, who is old, who is ever engaged in asceticism and who is of wrathful temper?

17. If you know it, tell me without the least delay." Thereupon all the soldiers said, "We do not know who has done this harm (to the Rishi).

18. Do whatever you please and make a searching enquiry into this matter." Thereupon that king, using both menace and conciliation,

19—20. Asked, about the matter, his friends. But they could not tell him anything. Seeing the soldiers in great sorrow on account of their great distress and her father agri- eved, Sukanya thus spoke, "While roving in the forest, I saw something brilliant within the ant-hill.

21. Believing it to be a fire fly, I pierced it with the thorn." Having heard this, Sarjati immediately went to the ant-hill.

22. There did he see Vrigu's son, old both in years and asceticism. That ruler of earth then with joined hands prayed thus for his favour.

23. "You should pardon me for what has been done by this girl out of ignorance." The son of Vrigu Chyavana then thus spoke to that ruler of earth,

24—25. "O king, this one, filled with pride, has insulted me by piercing (my eyes). Even her, endued as she is with beauty and devoid of all sense by ignorance and temptation,—even this daughter of yours,—I must have for my wife. I tell you truly, I can pardon you only on this condition."

26. Having heard the words of the Rishi, Sarjati without pausing for consideration at once bestowed his daughter on the high-souled Chyavana.

27. Having received that maiden, the exalted one was pleased (with the king). Having obtained the Rishi's grace, the king with his soldiers then went to his own city.

28. The faultless Sukanya also, having obtained that ascetic for her husband, began to wait upon him by practising asceticism and observing the ordinances.

29. The beautiful-featured one, that guileless lady, worshipped Chyavana and waited up onhis guests and ministered to the sacred fire.

Thus ends the hundred and twenty second chapter, the history of Sukanya, in the Tirthayatra of the Vana Parva.

CHAPTER CXXIII.

(TIRTHAYATRA PARVA)—*Continued*

Lomasha said:—

1. O king, once on a time, the (two) celestials the Aswinas saw Sukanya, when she had bathed and when she had no clothes on her person.

2. Having seen that charming damsel who resembled a daughter of the celestial king, the horse-born Aswinas came to her and thus spoke to her.

3. "O lady of tapering thighs, whose daughter are you? What are you doing in this forest? O blessed one, O beautiful damsel, we desire to know this. Therefore tell us."

4. Thereupon Sukanya filled with bashfulness thus spoke to those foremost of celestials," "I am the daughter of Sarjati, and I am the wife of Chyavana."

5. Aswinas then again spoke to her with smiles, "O auspicious one, why has your father bestowed you on a man who is verging on death?

6. O timid one, you shine in this forest like the flashing lightning. O beautiful lady, we have never seen any one like you even in the celestial region.

7. O blessed one, unadorned with ornaments and unclad in beautiful robes as you are, you beautify the forest more by your unadorned beauty.

8. O lady of faultless limbs, you cannot (however) look so beautiful besmeared as you are with mud and dirt as you would if adorned with ornaments and clad in gorgeous costume.

9. O auspicious one, becoming such why do you serve a decrepit old husband,—one that has become incapable of realising pleasure,

10. O lady of sweet smiles, one who is incapable of protecting and supporting you? Therefore abandoning Chyavana, accept one of us as your husband.

11. Making up your mind, invite your husband (from among us two). Do not spend your youth uselessly." Having been thus addressed, Sukanya thus spoke to the celestials,

12. "I am devoted to my husband Chyavana. Do not entertain any doubts about it." To her again they spoke thus, "We two are the celestial physicans.

13. We shall make your husband young and hadsome. Then from among us three, you shall select one of us as your husband.

14. O blessed one, promising this, bring your husband here." O king, she went at their word to Vrigu's son,

15. And told the son of Vrigu what the two celestials had said. Having heard this, Chyavana said, "Do it."

16. Having obtained her husband's permission, she came (back to Aswinas) and said, "Do it." Having heard her words, the Aswinas did it.

17. They then thus spoke to that princess, "Let your husband enter into water. Thereupon Chayvana with the desire of becoming handsome soon entered the water.

18. O king, the two Ashwinas also entered into the lake. A few minutes after they all came out from the lake,

19. Becoming exceedingly beautiful, young and wearing brilliant ear-rings, all assuming the same appearance delightful to the heart.

20—21. They then all said to her "O blessed lady, O fortunate one, O beautiful damsel, chose one of us as your husband. O beautiful featured lady, select him for your husband who may be liked by you." But seeing them all of the same appearance,

22. She paused and pondered. At last she ascertained who was her husband and selected him. Having obtained his wife and the beauty that he desired, Chyavana,

23. Of exceeding prowess, cheerfully spoke these words to the horse-born deities. "Since being an old man I have obtained from you youth and beauty and also my wife,

24. I shall make you two the drinkers of the *Soma* juice even in the presence of the king of the celestials."

25. Having heard this, the two (Ashwinas) cheerfully went to heaven. Chyavana and Sukanya also passed happily their days like (two) celestials.

Thus ends the hundred and twenty-chapter, the history of Sukanya in the Tirthayatra of the Vana Parva.

CHAPTER CXXIV.

(TIRTHAYATRA

Lomasha said :—

1. Thereupon hearing that Chyavana had been turned into a youth, Sarjati, becoming very much pleased, came with his troops to the hermitage of the son of Vrigu.

2. He saw Chyavana and Sukanya like two celestial children. Sarjati with his wife was as pleased as he would have been, if he had acquired the whole earth.

3. The ruler of earth together with his wife was received honourably by those saints. The king seated himself near the ascetic and entered into a delightful conversation of an auspicious kind.

to that ruler of worlds these words of a soothing nature, "O king, I shall perform your sacrifice. Let the necessary articles be procured."

5. Thereupon that ruler of earth, Saryati was exceedingly delighted. O great king, he expressed his approbation of the proposal made by Chyavana.

6. On an auspicious day, suitable for the commencement of a sacrificial ceremony, Sarjati ordered the erection of an excellent sacrificial shrine. He then splendidly furnished it with all desirable things.

7. O king, Chyavana, the son of Bhrigu performed his sacrifice. Hear the wonderful events which happened at that spot.

8. Chyavana took up some *Soma* juice so that he might offer it to the Aswinas who are the physicians to the celestials. When he was going to offer it, Indra prevented him.

Indra said :—

9. These two (Ashwinas) in my opinion have no right to receive an offering of the *Soma* juice ; they are the physicians to the celestials. As such, they are prevented (from receiving it).

Chyavana said :—

10. O Indra, these two are of great energy, they are high-souled, beautiful and handsome, they have made me eternally young like a celestial.

11. Why should you and the other celestials have a right to the *Soma* juice and not they ? O lord of the celestials, O Purandara, know that the Aswinas are also celestials.

Indra said :—

12. These two are physicians, and as such they are but servants. Assuming various forms at pleasure, they roam about the world of the mortals. How can they claim the *Soma* juice ?

Lomasha said :—

13. When these words were said by the king of the celestials, the son of Bhrigu (Chyavana) did not heed them ; and he took up the offering of (the *Soma*).

14. Having seen that he was about to take up an excellent portion of *Soma* to offer it to the Aswinas, the destroyer of Vala Indra) thus spoke to him,

15. "If you take up the *Soma* to offer it to those two celestials, I shall hurl at you my fearful thunder which is superior to all existing weapons."

16. Having been thus addressed, the son of Vrigu smilingly looked at Indra, and he then took up in due form some excellent *Soma* juice to offer it to the Aswinas.

17. The husband of Sachi (Indra), then hurled at him the fearful thunder. When he was about to hurl it, the son of Vrigu paralised it.

18. Having paralised his arms, Chyavana recited sacred hymns and made offerings to the fire. That greatly effulgent one, having gained his object tried to kill the celestial (Indra).

19. Thereupon that Rishi created, by his ascetic power, a great Asura of huge body and exceeding prowesss, named Mada.

20. His body was incapable of being measured by the Suras and the Asuras. His mouth was fearful ; it was of huge size with teeth of sharpened ends.

21. One of his jaws rested on earth and the other stretched to heaven. He had four fangs extending as far as one hundred *Yojonas*.

22. His other fangs extended as far as one hundred *Yojonas*. They looked like the towers on a palace. They might be likened to the ends of spears.

23. His two arms were like two hills. They were of equal bulk and extended ten thousand *Yojonas*. His two eyes resembled the sun and the moon, and his countenance looked like the great fire at the universal dissolution.

24. He was licking his mouth with his tongue, which like lightning knew no rest. His mouth was open and his glance was fearful. It appeared as if he would forcibly swallow up the world.

25. He rushed upon Satakratu (Indra) with the intention of devouring that deity. The worlds resounded with the loud and fearful roarings of that Asura

Thus ends the one hundred twenty-fourth chapter, the history of Sukanya, in the Tirthayatra of the Vana Parva.

CHAPTER CXXV.

(TIRTHAYATRA PARVA)—*Continued.*

Lomasha said :—

1. Having seen the fearful-faced Mada, coming with open mouth like death himself with the intention of devouring him, the diety Satakratu (Indra).

2. Licked the corner of his mouth when his arms were paralised. Being afflicted with fear, the celestial king thus spoke,

3. O son of Bhrigu, O Brahmana, I truly tell you that from this day the two Aswinas will be entitled to receive the *Soma* juice. Therefore be merciful to me.

4. O Brahmana Rishi, your attempts can never be futile. Let this be the rule. I know your act can never be in vain.

5. O son of Bhrigu, these two Aswinas are now entitled to drink the *Soma* Juice as you have made them to-day. O son of Bhrigu, I have done it to spread the of your powers.

6. My object was to spread the fame of the father of Sukanya all over the world. It has been done by me, so that your fame may spread.

7. Therefore be merceful to me. Let it be as you desire." Having been thus addressed by Indra, the high souled son of Bhrigu

8. Was soon appeased; and he set free Purandara (Indra). O king, that mighty Rishi distributed Mada and put it piecemeal in drinks, in women,

9. In gambling and in the field of sports. This Mada was formerly created again and again. Having thus thrown away Mada, he adored Indra with *Soma*.

10. He then assisted that king (Sarjati) to perform sacrifices to all the celestials together with the Aswinas. That foremost of speakers thus spread his fame all over the world.

11. O king, he then happily lived with his loving wife Sukanya in the forest. This is, O king, his lake resounding with the voice of the birds.

12. You must with you brothers offer oblations here to the Pitris and the celestials. O ruler of earth, O descendant of Bharata, having seen it and *Sikataksha*,

13. You should then go to the Saindava forest and see many artificial rivers there. O great king, you should touch the waters of all the currents there,

14. And then, O descendant of Bharata, uttering the *mantras* of Sthanu, you will attain to ascetic success. O foremost of men, it is the time of junction between *Treta* and *Dapara Yugas*.

15, O son of Pritha, by seeing it, one is cleansed of all his sins. Perform your oblations here in this place which is capable of destroying all sins.

16. Yonder is the Archika hill, inhabited by cultured men. Fruits of all seasons grow here at all times and the streams run for ever. It is an excellent place.

17. O Yudhisthira, there are many caverns here of various forms made by the celestials. This is the *Tirtha* of the moon, and it is surrounded on all sides by the Rishis, who are the Vaisyas, the Valkhilyas, the Pavakas and the Vajuvakhas.

18. There are three peaks and three sacred springs; you may walk round them all one by one; you can perform your oblations at pleasure

19. O king of kings O ruler of men, Santanu, Sanaka, and Nara and Narayana, have obtained eternal regions from this place.

20. O Yudhisthira, here didthe Pitris, the celestials and the great Rishis always lie down. They all performed asceticism on the Archika mountain. Perform sacrifice here.

21. O king, here did they cook *charu* (rice with milk) with the Rishis; here is also the *Jamuna* of everlasting current where Krishna engaged himself in asceticism.

22. O son of Pandu, O chastiser of foes, the twins, Bhimasena and Krishna (Draupadi) and all of us will accompany you to this spot,

23. O ruler of men, this is the sacred spring of Indra where Dhata, Vidata and Varuna rose upwards.

24. O king, here do they live observing forbearance and practising the greatest virtue. This excellent and auspcious mountain is fit for kind and candid persons.

25. This is that *Jamuna*, O king which is frequented by the great Rishis,—the scene of many sacrifices,—it is holy and it destroys all fear of sin.

26. O son of Kunti, here did the great bow-man, king Mandhata, himself perform sacrifices, so did also Somoka, the son of Sahadeva, that foremost of all boon-givers.

Thus ends the hundred and twenty-fifth chapter, the history of Sukanya in the Tirthayatra of the Vana Parva.

CHAPTER CXXVI.

(TIRTHAYATRA PARVA).—*Continued.*

Yudhisthira said :—

1. O great Brahmana, how was born that excellent king, that foremost of monarchs, the son of Yuvanashwa, Mandhata, celebrated over the three worlds?

2. Here did that immeasurably effulgent one attain to the highest regal power, for all the three worlds were as much under his rule as they were under that of the high-souled Vishnu?

3. I am desirous to hear all about the life and achievments of that intelligent king. I should also like to hear when and how his name became Mandhata, bolonging as it did to the greatly effulgent Indra,—and how that matchlessly powerful hero was born;—you are greatly-skilled in the art of narrating all events, (narrate all this to me

Lomasha said.—

4. O king, hear with attention how the name of Mandhata, that high-souled king, came to be famous all over the world.

5. The king Juvanashwa was born in the race of Ikshwaku. O ruler of earth, he performed many sacrifices in which *Dakshinas* (gifts) were large.

6. That foremost of all virtuous men, performed one thousand horse-sacrifices. He also performed many other sacrifices in which *Dakshinas* were in abundance.

7. But that royal sage had no son and therefore that high-souled and greatly vow-observing king made over to his ministers the duties of the state and went to live in the forest.

8. That high-souled king devoted himself to the pursuits, enjoined in the *Sastras*; and one day, O king, that monarch was much afflicted with observing a fast.

9—11. He was suffering from the pangs of hunger, and his inner soul seemed perched with thirst. He then entered the hermitage of Bhrigu. O king of kings, on that very night, the great Rishi, who was the delight of Bhrigu's race, had performed a religious ceremony with the object of getting a son born to Soudamini. A large vessel was there filled with water which was consecreted with *mantras* and which had been previously deposited there. The water was endued with the virtue of making the wife of Soudamini conceive a son equal to Indra.

12. Having been much fatigued by keeping up nights, those great Rishis placed that jar on the altar and went to sleep.

13. The king was suffering from thirst, his palate was dry and he was eagerly looking for water. Entering the hermitage, greatly tired as he was, he asked for water.

14. With fatigue and with a perched throat, he cried in a feeble voice which resembled like the inarticulate notes of a bird. Therefore none heard his voice.

15. Thereupon the king, seeing the jar filled with water, quickly ran towards it. He drank the water and put the jar down.

16. That intelligent king, who was very thirsty, drank that cool water; his thirst being quenched he became greatly happy.

17. Those ascetic Rishis then awoke from their sleep and all of them saw that the water of the jar was gone.

18. They assembled all together and asked one another who had done this. Then Yuvanashya told the truth saying, "It was done by me."

19. The illustrious son of Bhrigu then said to him, "It was not proper. This kept with the object that a son may be born to you. It was endued with ascetic virtue.

20. Having performed severe asceticism, I infused the virtue of my religious acts in this water, so that a son might be born to you. O royal sage, O greatly powerful one,

21. A son would have been born to you who would have been greatly strong, courageous, endued with the prowess of asceticism and who by his might would have even sent Indra to the abode of Yama.

22. O king, it was thus that this water was prepared by me. By drinking this water, O king, you have done what was not proper.

23. It is impossible now to turn back the incident which happened. What you have done was certainly ordained by Fate.

24—26. O great king, as you, being very thirsty, have drank the water prepared with sacred hymns which was filled with the virtue of my religious labours, you must bring forth out of your own body a son as described above. We shall perform for your sake a sacrifice of wonderful effect, so that you will bring forth a son equal to Indra. You will not feel any pain at the time of the delivery.

27. When one hundred years passed away, a son, as effulgent as the sun, came out by riving the left side of that high-souled king.

28. The the greatly effulgent child came out, but king Yuvanashwa did not die,—it was no doubt a great wonder.

29. Then greatly effulgent Indra came there with the desire of seeing him. Thereupon the celestials asked Indra, "What is to be sucked by this boy?"

30. Then Indra gave his own fore finger into his mouth (to suck), and the wielder of thunder said, "he will suck me."

31. Thereupon the dwellers of heaven with Indra gave him the name "*Mandhatta*.

32. Having sucked the fore-finger of Indra, he became greatly strong, and he grew to be thirteen cubits.

33. O great king, the whole of the sacred learning together with the holy science of arms was acquired by that greatly intelligent boy by the simple and unassisted power of his thought.

34—35. O descendant of Bharata, the bow, celebrated all over the world by the name of *Ajagava* and a large number of

arrows made of horn, also an impenetrable armour, all came to him on the same day. He was installed on the throne by Indra Himself, and he then conquered the three worlds in righteous way, as once Vishnu did by three steps.

36. The wheel of that high-souled king's car was irresistible in its course. Gems and jewels came to that royal sage of their own accord.

37. O ruler of earth, this is the region which (once) belonged to him. It abounds in great wealth. He performed may sacrifices in which gifts were in abundance.

38. O king, that great, powerful and immeasurably effulgent king erected many sacred piles and performed greatly pious deeds, by which he obtained the privilege of sitting at Indra's side.

39. That intelligent king conquered and ruled with virtuous laws the earth with cities and with the sea, the abode of gems.

40. O great king, the sacrificial grounds prepared by him were to be found all over the earth. There is not a single spot which is not marked with it.

41. O great king, that greatly powerful king is said to have given away to the Brahmanas ten thousand *Padmas* and kine.

42. When there was a draught extending for twelve years, disregarding the wielder of thunder, he caused rain to fall for the growth of crops.

43. The greatly powerful king of Gandhara, born in the Lunar dynasty, was terrible like the roaring clouds. Those that foolishly attacked him with arrows were immediately killed by him.

44. O king, that intelligent king protected the four orders of the people, and by virtue of his asceticism and religious rites the world was kept from harm by that greatly powerful king.

45. This is the place where he, as effulgent as the sun, performed sacrifices to the celestials. Look at it. Yonder it is in the middle of Kurukshetra.

46. O ruler of earth, I have thus narrated to you all the great history of Mandhata, the manner in which he was born,—a birth which was surely wonderful."

Vaishampayana said :—

47. O descendant of Bharata, having been thus addressed by the great Rishi Lomasha, the son of Kunti (Yudhisthira) asked other questions about Somoka.

Thus ends the hundred and twenty sixth chapter of the history of Mandhata, in the Vana Parva.

CHAPTER CXXVII.

(TIRTHAYATRA PARVA.)—*Continued.*

Yudhisthira said :—

1. O foremost of speakers, what was the prowess of the king, Somoka. I desire to hear an exact account of his achievements and prowess.

Lomasha said :—

2. O king, O Yudhisthira, there was a virtuous king, named Somoka. He had one hundred wives,—all suitably matched to him.

3. Though a long period of time passed away and though he took great care, yet he could not succeed in getting a son.

4. One day when he had (already) grown old, he tried every means to have a son; and (at last) a son was born to him by one of that one hundred wives. He was named Janta.

5. O king, all those mothers sat round their son; and every one of them gave him such objects as might give him enjoyments and pleasure.

6. One day an ant stung the boy at his hip, and the boy screamed out on account of the pain caused by the sting.

7. The mothers were greatly destressed to find the child stung by the ant; and they stood round him and began to cry as loudly as the boy.

8. When he was seated with his ministers and his family priest that ruler of earth suddenly heard that great screaming (of the women).

9. The king sent for information as to what it was about. And the royal usher then explained to him what had happened to his son.

10. Somaka rose with his ministers and hastened towards the female apartments. O chastiser of foes, on going there, he consoled his son.

11. Having comforted his son and come out from the female apartments, the king sat down with his family priest and ministers.

Somoka said :—

12. Fie on having one son! I would rather be a sonless man. To all beings, liable as they are to diseases, it is but a trouble to have only one son.

13. O Brahmana, O lord, with the ... tention of getting sons, I married all these one hundred wives after carefully examining them whether they were suitable to me. But they have none.

14. Having tried every means and put forth great efforts they have (at last) given birth to this one single son, Janta. What greater grief can there be than this!

15. O excellent Bramhana, I am grown old in years, and so are my wives. This only one son is like the breadth of their nostrils; so is he to me.

16. Is there any such (religious) ceremony by celebrating which one may get one hundred sons? Tell me whether it is great or it is small, whether it is easy or it is difficult to perform.

Ritwija said:—

17. There is a ceremony by which a man may get one hundred sons. O Somoka, if you are able to perform it, (then tell me); I shall explain it to you?

Somoka said:—

18. Whether it is a good or an evil deed, you may consider that the ceremony by which one hundred sons may be born as already performed, O exalted one, explain it to me.

Ritwija said:—

19. O king, I shall perform this sacrifice, but you must sacrifice in it your son Janta. Then one hundred handsome sons will be born to you.

20—21. When Janta's fat will be put into the fire as an offering to the celestials, the mothers your wives will have to take a smell of that smoke. And thus they would give birth to a number of courageous and strong sons. Janta also will again be born in the womb of his (former) mother. On his back there will appear a mark of gold.

Thus ends the hundred and twenty-seventh chapter, the history of Janta in the Tirthayatra of the Vana Parva.

CHAPTER CXXVIII.

(TIRTHAYATRA PARVA)—*Continued.*

Somoka said:—

1. O Bramhana, whatever is to be performed, do exactly as it is necessary. I desire to get a number of sons; I shall do all as asked by you.

Lomasha said:—

2. Thereupon he performed that sacrifice in which Janta was offered as a victim. But the mothers out of affection forcibly dragged the son.

3. They cried, "Alas! Oh!" And were affected with great grief, and they caught hold of Janta by his right hand and wept piteously.

4—6. But the Ritwija held the boy by the right hand and pulled him. Like female ospreys they screamed in agony. But the priest dragged the boy, killed him and in due form made an offering of his fat. O descendant of Kuru, while the fat was made an offering (to the sacrificial fire) the, aggrieved mothers smelt its smell, and they all suddenly fell on the ground. Then all those beautiful women conceived.

7. O king, O descendant of Bharata, at the end of the tenth month, full one hundred sons were born to Somoka.

8. O king, Janta became the eldest son and he was born of his former mother. He became the most beloved of all those women; but not so were their own sons.

9. He had that golden mark on his back; and among all those one hundred sons, he was superior to all in every thing.

10. Then that great preceptor of Somoka died,—so did Somoka also after sometime.

11. He saw his priest being grilled in a terrible hell. He then asked him, "O Bramhana, why are you being grilled in this hell!

12. Thereupon the preceptor, greatly being grilled in the (hell fire) thus spoke to him, "O king, it is the result of my performing your sacrifice."

13. Having heard this, that royal sage thus spoke to the god of justice? "I shall enter (this fire). Set free my priest. This greatly exalted man is grilled in the hell fire on my account.

Dharmaraja said:—

14. O king, O foremost of speakers, one cannot suffer or enjoy for another person's acts. These are the fruits of your acts. See them here.

Somoka said:—

15.—16. I do not desire to go to the region of bliss without this Bramhana here. O Dharmaraja, I desire to live with him. O god, my act is identical with that done by him, and therefore the fruits of our acts must be the same.

Dharmaraja said—:

17. O king, if this be your wish, then taste with him the fruits of that act, as long as he is to do. After that you will obtain the blessed state.

Lomasha said :—

18. That lotus-eyed king did all that (was asked by Dharmaraja). When his sins were washed, he was made free with his preceptor.

19. O king, that lover of his preceptor secured for his preceptor by his meritorious acts all those blessings to which he was entitled.

20. This is his sacred hermitage, situated before us. The man who passes six nights here with controlled passions obtains the blessed state.

21. O king of kings, O perpetuator of the Kuru race, being free from excitement and controlling our passions, we must spend six nights here. Therefore be ready.

Thus ends the hundred and twenty eighth chapter, the history of Janta, in the Tirthayatra of the Vana Parva.

CHAPTER CXXIX.

(TIRTHAYATRA PARVA),—*Continued.*

Lomasha said :—

1. O king, here did Prajapati himself perform a sacrifice in the days of yore. It was called Ishtikrita which occupied one thousand years.

2. The son of Nabhaga, Anvirasha, performed a sacrifice near the *Jumuna* in which he gave away ten *padmas* (of gold coins) to the Sadangas.

3—4. O son of Kunti, he obtained the greatest success by his sacrifices and asceticism ; this is the place where the king of all kings, the immeasurably powerful Yayati, the son of Nahusha, performed his sacrifices. He competed with Indra and he performed his sacrifices here.

5. Behold how the ground is studded with places for sacrificial altars of all sorts. (Behold), the earth appears as if she is sinking under the preasure of Yayati's good works.

6. Here is the *Samee* tree which has but one single leaf ; this is an excellent work. Behold the lake of Rama and the hermitage of Narayana.

7. O ruler of earth, this is the path which was followed by immeasurably effulgent son of Richika who roamed over the earth practising Yoga on the banks of the *Raupya*.

8. O descendant of Kuru, hear what a Pishacha woman, adorned with pestles as her ornaments, said as I was reciting the table of geneology.

9. (She said), "Having eaten curd at Yugandhara and lived in Achutasthala and also bathed in Bhutilya you should live with your sons.

10. Having spent here the first night, if you pass the second night here, the events of the night-time will then be different from the day-time.

11. O foremost of the Bharata race, O descendant of Bharata, O son of Kunti, we shall to-day live here. This is the gate of Kurukshetra.

12. O king, here did king Yajati, the son of Nahusha, perform sacrifices in which gifts of gems were in great abundance and by which Indra was much gratified.

13. This is *Plakshavatarana*, an excellent *tirtha* in the *Jamuna*. The learned men call it the gate of heaven.

14. O child, after performing the Saraswata sacrifice and using the sacrificial stakes as their pestles, the great Rishis perform here these ablutions prescribed at the end of a sacrifice.

15. O monarch, king Bharata performed sacrifices here. To perform a horse-sacrifice, he here set free the horse which was the intended victim,

16—17. And which was marked with black strips. He ruled the earth with righteousness. O foremost of men, here did Maruta, protected by Samvarata, the foremost of Rishis, succeed in performing excellent sacrifices. O king of kings, bathing here one obtains all the regions. He is purified from all his evil deeds. Therefore bathe at this place.

Vaishampayana said :—

18. Being praised by the great Rishis he (Yudhisthira) bathed there with his brothers. Then that foremost of the Pandavas thus spoke to Lomasha.

Yudhisthira said :—

19. O greatly powerful Rishi, I see all the worlds by virtue of asceticism. I also see that foremost of the Pandavas Swatabhana (Arjuna).

Lomasha said :—

20. O mighty-armed hero, it is as you say. Thus do great Rishis see (all the worlds). Yonder is the sacred *Saraswati*, thronged by persons who consider her to be their sole refuge.

21. O foremost of men, bathing in it, you will be freed from all your sins. O son of Kunti, the celestial Rishis performed here the Saraswata sacrifice ; so did the Rishis and the royal sages.

22. This is the altar of the Prajapati; it is five *Yoyanas* in extent on all sides round. This is the field of the high-souled Kurus who always performed sacrfices.

Thus ends the hundred and twenty ninth chapter, the going to Lakshavatarana, in the Tirthayatra of the Vana Parva.

CHAPTER CXXX.

(TIRTHAVATRA PARVA)—*Continued.*

Lomasha said :—

1. O descendant of Bharata, if men give up their bodies here, they go to heaven. O king, thousands of men come here with the desire to die.

2. A blessing was pronounced here by Daksha when in the days of yore he was performing sacrifice at this spot. (It was as follows), "The men that will die here will go to heaven."

3. O king, here is the charming celestial river full of water, named *Saraswati*. It is here *Vinasana* of the *Saraswati* (where she disappeared).

4. O hero, here is the gate of the kingdom of the Nishadas; it is from the hatred of the Nishadhas that the *Saraswati* entered the earth so that she might not be seen by the Nishadas.

5. Here is also *Chamoshodbheda* where the *Saraswati* again reappeared. Here she was joined by all the other sacred ocean-going currents.

6. O chastiser of foes, here is the greatly sacred place called *Sindhu*, where Lopamudra accepted the great Rishi Agasthya as her husband.

7. O sun-like effulgent hero, here is the sacred *Thirtha* called Pravasha which is truly sacred, sin-destroying and a favourite place of Indra.

8. Yonder appears the excellant *tirtha* called *Vishunpada*. Here also is the charming river and greatly purifying *Vipasa*.

9. Here from the grief at his son's death, the great Rishi Vashistha threw himself into the *Vipasa* after first binding himself, but he rose again.

10. O chastiser of foes, behold with your brothers the sacred region of Kashmira, ever freequented by the holy Rishis.

11. O descendant of Bharata, here a conference took place between Agni and the Rishi Kashyapa and between the son of Nahusha (Yayati) and the Rishis of the north.

12. O great king, yonder appears the gate of Manaka. A gap was opened by Rama in the midst of this mountain.

13. O greatly powerful hero, here is the celebrated Vatikakhanda, which although near the gate of Vedika, lies on the north of it.

14—15. O foremost of men, there is another very remarkable thing in connection with this place. It is this that at the end of every *Yuga* the diety Siva who is capable of assuming every form at will may be seen here with Uma and his followers. In the yonder lake men, desirous of securing welfare to them, cheerfully gratify the wielder of Pinaka in the month of Chaitra by performing sacrifices.

16. The religious-minded and self-controlled men perform their ablutions in this lake and become free from all sins. They certainly obtain the blessed regions.

17. Here is the sacred *tirtha* called *Uyanaku* where the holy Rishi Vashistha with his wife Arundhati and also the Rishi Yavakri lived.

18.—19. Yonder is the lake called *Kushavanisha* in which grow the lotuses called *Kushashaya*. Here also is the hermitage of Rukmini where she attained peace by conquering her anger. O son of Pandu O great king, you must have heard of the great hill Vrigutunga. Behold it (now).

20. O king of kings, behold *Vitasta* which cleanses all sins. The water of it is very cool and transparent and it is frequented by the great Rishis.

21. (Behold) *Jala* and *Upjala* the rivers on both the sides of the *Jamuna*. Ushinara surpassed Vasava (Indra in greatness) by performing a sacrifice here.

22. O king, O descendant of Bharata being desirous of testing the merit of that great king, Vasava (Indra) and Agni came to his celestial-like *Sava*.

23. Being inquisitive to know Ushinara and being willing to bestow boons on him those two celestials, Indra and Agni, came to his sacrificial ground,—Indra becoming a hawk and Agni a pigeon.

24. O king, the pigeon from the fear of the hawk fell upon the king's thighs for protection; and it became almost dead from the great fear.

Thus ends the hundred and thirtieth chapter, the history of the hawk and the pigeon in the Tirthajatra of the Vana Parva.

CHAPTER CXXXI.

(TIRTHAYATRA PARVA)—*Continued.*

The Hawk said :—

1. All the kings of earth call you virtuous. Therefore why do you perform an act which is not in accordance with *Dharma*?

2. O king, I am oppressed by hunger; do not withhold from me my ordained food on the belief that you are thus gaining virtue, whereas you are not.

The King said :—

3. O great bird, this one is afflicted with the fear of you; and desirous of escaping from you it has come in a fury to me for protection.

4. O hawk, why do you not see that it is a great virtue for me not to give up this pigeon which has thus come to me?

5. O hawk, this pegion is seen to tremble with fear; it is agitated, it has come to me for protection of its life. It is not proper for me to forsake it.

6. He who kills a Brahmana and the mother of men (cow), and he who forsakes one who seeks his protection,—both commit equal sin.

The Hawk said :—

7. O ruler of earth, all creatures exist on food. The animals are nourished and sustained by food.

8. A man can live many days even after forsaking his dear ones, but he cannot live long after abstaining from food.

9. O king, my life will depart to-day if deprived of food. Leaving my body it would fearlessly go away to other ways.

10. O virtuous-minded one, at my death my wife and children will perish. By protecting the pigeon you do not (at all) protect many lives.

11. The virtue, that stands in the way of another virtue, is (really) unrighteousness. O truthful king, that virtue true virtue which is not conflicting.

12—13. O ruler of earth, after comparing the opposing virtues and weighing their comparative merits, one ought to espouse that which is not opposing. Where there is no confliction, one should adopt that virtue which preponderates.

The King said :—

14. O excellent bird, as you speak words fraught with good, (may I ask) are you the king of birds, Suparna (Garuda)? I have not the least doubt that you are learned in all the precepts of virtue.

15. As you speak many and various words of virtue, I do not see there is anything in respect with it which you do not know.

16. O bird, why do you consider it virtuous to forsake one who seeks one's protection? Your attempt is only to search for food.

17. You can appease your hunger with some other food which would be more plentiful. I am perfectly willing to procure for you any sort of food that would be palatable to you,—whether it be an ox or a boar, or a deer, or a buffalo.

The Hawk said :—

18. O great king, I am not desirous of eating a boar, or an ox or any other kind of beasts. What have I to do with any other food?

19. O ruler of earth, O best of Kshahtryas, give me therefore this pigeon which is the food ordained to me by the celestials.

20. O king, that the hawks eat the pigeons, is an eternal law. Do not get on a plantain tree not knowing its want of strength (to support you).

The King said :—

21. O ranger of skies, I am willing to give you this kingdom of my dynasty and all wealth and also all that you desire to have,

22. O hawk, O excellent bird, with the exception of giving up this pigeon which has come to me for protection. Tell me what I shall have to do for the deliverance of this bird. I shall not give you this pigeon.

The Hawk said :—

23. O Ushinara, O ruler of men, if you have so much affection for the pigeon, then cut a portion of your flesh and weigh it against this pigeon.

24. O excellent king, when your flesh would be equal in weight with this pigeon, give it then to me and I shall be then satisfied.

The King said :—

25. O hawk, I consider your this request as a favour. I shall give you my own flesh weiging it against the pigeon.

Lomasha said :—

26. O son of Kunti, O lord, cutting off his own flesh, that virtuous king weighed it against the pigeon.

27. But when he found that the pigeon was more heavy than his flesh (thus cut and placed in the scale), the king Ushinara again cut (some more) flesh (from his body) and placed it (in the scale)

28. When portion after portion of his flesh had been added to weigh against the pigeon, and no more flesh was left on his body, he then himself mounted on the scale.

The Hawk said :—

29. O virtuous king, I am Indra. The pigeon is the carrier of the sacrificial *Ghee* (Agni).* In order to test your virtuous merit, we came to your sacrificial grounds,

30. O king, as you have cut off your flesh from your body, your glory will be resplendent.

31. O king, as long as men will speak of you on earth, so long will your glory endure, and eternal region would be reserved for you.

Lomasha said :—

32—33. Having said this to the king, he (Indra) again went to heaven. And the virtuous Ushinara also, after filling heaven and earth with the merit of his pious deeds, went to heaven in an effulgent form. O king, yonder is the residence of that illustrious king.

34. Behold it which is holy and capable of cleansing sins. O king, here are aways seen the celestials and eternal Rishis and also virtuous and high-souled Brahmanas.

Thus ends the hundred and thirty first chapter, the history of the hawk and pigeon, in the Tirthayatra of the Vana Parva.

CHAPTER CXXXII.

(TIRTHAYATRA PARVA)—*Continued.*

Lomasha said :—

1. O ruler of men, behold the sacred hermitage of Swatakatu, the son of Uddalka, whose fame as an expert in *Mantras* is so widely spread all over the world. It always abounds in fruit trees.

2. Here did Swatakatu see Saraswati herself in her heavenly form. Swatakatu said to Saraswati when she appeared, "Make me endued with the gift of speech."

3. In that *Yuga*, Swatakatu, the son of Uddalaka and Astavakra, the son of Kahoda, who were uncle and nephews, were the foremost men learned in the Vedas.

4. These two Bramhanas of matchless energy went to the sacrificial ground of the king of Videha and defeated Vandi (in a controversy).

5—6. O son of Kunti, worship with your younger brothers the sacred hermitage of him who had for his grandson Astravakra, who when he was but a child had caused Vandi to be drowned in a river after having defeated him (in a controversy).

Yudhisthira said :—

7. O Lomasha, tell me all about the power of this Bramhana who had thus defeated Vandi. Why was he born as *Astavakra* (crooked in eight parts of his body)?

Lomasha said :—

8. Udhalaka had a self-controlled disciple who was known by the name of Kohada. He was entirely devoted to the service of his preceptor, and he continued his studies for a long time.

9. That Brahmana served his preceptor for a long time. Recognising it his preceptor gave him a mastery over the *Sastras* and also bestowed upon him his own daughter *Sujata*.

10. She became with child as effulgent as fire, and the child while engaged in study spoke thus to his father, "O father, you have been reading for the whole night, but your reading does not seem to me correct.

11. Through your grace I have become even in my this fatal state learned in all the *Sastras* and in the Vedas and in the Vedangas. But O father, I tell you what proceeds from your lips is not correct."

12. Having been thus insulted before his disciples, the great Rishi cursed in anger the child in the womb. "As you speak from the womb, so will you be crooked in eight parts of your body."

13. Thus the child was born crooked, and the great Rishi was ever afterwards known by the name of Ashtavakra. He had an uncle, named Swatakatu who was of the same age as himself.

14. Having been much oppressed for the growth of the child in the womb, Sujata, who was desirous of obtaining wealth, conciliating her husband who had no wealth, spoke to him thus in private.

15. "O great king, what shall I do now, as the tenth month of my pregnancy has come! Neither you nor I possess any wealth with which we can be delivered from this distress."

16. Having been thus addressed by his wife, Kohada went to Janaka for wealth. That Bramhana was defeated (in a controversy) by Vandi who was learned in the science of arguments. The result was that he was drowned.

17. Having heard that his son-in-law had been defeated by Vandi and that he

had been drowned, Uddhalaka thus spoke to Sujata, "You must keep it a secret from Astavakra."

18. She (accordingly) kept it a secret (from Astavakra). Thus that Bramhana heard nothing of it when he was born. He regarded Uddhalaka as his father and Swataketu as his brother.

19. When Astavakra was in his twelfth year, Shwataketu one day saw him on his father's lap. He dragged Astavakra by catching hold of his hand, and when he (Astavakra) began to cry, he said, "This is not your father's lap."

20. These cruel words went to his heart, and he became greatly aggrieved. Going home and coming to his mother, he asked "Where is my father?"

21. Thereupon Sujata greatly afflicted and afraid of his curse told him all that had happened. Having heard all, that Bramhana (Astavakra) spoke in the night thus to Shwataketu.

22. "Let us go to the sacrifice of the king Janaka. We hear of many wonderful things in that sacrifice. We shall hear controversies there amongst the Bramhanas, and (we shall also) eat excellent food.

23. We shall also gain experience. The recitation of the Vedas is charming to hear, and it is fraught with blessings."

24. Thereupon the uncle and the nephew went to the splendid sacrifice of the king Janaka. Having been driven away from the path, Astavakra on meeting the king thus spoke to him.

Thus ends the hundred and thirty second chapter the history of Astavakra in the Tirthayatra of the Vana Parva.

CHAPTER CXXXIII.

(TIRTHAYATRA PARVA)—*Continued.*

Astavakra said :—

1. When no Bramhana passes along a path, it then belongs first to the blind, then to the deaf, then to women, then to the carriers of burden and then (last of all) to the king. But when a Bramhana is met on the way, it solely belongs to him.

The king said :—

2. I leave the path,—go in whatever way you like. Even the smallest fire is not to be slighted. Indra himself always bows down to a Bramhana.

Astavakra said :—

3. O king, O ruler of men, we hav come to see the sacrifice, our curiosit was very great. We have come a *Athithis* (guests). We ask your order o the gate-keeper.

4. O son of Indradumna, we have com here with the desire of seeing the sacrifice and to see and to speak with king Janaka We are burning with anger, for the gate keeper stops us.

The gate-keeper said :—

5. We carry out the word of Vandi Hear what I say. The boys are not per mitted to enter here; only old and learnec Bramhanas are allowed to enter.

Astavakra said :—

6. O gate-keeper, if this be the orde that only old men can enter here, then w can enter. We also are old, and we hav observed severe vows. We are endued wit the effulgence of the Vedas,

7. We have served our preceptor, anc we have subdued our passions and we hav also obtained proficiency in knowledge. I is said that even boys must not be slighted for the smallest fire if touched burns.

The gate-keeper said :—

8. O boy, if you know, recite the vers demonstrating the existence of the Suprem Being, adored by the celestial sages anc composed of one letter though multifarious Do not indulge in vain boasting. Learnec men are very rare.

Astavakra said :—

9. True growth can not be inferred fror the mere growth of the body, as the growt of the knots of *Salmali* tree cannot tell it age. That tree is called full grown, which though slender and short, bears fruits.

The gate-keeper said :—

10. Boys recieve instruction from th old and they thus in due time grow old Knowledge cannot be obtained in a shor time. Therefore why being but a child d you talk like an old man?

Astavakra said :—

11. One is not old, because his hair ha turned white. Even boys who posses knowledge are considered to be old by the celestials.

12. The Rishis have not ordained tha a man's merit depends on years, or on gra hair or wealth or friend. To us one who i versed in the Vedas is great.

13. O gate-keeper, I have come with the desire of seeing Vandi. Go, inform the king (Janaka) adorned with the garlands of lotuses.

14. O gate-keeper, you will to-day see me engaged in a controversial fight with all the learned men and also with Vandi, and you will (also) find him defeated by me.

15. When others will be silenced, then the learned men and the King with his chief priests will judge my superiority or inferiority,

The gate-keeper said :—

16. How can you, who are but in your tenth year, hope to enter into the grounds of this sacrifice into which only learned and educated men are admitted? I shall however try some means to admit you. You too make an attempt.

Astavakra said :—

17. O king, O best of Janaka's race, you are an emperor, and all wealth rest in you. In the days of yore, Jayati was the (great) performer of sacrifices, and in the modern age you are the great performer of sacrifices.

18. We have heard that the learned Vandi, after defeating (in controversy), men who are experts in discussion, causes them to be drowned by faithful servants employed by you.

19. Having heard this from the Brahmanas, I have come to expound the doctrine of the Supreme Being. Where is that Vandi? Tell me, so that I may destroy him, as the sun destroys the stars.

The King said :—

20. You hope to defeat Vandi, because you do not know his power. Can they, who know him, speak as you do? He had been tested by the Brahmanas who were experts in discussion.

21. You hope to defeat Vandi, only because you do not know his powers. Many Brahmanas that assembled did not shine before him as the stars do not shine before the sun.

22. Being desirous of defeating him, men, proud of their learning, have lost their glory on simply appearing before him. They have retired from his presence without even venturing to speak with the members of the assembly.

Astavakra said :—

23. Vandi has never had an occasion to hold a discussion with a man like me. It is only for this reason that he considers himself as a lion, and goes about roaring like one. But when he will meet me to-day, he will lie down (dead) as a cart breaks down on the road when its wheels have been deranged.

The King said :—

24. He alone is a really learned man who understands the thing that has thirty divisions, twelve parts, twenty-four joints, and three hundred and sixty spokes.

Astavakra said :—

25. May that ever-revolving wheel (Time) that has twenty-four joints, six naves twelve peripheries and sixty spokes protect you.

The King said :—

26. Who amongst the celestials gives birth to those two which go together like two yoked mares and swoop down like hawks; and to what also do they give birth?

Astavakra said :—

27. O king, may God keep away from your house those two (thunder and lightning),—nay even from the house of your enemies. He who appears with the wind as his charioteer (cloud or mind) gives birth to them and they also produce him.

The King said :—

28. What is it that does not close its eyes even when it is asleep? What is it that does not move when born? What is it that has no heart and what is it that increases in its speed?

Astavakra said :—

29. It is a fish that does not close its eyes when asleep. It is an egg that does not move even when born. It is is stone that has no heart. It is a river that increases in its speed.

The King said :—

30. O possessor of divine energy, it appears that you are not a human being. I do not consider that you are a boy. I consider you to be a grown up man. There is none who can be compared with you in learning. Therefore I give you admittance. Yonder is Vandi.

Thus ends the hundred and thirty third chapter, the history of Astavakra in the Tirthayatra of the Vana Parva.

living creatures, *eleven* are the Rudras among the celestials in heaven.

19. *Twelve* are the months in a year; *twelve* letters compose a foot of *Jajati* (a metre); *twelve* are the sacrifices and the learned say *twelve* is the number of the Adityas.

Vandi said :—

20. *Thirteen* lunar days are most auspicious, and *thirteen* islands exist on earth.

Lomasha said :—

Having said this Vandi stopped. Thereupon Astavakra supplied the other half of the *sloka*.

Astavakra said :—

Thirteen sacrifices are presided over by Keshi and *thirteen* are devoured by *Atichandas* of the Vedas.

Lomasha said :—

21—22. Having seen Astavakra speaking and Suta's son sitting silent and pensive and with head down-cast, all men raised up great uproar in the assembly. When the tumult thus rose in the king Janaka's great sacrifice, the Brahmanas became very much pleased, and with joined hands they came to Asta akra and paid him homage.

23. Defeating the Brahmanas in controversy Vandi threw them into the waters. Let Vandi meet with the same fate to day. Seize him and drown him in the water.

24. O Janaka, I am the son of king Varuna. Simultaneously with your sacrifice, there (underneath the sea) has been commenced (by Varuna) a sacrifice extending over twelve years. Therefore I have sent there those chief Brahmanas.

25. They had all gone to see Varuna's sacrifice. Behold they are (all) coming. I pay homage to the revered Astavakra by whose favour I shall to-day join him who has begotten me.

Astavakra said :—

26. Defeating the Bramhanas either by words or subtlety, he has thrown them into the waters of the sea. By dint of my intellect I have to-day have rescued them.

27. As Agni (fire) who knows the character of both the good and the bad, leaves unscorched those that are honest, so do good men judge the assertions of even boys, though they lack in the power of speech.

28. O Janaka, you are hearing my words as if you have been stupified by eating the fruit of *Sleshmataki* tree. You have been robbed of your sense by flattery. Therefore though you are pierced by my words as an elephant by the goad, you do not heed them.

Janaka said :—

29. I listen to your words which are excellent and superhuman. Your appearance also appears to me as superhuman. As you have to day defeated Vandi, I place even him at your disposal.

Astavakra said :—

30. O king, if Vandi remains alive, he would come to no use of mine. If his father is really Varuna, let him be drowned in the sea.

Vandi said :—

31. I am the son of the king Varuna. I have therefore no fear to be drowned. Even at this very moment Astavakra would see his long-lost father Kohoda.

Lomasha said :—

32. Then rose before Janaka all the Bramhanas, after they been duly worshipped by the illustrious Varuna.

Kohoda said :—

33. O Janaka, it is for this reason men desire for sons by performing virtuous acts. That in which I failed has been done by my son.

34. O Janaka, weak men may have strong sons, fools may have intelligent sons, and the illiterate may have learned sons.

Vandi said :—

35. O king, it is with your sharp axe that Yama severs the heads of his enemies. May prosperity attend you.

36. In this sacrifice of king Janaka, the chief hymns relating to the *Uktha* rites are sung and the *Soma* juice is properly drunk. The celestials themselves with cheerful hearts accept their sacred portions.

Lomasha said :—

37. O king, when all the Brahmanas rose (from the waters), their splendour was much enhanced; Vandi with the permision of king Janaka then entered the ocean.

38. Astavakra then worshipped his father, and he himself was (also) worshipped by the Brahmanas. Having thus defeated Suta's son, he returned with his uncle to his excellent hermitage.

39. Thereupon in the presence of his mother, his father said, "Speedily enter into the water of this river *Samanga*." Being thus told, he entered. And immediately all his (crooked) limbs were made straight.

40. From that day that river known by the name of *Samanga*, and it became capable of cleansing sins. He who bathes in it is cleansed of all sins. Therefore enter with your brothers and wife into its water.

41. O son of Kunti, O descendant of Ajamira, being intent on good deeds, you will perform many other virtuous acts by living happily here with your brothers and the Brahmanas.

Thus ends the hundred and thirty-fourth chapter, the history of Astavakra in the Tirthayatra of the Vana Parva.

CHAPTER CXXXV.

(TIRTHAYATRA PARVA)—*Continued.*

Lomasha said :—

1. O king, here is visible the river *Samanga* which is also called *Madhuvela*. Yonder is Kardamela, the bathing place of Bharata.

2. When the lord of Sachi, (Indra) became devoid of his prosperity in consequence of killing Vitra, he was cleansed of his sins by bathing in the *Samanga*.

3. O foremost of men, here is the spot where the Mainaka has sunk into the interior of the earth. It is therefore called *Vinasana*. In order to obtain sons Aditi in the days of yore cooked his famous food.

4. O foremost of men, ascend this lofty mountain and put an end to your inglorious misery which is not worthy of uttering.

5. O king, yonder is the Kanakhala mountain, the favourite resort of the Rishis, O Yudhisthira, yonder is the great river *Ganga*.

6. Here in the days of yore the holy sage Sanatkumara attained ascetic success. O descendant of Ajmira, if you bathe in it, you will be cleansed of all your sins.

7. O son of Kunti, touch with your ministers this lake, called *Punya* and this Bhrigutunga (mountain) and also these two rivers called Tashniganga.

8. O son of Kunti, yonder is the charming hermitage of *Sulasherasha*. Abandon your anger and sense of self-importance.

9. O son of Pandu, yonder is the beautiful hermitage of Raivya where died the son of Varadwaja, Yavakrit, learned in the Vedas.

Yudhisthira said :—

10. How did the mighty sage Yavakrit, the son of the ascetic Bharadwaja, acquire profound knowledge in the Vedas. How also did he die?

11. I desire to learn all this as they happened. I take delight in hearing the accounts of the celestial-like men.

Lomasha said :—

12. Varadwaja and Raivya were two friends. They both lived here always taking the greatest pleasure in each other's company.

13. Raivya had two sons, named Arvavashu and Pravashu. O descendant of Bharata, Varadwaja had only one son named Yavakrit.

14. O descendant of Bharata, Raivya and his sons became learned and the other (Bharadwaja) became an ascetic. From their childhood their friendship was matchless.

15—16. O sinless one, seeing that his father who practised asceticism was slighted by the Brahmanas, while Raivya with his sons was greatly respected by them, the high-spirited Yavakrit was overwhelmed with sorrow, and became pale. O son of Pandu, he underwent severe austerities in order to get the knowledge of the Vedas.

17. He exposed his body to a flaming fire. By thus practising great asceticism he filled Indra with great anxiety.

18. O Yudhisthira, thereupon Indra went to him and thus spoke to him, 'Why have you been engaged in the severest austerities?

Yavakrit said :—

19. O worshipped of the celestials, I am engaged in the severest asceticism, because I desire to possess such knowledge of the Vedas as has never been acquired by any Bramhana.

20. O chastiser of Paka, O Kousika, my this attempt is for obtaining the knowledge of the Vedas. By the force of my asceticism, I desire to acquire all sorts of knowledge.

21. O lord, the knowledge of the Vedas that are to be learnt from teachers, requires long time to acquire. Therefore I am engaged in this great attempt.

Indra said :—

22. O Bramhana Rishi, the way you have adopted is not the proper way. O Bramhana, why will you destroy yourself? Go and learn (the Vedas) from a preceptor.

23. O descendant of Bharata, having said this, Sakra (Indra) departed and Yavakrit of immeasurable prowess again engaged himself in asceticism.

24. O king, we have heard that by thus undergoing severe asceticism, he again greatly agitated the lord of the celestials.

25. The slayer of Vala, the deity (Indra) again came to that great Rishi who was engaged in that great austerity and forbade him to do it.

Indra :—

26. You are doing all this with the intention that the knowledge of the Vedas might be manifest in you and in your father, but your attempt can never be successful. Your this act is not well-advised.

Yavakrit said :—

27. O king of the celestials, if you will not do what I desire, I shall then, by observing stricter vows, practise still more severe austerities.

28. O king of the celestials, know that if you do not fulfill all my desires, I shall then cut off my limbs and offer them as a sacrifice to a blazing fire.

Lomasha said :—

29. Having known the firm resolution of that high-souled Rishi, that intelligent deity (Indra) reflected (for a moment) and hit upon a means by which to dissuade him.

30. Thereupon Indra assumed the garb of an ascetic Brahmana, who was many hundred years of age and who was weak and consumptive.

31. He began to construct a dam of sands at that spot of the *Bhagirathi* where Yavakrit used to go to perform his ablutions.

32. As that foremost of Brahmanas paid no heed to the words of Sakra (Indra), he therefore began to fill *Ganga* with sands.

33. Without stopping for a moment, he threw handfuls of sands into the *Bhagirathi* and to construct the dam thus attracting the notice of the Rishi.

34. When that foremost of Rishis, Yavakrit, saw him thus earnestly engaged in bridging (the Ganges), he broke out into a loud laughter and thus spoke.

Yavakrit said :—

35. O Brahmana, what are you doing? What is your intention? Why are you in vain making this great attempt?

Indra said :—

36. O sire, I am trying to bridge the so that a comfortable way may be across it. People meet with great inconvenience in again and again crossing and recrossing it.

Yavakrit said :—

37. O ascetic, you cannot bridge this mighty river. O Brahmana, desist from what is impracticable; attempt some thing practicable.

38. I have undertaken this heavy task, as you have engaged yourself in these great austerities to obtain the knowledge of the Vedas,—an attempt which can never be successful.

Yavakrit said :—

39. O lord of the celestials, O chastiser of Paka, if you consider these my attempts as fruitless, as yours are,

40. O lord of the celestials, be pleased to do for me what is practicable. Favour me with boons by which I may excel all other men.

Lomasha said :—

41. Indra granted him boons as was asked by the great ascetic. He said, "as you desire it, the Vedas will be manifest in you as well as in your father.

42. Your all other desires also will be fulfilled." Having thus obtained all that he desired, he came to his father and said,

43. O father, the Vedas will be manifest in you as well as in me. I have obtained boons by which we shall excel all other men.

Varadwaja said :—

44. O son, as you have obtained all that you desired, you (as a matter of course) will (now) be proud. And when you will be filled with pride, destruction will soon overtake you.

45. O son, there is a story told by the celestials as an instance (of this). In the days of yore there was a greatly powerful Rishi, named Valadhi.

46. Being afflicted with grief for the death of his son, he performed great asceticism, to get a child who would be immortal. He obtained such a son.

47. But the celestials, though very much favourably disposed towards him, did not still make his son immortal like the celestials. They said that on no condition a mortal can be made immortal.

Valadhi said :—

48. O foremost of the celestials, these mountains are existing for an ever-lasting time; indestructible as they are, they will

be the instrumental of my son's immortality.

Varadwaja said:—.

49. Afterwards a son was born to that Rishi, named Medhavi, who was of very wrathful temper. Having heard all about his birth he grew haughty and began to insult the Rishis.

50. He roamed over the earth committing various mischiefs to the Rishis. He one day met with the intelligent and greatly powerful (Rishi) Dhanushakha.

51. Medhavi maltreated him; therefore that greatly powerful Rishi cursed him, saying, "Be reduced to ashes." But he was not reduced to ashes.

52. Thereupon having seen this, Dhanushakha caused the mountain which was the instrumental cause of his life to be shattered by buffaloes.

53. When the instrumental cause of his life was destroyed, the child (Medhavi) suddenly died. Thereupon taking up his dead son the father began to lament.

54. Now hear from me the verse that was recited by the Rishis learned in the Vedas when they saw the Rishi thus mourning.

55. "On no condition can a mortal overcome what has been ordained by Fate. Dhanushakha shattered even mountains by buffaloes."

56. Thus having obtained boons, young ascetics are (generally) filled with pride and perish in no time. Do not become one of them.

57. O son, this Raivya is greatly powerful, so are his two sons. Therefore, be careful never to approach him.

58. O son, this Raivya is a great Rishi, and an ascetic of wrathful temper. If wrathful he can do you harm in anger.

Yavakrit said:—

59. O father, I shall do as you command me. Never be in anxiety for it. As you, my father, deserve to be respected by me, so is Raivya.

Lomasha said:—

60. Having thus replied to his father in sweet words, Yavakrit began fearlessly to take pleasure in wantonly injuring the Rishis.

Thus ends the hundred and thirty-fifth chapter, the history of Yavakrit in the Tirthayatra of the Vana Parva.

CHAPTER CXXXVI.

(TIRTHAYATRA PARVA)—*Continued.*

Lomasha said:—

1. One day in the month of Vaisaka Yavakrit, while fearlessly wandering about, came to the hermitage of Raivya.

2. O descendant of Bharata, he saw in that charming hermitage adorned with blossomming trees the daughter-in-law of Raivya who was like a Kinnari.

3. Having lost his sense through desire, he shamelessly spoke to that bashful maiden saying, "Be attached to me."

4. Knowing his character and fearing his course and thinking (also) of the great power of Raivya, she said, "Be it so" (then) and she went to him.

5. O descendant of Bharata, then taking him in private, she kept him hidden. O chastiser of foes, (some time after) Raivya returned to his hermitage.

6. O Yudhisthira, seeing his daughter-in-law, Paravasu's wife in tears, he consoled her with sweet words and asked her the cause of her grief,

7. That blessed damsel told him all that Yavakrit had spoken to her, and also what she herself had cleverly said to him.

8. Having heard of this gross misbehaviour of Yavakrit, Raivya's heart burnt as if in fire and he was filled with great anger.

9. Thereupon that great ascetic of wrathful temper, inflamed with anger, tore off a matted lock of his head, and with proper rites offered it to the fire.

10. Thereupon rose out of it a female exactly resembling his daughter-in-law. He then again tore off another lock and offered it to the fire.

11. Thereupon rose out of it a fearful Rakshasha of fearful eyes. Those two then spoke thus to Raivya, "What are we to do?"

12. Thereupon the Rishi said to them in anger, "Go and kill Yavakrit." (Having been thus ordered) those two said, "Be it so" and went away with the intention of killing Yavakrit.

13. O descendant of Bharata, the female whom the high-souled Rishi created robbed with her charms the sacred water-pot of Yavakrit.

14. The Rakshasha with uplifted spear rushed upon Yavakrit who was robbed of his water-pot and who had thus become unclean.

15. Seeing him coming with the uplifted spear with the intention of killing him, Yavakrit suddenly rose and ran towards a tank.

16. Having seen that tank to be without water, Yavakrit went to all the rivers, but they too all were dried up.

17. Being pursued by the fearful Rakshasha with the uplifted spear, he in great fear, tried to enter his father's room of the sacred fire.

18. O king, he was there repulsed by a blind Sudra door-keeper; and he was stopped at the door and grasped by the man.

19. Having been thus stopped by the Sudra, (he stood motionless) and that Rakshasha hurled his spear at Yavakrit who then fell down pierced in the heart.

20. Having killed Yavakrit, that Rakshasha came back to Raivya; and being ordered by Raivya, he lived (there) with his wife (that female)

Thus ends the hundred and thirtysixth chapter, the history of Yavakrit, in the Tirthayatra of the Vana Parva.

CHAPTER CXXXVII.

(TIRTHAVATRA PARVA)—*Continued.*

Lomasha said:—

1. O son of Kunti, having collected the sacrificial fuel and after performing the ritual duties of the day Bharadwaja entered his hermitage.

2. As his son was killed, the (sacrificial) fire, which used to welcome him every day, did not come that day to welcome him.

3. Having seen this change in the Agnihotra, that great ascetic thus spoke to that blind Sudra gate-keeper who was seated there.

4. "O Sudra, why does not the fire delight on seeing me? You too do not express delight as you always do? Is every thing well in the hermitage?

5. I hope my foolish son had not gone to Raivya? Tell me all this quickly; misgivings fill my mind.

Sudra said:—

6. Your foolish son went to the great sage, and therefore he lies prostrate being killed by a powerful Rakshasha.

7. He was pursued by a Rakshasha with uplifted spear; and he attempted to enter this room, but he was stopped at the door by me.

8. Thereupon being desirous to obtain water (in this room) in an unclean state, (he tried to force a passage, but his way being barred with my arms), he stood hopeless; and (at that state) he was killed by the Rakshasha who held a spear in his hand.

Lomasha said:—

9. Having heard from the Sudra, of this great calamity, Varadwaja, embracing his dead son, began to lament for him.

Bharadwaja said:—

10. For the good of the Bramhana you performed the severe austerities, so that the Vedas unstudied by any Bramhanas might be manifest in you.

11. Your conduct towards the Bramhanas had always been for their good, and you had been always innocent in regard to all creatures. But at last you turned to be rude.

12. O child, I prohibited you from visiting the residence of Raivya, but you went there to visit it which was like the all-destroying death.

13. That greatly effulgent one knows me to be old, and (he knew also) that I had only one son. But that wicked-minded one still became subject t

15. I have been afflicted with the grief at my son's death on account of Raivya. O son, for your death I shall give up my life which is the most precious thing in the world.

15. As I give up my life on account of the grief at the death of my son, so will the eldest son of Raivya kill him, though he would be innocent.

16. Happy are those to whom children are never born! Without experiencing the grief at their son's death, they happily move about.

17. Who can in this world be more sinful than those, who from the grief at their son's death and thus becoming deprived of their sense, curse their dearest friends?

18. Having seen my son dead, I have cursed my dearest friend. What second man is there who meets with such a (great) calamity

Lomasha said—

19. Having thus variously lamented for his son, Bharadwaja cremated him, and then he himself entered a blazing fire.

Thus ends the hundred and thir'yseventh chapter, the history of Yavakrit in the Tirthayatra of the Vana

CHAPTER CXXXVIII.

(TIRTHAYATRA PARVA)—*Continued.*

Lomasha said :—

1. About this time, the highly blessed ruler of earth, the greatly powerful Vrihadumna, the *Yajamana* of Raivya performed a sacrifice.

2. The two sons of Raivya, named Arvavasu and Paravasu, were employed by the intelligent Vrihadumna to assist him in the sacrifice.

3. O son of Kunti, thereupon those two, taking the permission of their father, went away. Raivya remained in the hermitage with Paravasu's wife.

4. One day in order to see his wife, Paravasu alone went to the hermitage ; and he saw his father in the forest, covered with black deer-skin.

5. The night was far advanced and dark, and he was drowsy with sleep. When roaming in the forest, he took his father for a deer.

6. Mistaking his father for a deer, he unintentionally killed him with the desire of protecting his own body.

7. O descendant of Bharata, after performing all his funeral rites, he came again to the sacrifice and spoke these words to his brother.

Paravasu said :—

8 You will never be able to perform this act alone. I have killed our father, mistaking him for a deer.

9. O brother, on my behalf, observe a vow prescribed in the case of killing a Brahmana. O Rishi, I shall alone be able to perform this act.

Arvavasu said :—

10. Then perform the sacrifice of the intelligent Vrihadumna. On your behalf, I shall observe the vow prescribed in the case of killing a Brahmana by subduing my senses.

Lomasha said :—

11. O Yudhisthira, having observed the vow prescribed in the case of killing a Brahamana, Arvavasu, the Rishi, again came back to the sacrifice.

12. Thereupon having seen his brother come back again, Paravasu spoke these words, his voice choked with delight.

13. "See that this killer of a Brahmana may not enter your sacrifice. Do not also look at him, for even a glance at a killer a Brahmana can certainly do you harm."

14—15. O ruler of earth, O descendant of Bharata, as soon as the king heard this, he ordered his men (to turn him out). Being driven out by the king's men, and being repeatedly called by them as the slayer of Brahmana, Arvavasu again and again cried, "It is not I that killed a Brahmana."

16. He did not also admit, that he had observed the vow for his own sake. (He said,) "My brother did it, and I have freed him from that sin."

17. Having said this in anger and having been reprimanded by the king's men, that Brahmana Rishi, that great ascetic, became silent ; and he then went away to the forest.

18.—19. Performing severe austerities, he took protection in the sun. Thereupon the mystery of the sun revealed in him and that eternal deity appeared before him in an embodied form. O king, the celestials were exceedingly pleased with that act of Arvavasu.

20. They appointed him as the chief priest of the sacrifice and caused Paravasu to be dismissed. Then the celestials with Agni at the head, bestowed upon him boons.

21. He too asked the boons that his father might be restored to life. He also prayed that his brother might be freed from the sin of killing his father ;

22. (And also) that Bharadwaja and Yavakrit, both might be restored to life, and that the Solar revelation might be famous.

23. O Yudhisthira, the celestials said, "Be it so"; and they bestowed on him the boons. Thereupon all of them were restored to life. Then Yavakrit spoke thus to the celestials with Agni at their head.

24. "I have obtained the knowledge of all the Vedas, I have also observed vows. How came it then that Raivya killed me who am an ascetic!

25.—26. O foremost of the celestials, how could he then kill me in that way?"

"O Yavakrit, O Rishi, do not think in the way you speak, thinking that you easily learnt the Vedas without the help of a preceptor and Raivya obtained the excellent Vedas after great exertions and long time.

27. Having said this to Yavakrit, the celestials with Indra at their head restored them all to life, and went away to heaven.

28. O foremost of kings, here is the sacred hermitage (of that Rishi)

..... trees full of flowers and fruits (that grow) at all seasons. It cleanses all sins.

Thus ends the hundred and thirty-eighth chapter, the history of Yavakrit, in the Tirthayatra of the Vana Parva.

CHAPTER CXXXIX.

(TIRTHAYATRA PARVA)—*Continued.*

Lomasha said.—

1. O descendant of Bhrata, O son of Kunti, O ruler of earth, you have now left behind the mountains Usinara, Mainaka, Sweta and Kala.

2. O foremost of the Bharata race, here flow before you the seven Gangas. This spot is (very) pure and holy. Here Agni unceasingly blazes forth.

3. No man is able to get a sight of this wonder. Therefore concentrate your mind, so that you may with rapt attention see these *Tirthas*.

4. O son of Kunti, as we have passed the Kaola mountains you will now see the play-grounds of the celestials, marked with their foot-prints.

5. We shall now ascend *Sweta Giri* and the *Mandara* mountain, where dwell Manivadra, Yaksha and Kuvera, the king of the Yakshas.

6—7. O king, O foremost of men, here at this place eight thousand swift-going Gandharvas and as many Kimpurashas and four times as many Yakshas of various shapes, wielding many weapons, wait upon the chief Yaksha Manivadra.

8. In this place their power is very great and their speed is that of the wind. They are certainly capable of displacing the king of the celestials from his seat.

9. O child, O son of Pritha, protected by them and watched over by the Rakshas, these mountains have become inaccessible. Therefore perform the great concentration of mind.

10. O son of Kunti, here are the ministers of Kuvera and his other friends who are all fearful Rakshashas. We shall have to meet them,—therefore gather up all your prowess.

11. O king, the Kailasha mountain is six *Yoyanas* in height. O descendant of Bharata, there is a large Jujube tree. Here often are the celestials,

12. In great members, also the Yakshas, the Rakshas, the Kinnaras, the Nagas, the Suparnas, the Gandharvas when they go to the palace of Kuvera.

13. O king, protected by me, as well as by the prowess of Bhimasena, and also in consequence of your own asceticism and self-command, do mix with them to-day.

14—15. May king Varuna, that conqueror in battles, Yama, Ganga and Yamuna, this mountain, the Marutas, the Ashinas, all rivers and lakes, vouchsafe to you safety. O greatly effulgent one, may you have safety from the celestials, the Asuras and the Vasus.

16. "O Goddess Ganga, I hear your roar from this golden mountain which is sacred to Indra. O blessed one, protect, in this mountain, this ruler of men adored of all the Ajamira race.

17. O daughter of the mountain, this king is about to enter this mountainous regions. Therefore confer upon him your protection." Having thus addressed that ocean-going river, that Brahmana said to the son of Pritha to be careful.

Yudhisthira said:—

18. This confusion of Lomasha is astonishing. Therefore all of you protect Krishna (Draupadi). Do not be careless. He knows very well this place as being difficult of access. Therefore practise here the greatest purity.

Vaishampayana said:—

powerful Bhima, "O Bhimasena, protect Krishna (Draupadi) with all care. O child, whether Arjuna be near or away, Krishna (Draupadi) always seeks your protection when in fear."

20. Thereupon the high-souled king (Yudhisthira), coming to the twins (Nakula) and Sahadeva) and smelling their heads and rubbing their body, said, "Do not fear. Proceed with caution."

Thus ends the hundred and thirty ninth chapter, the words of Yudhisthira, in the Tirthayatra of the Vana Parva.

CHAPTER CXL.

(TIRTHAYATRA PARVA)—*Continued.*

Yudhisthira said:—

1. O Vrikodara, there are in this place many invisible beings who are all powerful and huge. We shall however be able to pass through them by the merit of our Agnihotra and asceticism.

2. O son of Kunti, by collecting your prowess, restrain your hunger and thirst. O Vrikodara, have recourse to your strength and cleverness.

3. O son of Kunti, you have heard what the Rishi (Lomasha) has said about the Kailasha mountain. After due deliberation think, how Krishna (Draupadi) should pass through this place.

4—5. Or, O exalted Bhima of large eyes, you should better return with Sahadeva, with Dhauma, with all our charioteers, cooks, servants, cars, horses and also the Brahmanas who are worn out with travel.

6. The great ascetic Lomasha, Nakula and I shall proceed living on light food and observing vows.

7. In expectation of my return, wait carefully at the source of the Ganges, and protect Draupadi till I come back.

Bhima said :—

8. O descendant of Bharata, although this blessed princess is afflicted with toil she easily proceeds along in the hope of seeing Shetavahana (Arjuna).

9. Your dejection also is very great at not seeing the high-souled Gurukesha (Arjuna) who never retreats from battle.

10. O descendant of Bharata, you will be more dejected if you do not see Sahadeva, Krishna (Draupadi) and myself. Let the Brahmanas return with our servants,

11. Charioteers, cooks and others whom you may command. I shall never leave you here

12. In these rugged and inaccessible mountainous regions infested by Rakshashas. This greatly blessed princess, ever devoted to her husbands,

13. O foremost of men, will not return without you. This Sahadeva is always devoted to you ;

14—15. O great King, I know his character well ; he will never return (without you). We are all eager to see Sabyasachi (Arjuna), and therefore we will all go together. If we cannot go on our cars over this mountain of many defiles,

16. We shall walk on foot. O King, you need not trouble yourself about it. I shall carry the Panchala Princess, wherever and whenever she will be incapable of walking.

17. I have decided upon this ; therefore do not trouble yourself about it. I shall carry these two heroes, the tender sons of Madri, the delight of their mother, over difficult tracts, wherever they will be incapable of walking.

said :—

18. O Bhima, let your strength increase for your speaking thus. You boldly undertake to carry the illustrious Panchala princess

19. And also the twins (Nakula and Sahadeva). Be blessed ; such courage does not exist in others. May your strength, fame and virtue increase.

20. O mighty-armed hero, as you propose to carry our two brothers with Krishna (Draupadi), let not exhaustion or defeat come to you.

Vaishampayana said :—

21. Thereupon the charming Krishna (Draupadi) smilingly said, "O descendant of Bharata, I shall go,—you need be anxious for me."

Lomasha said :-

22. O son of Kunti, one can go to Gandamadana by asceticism ; therefore we shall all practise asceticism.

23. O king, O son of Kunti, Nakula, Sahadeva, Bhimsena, you and myself then shall see Shetabahana (Arjuna).

Vaishampayana said :—

24. O king, having thus conversed, they saw with delight the extensive kingdom of Suvaka abounding in horses and elephants,

25—26. Densely inhabited by the Kiratas and the Tanganas, crowded by hundred of Pulindas, frequented by the celestials and full of wonders. Seeing them Suvaka, the king of the Pulindas, received them in due honour and with great cheerfulness, on the frontier of his kingdom. They, too being thus received, lived there (for some time) with great comfort.

27—29. They started for the Himalaya mountain when the sun shone brightly in the sky. Having left in the care of the king of the Pulindas all their servants, Indrasena and others, also the cooks and stewards and also all accoutrements of Draupadi, and also every thing else, those mighty car-warriors, those greatly powerdescendants of Kuru started for that country. They proceeded cautiously with Krishna (Draupadi) ; they were all cheerful in the expectation of seeing Arjuna.

Thus ends the hundred and fortieth Chapter, going to Gandamadana, in the Tirthayatra of the Vana Parva.

CHAPTER CXLI.

(TIRTHAYATRA PARVA.)—*Continued.*

1. O Bhimasena, O Panchala princess, O twins, hear. Nothing of creatures perishes. Behold, we are now rangers of forest.

2. Weak and fatigued as we are, we have to help one another and pass over difficult places. Though incapable, yet we must proceed in order to see Dhananjaya (Arjuna).

3. It (his absence) burns my body as fire does a heap of cotton. I do not see the heroic Dhananjaya at my side.

4. With the thirst for seeing him, I live with my younger brothers in the forest. O hero, the great oppression committed on Yagnaseni (Draupadi) also burns me.

5. O Vrikodara, I do not see the immediate elder of Nakula, the immeasurably powerful Partha (Arjuna) who is invincible and who is the wielder of the strongest bow. For this, O Vrikodara, I am miserable.

6—7. In order to see that hero, Dhananjaya firm in truthfulness, I have been wandering with you for these five years in various *tirthas*, in charming forests and lakes. As I do not still see Vivatsu (Arjuna) O Vrikodara I am miserable.

8. As I do not see the long-armed, black, curly-haired, lion-like (Arjuna), O Vrikodara, I am miserable.

9. As I do not see that foremost of the Kurus, accomplished in arms, skilful in fight and matchless among bowmen, O Vrikodara I am miserable.

10—12. As I, though very much distressed, do not see that son of Pritha, Dhananjaya who was born under the influence of the constellation *Falguni*, who ranges amidst enemies like angry Yama at the time of the universal dissolution, who possesses the prowess of an elephant with the juice trickling down its temple, who has lion-like shoulder, who is in no way inferior to Sakra (Indra) in energy and prowess, who is elder of the twins, who rides on white horses, who is immeasurably powerful, invincible, and the wielder of the strongest bow, O Vrikodara, I am miserable.

13. He is forgiving, even when he is insulted by the meanest foe. He confers benefit and protection upon the men who follow the righteous path.

14. To crafty men who want to injure him,—even if he be the wielder of thunder (Indra),—he is like a virulently poisonous [illegible]

15. The high-souled and immeasurably powerful Vivatsu shows mercy and extends protection even to an enemy when he is fallen.

16. He is the refuge of us all troys his enemies in battle. He can gather all wealth and he keeps us all happy.

17. It was through his prowess I formerly possessed various kinds of precious jewels which Sujodhana (Durjodhana) has now got.

18. O hero, O son of Pandu, it was through his prowess I formerly possessed the Assembly Hall adorned with all sorts of jewels and celebrated over the three worlds.

19. He is like Vasudeva in prowess, he is invincible and matchless in battle like Kartavirja. I do not (now) see that Falguni.

20. That chastiser of foes (Arjuna) is equal to the invincible and most powerful Sankarsana (Valadeva) and Vasudeva (Krishna).

21. He is equal to Purandara (Indra) in strength of arms and prowess; he is equal to the wind in speed, to the moon in beauty, and to the eternal Death in anger.

22. O mighty armed one, in order to see that hero, that foremost of men, we shall all go to the Gandamadana mountain

23. In which is situated the hermitage Nara and Narayana and on which stands the great *Vadari* tree. It is inhabited by the Yakshas. We shall see that excellent mountain.

24. Practising great asceticism, we shall go walking to the charming lake of Kuvera guarded by the Rakshashas.

25. O Vrikodara, no vehicle can go to that place. O descendant of Bharata, no cruel, avaricious and hot-tempered man can go there.

26. O Bhima, in order to see Arjuna, we shall all go there guiding on our swords and weilding our bows. We shall be accompained by Bramhanas of strict vows.

27. O son of Pritha, the sinful men meet there flies, gad-flies, mosquitoes, tigers, lions and reptiles, but pure-souled men do not meet them.

28. Therefore with regulated diet and with subdued passions, we shall go to the Gandamadana with the desire of seeing Dhananjaya.

Thus ends the hundred and forty first Chapter, going to Gandamadana, in the Tirthayatra of the Vana Parva.

CHAPTER

(TIRTHAYATRA PARVA)—*Continued.*

Lomasha said :—

1. You have seen many mountains and rivers, towns and forests and also many charming *tirthas*, the sacred water of which you have touched with your hands.

2. O sons of Pandu, this way leads to the celestial Mandara mountain ; therefore be attentive and free from all anxieties.

3. You will now go to the abode of the celestial Rishis of virtuous deeds.

4. O king, here flows the great and beautiful river (Alakananda) of sacred water risfng from the *Vadari* tree. It is ever adored by the celestial Rishis,

5. It is always adored by the high-souled Vaihayasa, Valakhilyas and the Gandharvas,

6. And the singers of the *Sama* (Veda) the Rishis, Marichi, Pulaha, Bhrigu and Angirasha chaunt the hyms in this place.

7. Here does the lord of the celestials with the Marutas perform his daily prayers. The Siddhas and the Aswinas wait upon him.

8. The moon with the sun and with all the luminaries and with the planets always go to this river by day and by night.

9. O greatly blessed one, that protector of the world, Vrishanka (Siva) received on his head the all of the waters of this river at the source of the Ganges.

10. O child, now come to this goddess of six attributes and bow down before her with concentrated mind.

Vaishampayana said :—

11. Having heard the words of the illustrious Lomasha the Pandavas reverentially worshipped the river which flows from the sky.

12. Having worshipped her, all the virtuous Pandavas accompained by the Rishis again cheerfuly proceded.

13. Those best of men then saw at a distance some white objects of vast proportions which looked like the Meru (mountain) stretching in all directions.

14. Seeing the Pandavas eager to ask him about it, Lomasha, skillful in speech, thus spoke. "Hear, O sons of Pandu.

15—16. O foremost of men, what you see before you and what is of vast proportions looking like a mountain and appearing as beautiful as the Kailasha, is the collection of bones of the greatly powerful Daitya Naraka. As they have been kept on a mountain one mistakes it for a mountain.

17. In the days of yore, this Daitya was killed by the Supreme Soul, the eternal deity Vishnu, for the good of the king of the celestials.

18. That high-souled Daitya performed great asceticism for ten thousand years with the desire of getting posession of Indra's kingdom.

19. That son of Diti, becoming thus unrivalled by the power of his asceticism, as well as, that of arms, always harassed (Indra).

20. O sinless one, Sakra (Indra) became agitated. Afflicted with fear by learning his prowess, asceticism and observance of religious vows,

21. He mentally thought of the eternal deity Vishnu ; and the graceful lord of the universe who is present everywhere appeared and stood before him.

22—23. The Rishis and the celestials propitiated Vishnu with prayers. In his presence even the exalted and blazing Habyavahana (fire), lost his effulgence. Seeing that giver of boons, the deity Vishnu, the lord of all the celestials,

24. The wielder of thunder (Indra) with joined hands and bowed down head, told him soon the cause of his fear.

Vishnu said :—

25. "O Sakra, I know your fear originates from the lord of the Daityas, Naraka. By his successful asceticism he desires to obtain Indra's kingdom.

26. O lord of the celestials, although he has achieved success in asceticism, I shall sever his soul from his body to do you good. Wait for a moment."

Lomasha said :—

27. Thereupon the greatly powerful Vishnu deprived him (Naraka) of his senses by striking him with his hands. He (Naraka) then fell down on the ground dead, like a great mountain.

28. He was thus killed by a miracle and his bones were then gathered at this spot. Here thus is manifest another great deed of Vishnu.

29. Once the whole earth was lost,—it sunk into the nether regions. But she was again lifted up by him (Vishnu) who had assumed the form of a boar.

Yudhisthira said :—

30—34. O exalted one, narrate in detail how Vishnu, the lord of the celestials, raised

up the earth sunk down one hundred *Yoyanas*. How was also that support of all created things,—the greatly blessed Earth, who dispenses blessings and produces all sorts of course,—made stable? By whom she was forced to sink one hundred *Yoyanas* and under what circumstances was this greatest exploit of the supreme Being exhibited? O foremost of Brahmanas, I desire to hear all this in detail as it happened. You know all about it.

Lomasha said:—

35. O Yudhisthira, hear all in detail as I narrate the story which you have asked me to relate. O child, in the days of yore, in a terrible time in the Kreta Yuga the ancient and primeval deity performed the duties of Yama.

36. O undeteriorating one, when the god of gods began to perform the duties of Yama, there was no death (on earth), but births were numerous.

37. Birds, beasts, kine, sheep, deer and all kinds of wild animals began to multiply.

38. O foremost of men, O chastiser of foes, men also began to multiply by thousands and tens of thousands like water.

39. O child, by this terrible increase of creatures, the Earth sank down one thousand *Yoyanas*.

40. Being afflicted with pain all over her body and being deprived of her senses by this excessive weight (on her), she sought the protection of the foremost of deities Nara-Narayana.

The Earth said:—

41. O exalted deity, it is through your favour I was able to remain so long in my position. But (now) I have been overcome with (a heavy) burden, and I am now unable to hold myself any longer.

42. O exalted deity, you should remove this burden. O deity, O lord, I ask your protection. Extend your favour towards me.

Lomasha said:—

43. Having heard her these words, the eternal deity of six attributes, cheerfully spoke these words to her with great distinctness.

Vishnu said:—

44. O Earth, O holder of treasures, O burdened earth, do not be afraid; I shall act in the way by which you will be relieved of your burden

Lomasha said:—

45. Having thus sent away the earth adorned with mountains as her ear-rings, he then became a greatly effulgent boar with one tusk.

46. Causing terror with his red eyes and emitting smokes from his blazing lustre, he began to swell in magnitude in that place.

47. O hero, then holding the earth with his single tusk that eternal one raised her up one hundred *Yoyanas*.

48—49. When she was thus raised up, a great agitation was created. All the celestials, the Rishis and the ascetics were agitated; and the earth, the sky and the heaven were filled with "Alas! Oh!". Neither the celestials nor men could find peace.

50. Then the celestials and the Rishis all approached Bramha who was seated as if blazing in his own prosperity.

51. Coming to the deity Bramha, the witness of the acts of all beings, they with joined hands thus said to him these words.

The Celestials said:—

52. "O lord of heaven, all created beings have become agitated; all the mobile and immobile creatures have become restless. The oceans are also in great agitation.

53. This whole earth has gone one hundred *Yoyanas* down. What is the cause of all this? By whom the whole universe has been agitated? Kindly explain the cause to us without delay; we are all bewildered.

Bramha said:—

54. O immortals, there is no fear from the Asuras in any matter or in any place. Hear why all this agitation has taken place.

55. This heaven has been agitated from the prowess of the illustrious being, who is omnipresent, eternal, and the never-perishing soul.

56. That supreme soul, Vishnu, has lifted up again the earth which sank down one hundred *Yoyanas*.

57. On account of thus raising her up, this agitation has taken place. Know this to be the cause and dispell your doubts.

The Celestials said:—

58. O exalted deity, where is that God, who so easily raises up the earth? Tell us the place; we shall all go there.

Bramha said:—

59. Go there. Be blessed, you will find him in the Nandana. Yonder is the exalted and adored Suparna (Garuda).

60. After having raised the earth, the supreme Being, the creator of the world, blazes forth in the form of a boar like consuming fire at the universal dissolution.

61. On his breast is to be seen (the gem) *Srivatsa*. Behold all of you that being who does not know deterioration.

Lomasha said:—

62. The immortals, with the Grandsire at their head, after having seen that great soul and heard his praise, went back to the place whence they came.

Vaishampayana said:—

63. O Janamejya, having heard this story, all the Pandavas with great alacrity proceeded by the way pointed out by Lomasha.

Thus ends the hundred and forty-second chapter, entering Gandhamadana, in the Tirthayatra of the Vana Parva.

CHAPTER CXLIII.

(TIRTHAYATRA PARVA)—*Continued.*

Vaishampayana said:—

1—2. O king, then those foremost of bow men, those immeasurably effulgent heroes, equipped with quivers and arrows, and armed with swords and holding bows stringed at full and wearing finger protector made of guana-skin, went towards the Gandhamadhana, with the Panchal princess and the best of Brahmanas.

3. On their way they saw many lakes, rivers, mountains, forests with trees of wide spreading shades standing on the summit of the mountains,

4. Places with trees bearing flowers and fruits in all seasons, and regions frequented by the celestial Rishis. Subduing their souls within their souls and living on fruits and roots,

5. They passed through rugged, craggy and difficult rigeons seeing (on their way) various kinds of animals.

6. Those high-souled heroes then entered the mountain inhabited by the Rishis, the Siddhas and the immortals and frequented by the Kinnaras which is the favourite rigeon of the Gandharvas and the Apsaras.

7. O king, as they were entering Gandhamadhana mountain, a violent wind arose accompanied with heavy shower of rain.

8. Thereupon clouds of dust with innumerable dry leaves rose and suddenly covered the earth, the atmosphere, and the sky.

9. The sky being covered with nothing could be seen. They (the Pandavas) could not even express their mental feelings to one another by word.

10. With eyes enveloped in darkness and pushed by the wind full of particles of rocks, they could not see one another.

11. There arose great sounds proceeding from the trees and also from those trees that continually broke down blown up by the wind and also from those trees that fell down on the ground,

12. Distracted by the wind, they thought in their mind, "Is the heaven coming down, or is the earth or the mountain being rent assunder ?"

13. Being pushed by the wind and being alarmed, they felt their way by their hands and they took shelter under the way-side trees, ant-hills and caverns.

14. Then taking hold of his bow and taking also Draupadi (by the hand), the greatly powerful Bhimasena stood underneath a tree.

15. Dharmaraja (Yudhisthira) and Dhaumya crept into a deep wood. Taking the sacred fire, Shahadeva took shelter under a rock.

16. Nakula with Lomasha and other greatly ascetic Brahmanas stood alarmed, each underneath a tree.

17. When the wind had abated and the dust had subsided, there came down a heavy shower of rain in great torrents.

18. There arose a great noise (of the rains falling on the mountain-side) like that of the roarings of the thunder. The swift flashing lightnings began to play gracefully on the clouds.

19. Being helped by the swift wind, showers of rain incessantly poured and filled all sides round.

20. O king, all around flowed many streamlets covered with froth and mud.

21. Carrying volumes of water and covered with large quantity of froth, they rushed down with tremendous roars uprooting many trees.

22. When the noise had ceased and the wind had abated, and the water had subsided and the sun had arisen,

23. O descendant of Bharata, they cautiously came out and met together. Those heroes then again proceeded towards the Gandhamadana mountain.

Thus ends the hundred and forty-third chapter, entering Gandhamadhana, in the Tirthayatra of the Vana

CHAPTER CXLIV.

(TIRTHAYATRA PARVA)—*Continued.*

Vaishampayana said —

1. When the illustrious Pandavas had gone only two miles, Draupadi unaccustomed to walk, sat down.

2. Fatigued and miserable as she was, the Panchala princess became faint on account of the storm and rain.

3. Trembling with faintness, the black-eyed lady supported her with her thighs and with her plump and becoming arms.

4. Thus trying to support herself with her thighs which were like the trunk of an elephant, she suddenly fell down on the ground, trembling like a plantain tree stirred (by wind).

5. Seeing that foremost of women falling down like a twisted creeper, the greatly strong Nakula ran forward and supported her.

Nakula said :—

6. O king, O descendant of Bharata, behold, the daughter of the Panchala king, this black-eyed lady has fallen on the ground out of fatigue.

7. O great king, this lady of slow gait, though she does not deserve misery, suffers great afflictions. She is worn out with fatigue. Therefore comfort her.

Vaishampayana said :—

8. Having heard his these words, the king, Bhima and Sahadeva became greatly afflicted, and they soon ran towards her.

9. Seeing her weak and also seeing her pale face, the high-souled son of Kunti, taking her up on his lap, began to lament (in grief).

Yudhisthira said :—

10. How can, this beautiful lady accustomed to a life of ease (and accustomed) to live in the private rooms and on beds spread over with sheets, sleep on the ground?

11. The delicate hands and the lotus-like feet of this lady who deserve all excellent things have become dark blue in colour on my account.

12. Having been addicted to dice what have I done foolishly. I am with Krishna (Draupadi) wandering in the forest full of wild animals!

13. This large-eyed lady was bestowed on us by her father, the king of Drupada, in the hope that this blessed damsel would be happy by obtaining the Pandavas as her husbands.

14. Afflicted with hardship, sorrow and travel, it is on account of my wretched act, she (now) lies prostrate on the ground without having obtained any thing hoped for.

Vaishampayana said :—

15. When Dharmaraja Yudhisthira was thus lamenting, Dhaumya and other foremost of Bramhanas all came there.

16. They comforted and consoled him, and they honoured him with blessings. They uttered *mantras* capable of destroying Rakshashas, and they also performed (some) religious rites.

17. On the *Mantras* being recited by the great Rishis in order to restore her and on the repeated touch of the cool hands of the Pandavas,

18. And also on being fanned by the cool breeze surcharged with water, the Panchala princess felt ease, and slowly regained her consciousness.

19. Placing the poor exhausted lady who had then regained her consciousness on a deer-skin, the sons of Pritha made her take rest.

20. The twins, taking up her red-soled feet with auspicious marks, began to press them gently with their hands which were scared by the bow-strings.

21. Dharmaraja Yudhisthira also comforted her. That foremost of the Kurus thus spoke to Bhimasena.

Yudhisthira said :—

22. "O Bhima, many rugged and snowy bound mountains are (before us); O mighty-armed hero, how will Krishna (Draupadi) be able to pass them?

Bhima said :—

23. O king, I myself will carry the princess, and also these two foremost of men, the twins, and yourself; therefore O king of kings, do not allow anxiety to come to your mind.

24. O sinless one, at your command, the son of Hirimba, Ghatatkacha, who can range the skies and who is as strong as myself will carry us all.

Vaishampayana said :—

25. Having been ordered by Dharmaraja (Yudhisthira) he remembered his Rakshasha son. As soon as remembered the high-souled Ghatatkacha appeared before his father.

26. The mighty armed hero, after saluting the Pandavas and the Brahmanas, stood before them with joined hands. They too welcomed him in return.

27. He then thus spoke to his greatly powerful father Bhimasena, "Having been remembered by you, I have speedily come here to serve you.

28. O mighty-armed hero, command me I shall certainly be able to perform whatever you will order me to do." Having heard this, Bhimasena embraced the Rakshasha.

Thus ends the hundred and forty-fourth chapter, entering Gandhamadana, in the Tirthayatra of the Vana Parva.

CHAPTER CXLV.

(TIRTHAYATRA PARVA)—*Continued.*

Yudhisthira said :—

1. O Bhima, let this powerful and heroic Rakshaka chief, your own begotten son, ever devoted to us, and always truthful, carry (his) mother (Draupadi) without any delay.

2. O greatly powerful hero, by your strength of arms I shall go with the Panchala princess to Gandhamadana.

Vaishampayana said :—

3. Having heard the words of his brother, that foremost of men Bhimasena spoke thus to that chastiser of foes, Ghatotkacha.

Bhima said :—

4. O invincible hero, O son of Hirimba, O child, O ranger of skies, you are capable of going everywhere at will. Your mother is worn out with fatigue; therefore, O strong hero, carry her

5. On your shoulder, and go with us adopting a course not far overhead, so that you may not make her feel uneasy. Let blessings be on you.

Ghatotkacha said :—

6. I can myself alone carry Dharmaraja (Yudhisthira), Dhaumya, Krishna (Draupadi) and the twins (Nakula and Sahadeva),—what wonder is then there that I shall to-day carry them when I have others to help me!

7. O sinless one, hundreds of other heroes (Rakshashas), capable of ranging in the skies and of assuming any form at will, will carry you with all the Brahmanas,

Vaishampayana said :—

8. Having said this, Ghatotkacha carried Krishna (Draupadi) in the midst of the Pandavas. The other (Rakshasas) carried the Pandavas.

9. "Lomosha of matchless effulgence proceeded in the path of the Siddhas by virtue of his own (ascetic) prowess, like a second sun.

10. Being ordered by the Rakshasha chief, other greatly powerful Rakshashas took up all the Bramhanas (on their shoulders) and proceeded along.

11. Blazing up many highly charming forests and woods, they went towards the great *Vadari* tree.

12. Being carried by the greatly swift and heroic Rakhashas, who were capable of going great distance within the shortest time, they passed over a long way as if it were but a short one.

13. They saw (on their way) many regions crowded with *Mlechas*, many mines of gems, many hillocks full of various minerals,

14. Thronged with Vidyadharas, abounding on all sides in the monkeys and the Kinnaras, the Kimpurashas, and the Gandharvas,

15. Full of peacocks, *Chamara* cows, apes, *Rurus*, bears, *Gavayas*, and buffaloes,

16. Intersected by many rivulets, and abounding in a large number of birds of various kinds and also in various sorts of beasts, beautified by elephants,

17. Adorned with various trees and enraptured birds. Having passed many such regions and also the country of Uttara-Kurus,

18. They then saw that best of mountains, the Kailasha, full of wonderful sights They then saw the hermitage of Nara and Narayana,

19. Adorned with celestial trees bearing fruits and flowers in all seasons of the year. They then saw that charming Vadari of large trunk.

20. It was full of freshness, of deep shade, of excellent beauty and of thick, soft and green foliage; it was blessed and healthful,

21. With gigantic and wide spreading boughs of matchless lustre, it bore full grown, tasteful and holy fruits,

22. All dropping excellent honey. It was frequented by the great Rishis, and it was always inhabited by various birds maddened with animal spirits.

23. It grew in a place where there were no mosquitoes and gad flies, and it abounded in fruits, roots and water, it was covered with green grass, inhabited by the celestials and the Gandharvas.

24. It stood on a smooth surface of land which was naturally blessed and healthful,

it was thronless, beautious, and cool and pleasant in touch.

25. Having reached the place with those foremost of Bramhanas, the illustrious (Pandavas) all slowly alighted from the shoulders of the Rakshashas.

26. O king, the Pandavas, accompained by those best of Bramhanas, saw the charming hermitage of Nara and Narayana.

27. It was free from darkness, it was holy, it was untouched by the solar rays, it was free from all the miseries, namely hunger and thirst, heat and cold; it destroyed all sorrows.

28. It was crowded by the great Rishis and adorned with the grace of the Vedas. It was inaccessible to those men who were beyond the pale of religion.

29. It was adorned with offerings and *havyas*, it was holy, well-swept and daubed with fragrance. It shone beautiful with the offerings of celestial blossoms all around.

30. It was covered over with sacrificial altars, sacred laddles and posts, and graced with large water jars and askets.

31. It was the refuge of all creatures,—it echoed with the recitations of the Vedas. It was heavenly and a fit place for a holy hermitage; it destroyed all fatigue.

32—35. It was full of splendour, it produced matchless merits, it was majestic with divine qualities. It was inhabited by many great Rishis living on fruits and roots, having their passions controlled, wearing black deer skins, looking as effulgent as the sun and Agni, possessing souls magnified by asceticism and mind intent on emancipation, leading the *Vanaprastha* life, identifying themselves with the Supreme Soul and reciting the Vedas. That greatly effulgent son of Dharma, Yudhisthira, with his brothers, restraining his senses and purifying himself, went to those Rishis, who, having seen by their supernatural knowledge the arrival of Yudhisthira,

36. Received him with joy. Those Rishis, engaged in the recitation of the Vedas conferred blessings on him.

37. Those fire-like ones gladly gave him a fitting reception in due form. They gave him pure water, fruits, flowers and roots,

38. Dharmaraja Yudhisthira gladly received with subdued soul the offerings offered by the great Rishis for his reception.

39—40. O sinless one, the Pandava (Yudhisthira) with Krishna (Draupadi) and his brothers and with also thousands of Bramhanas, learned in the Vedas and the Vedangas, entered that sacred hermitage which was like the abode of Indra, resembling heaven itself, beautiful and full of celestial fragrance.

41. Then the virtuous-minded (Yudhisthira) saw the hermitage of Nara and Narayana, adored by the celestials and the celestial Rishis and beautified by the *Bhagirathi*.

42. Seeing it frequented by the Bramhana Rishis and abounding in fruits dropping excellent honey, those foremost of men, the Pandavas, were filled with great delight.

43. Having arrived there those high-souled ones lived at that place with the Bramhanas. Being greatly delighted, they cheerfully sported there.

44. Seeing the Mainaka mountain with golden peaks and also the auspicious Vinda lake abounding in various sorts of birds,

45. The Pandavas with Krishna (Draupadi) derived great pleasure in roaming in those excellent and charming woods blossomed with flowers of all seasons.

46. They were beautiful on all sides with trees bearing brown blossoms, bending down with the weight of their fruits, frequented by numerous male *Kokilas*,

47. With glossy and beautiful foliage, with cool shade and with beautiful loveliness, with various lakes of crystal waters,

48. Adorned all around with lotuses and lilies. Seeing this charming scene, the Pandavas derived great delight.

49. O lord, a balmy breeze with holy fragrance always blew there, delighting all the Pandavas with Krishna (Draupadi).

50—51. The high-souled ones saw near the great *Vadari* tree, the *Bhagirathi* of easy descent and cool water, adorned with beautiful lotuses, with stairs made of rubies and corals, beautified with trees and scattered over with celestials flowers and giving great pleasure to the mind.

52—53. Those sons of Kunti, after having purified themselves, offered oblations to the Pitris, the celestials, the Rishis, in the sacred waters of the *Bhagirathi* in that extremely inaccessible place, frequented by the celestial Rishis. Those perpetuators of the Kuru race thus offered oblations and passed their time in reciting holy writs.

54. Those foremost of men, those heroes then lived there with the Brahmanas. Those best of men, the celestial-like Pandavas, seeing the various scenes with Krishna (Draupadi) derived great pleasure.

Thus ends the hundred and forty-fourth chapter, entering Gandamadana, in the Tirthayatra of the Vana Parva.

CHAPTER CXLVI

(TIRTHAYATRAPARVA)—*Continued.*

Vaishampayana said :—

1. There lived those foremost of men, those heroes, for six nights, leading a highly pure life with the expectation of seeing Dhananjaya (Arjuna.)

2. Then there blew a wind from the north-east at pleasure, and it brought a celestial and sun-like lotus with one thousand petals.

3. The Panchala princess saw that pure and charming lotus of celestial fragrance lying on the ground being brought by the wind.

4. O king, having obtained that excellent, fragrant and blessed lotus, that blessed lady became very much delighted, and she thus spoke to Bhimasena.

Draupadi said :—

5. "O Bhima, behold this beautiful and excellent celestial flower,—it has gladdened my heart by its sweet fragrance.

6. O chastiser of foes, I shall give it to Dharmaraja (Yudhisthira). Procure others (like it) for my satisfaction, so that I may take them to our hermitage in the Kamyaka.

7. O son of Pritha, if I am your beloved, then procure others (like it) in large numbers, for I desire to take them to our hermitage in the Kamyaka (forest.)"

8. Having said this to Bhimasena, that faultless lady of beautiful eyes took the flower and went to Dharmaraja (Yudhisthira.)

9. Knowing the desire of their queen (Draupadi), that foremost of men, the greatly strong Bhima, set out, so that he might gratify the desire of the beloved one.

10. Eager to fetch the flowers, he proceeded at a very rapid pace facing the wind, in the direction from which the lotus had come.

11. Taking the bow inlaid with gold and also arrows resembling poisonous snakes, he proceeded like a lion in rage or an elephant in rut.

12. All creatures stared at that wielder of the great bow and arrows. Neither exhaustion, nor langour, nor fear, nor confusion

13. Ever took possession of that son of Pritha and of Vayu (wind). Desiring to please Draupadi, that hero of great strength of arms,

14.—15. That mighty one, free from or exhaustion, began to ascend the mountain. That slayer of foes roamed over that beautiful place adorned with trees, creepers and shrubs and paved with black stone and frequented by the Kinnaras. With various minerals, plants, beasts and birds and many colours,

16.—20. It appeared like an upraised arm of the earth adorned with all ornaments. That hero of matchless prowess, fixing his look at the slopes of the Gandhamadana, adorned with the flowers of every season and revolving various thoughts in his mind and with his ears, eyes and mind rivetted to the spots resounding with the notes of male *Kokilas* and ringing with the hum of black bees, like an elephant in rut roving mad in the forest, smelt the excellent fragrance proceeding from the flowers of all seasons. He was fanned by the fresh breeze of the Gandamadana, full of fragrance of various flowers, and as cooling as a feather touch. On his fatigue being removed, the down on his body stood on end.

21, That chastiser of foes sought for the flowers all over the mountain, frequented by the Yakshas, the Gandharvas, the celestials and the Brahmanas Rishis.

22. Being brushed by *Saptachada* tree and besmeared in red, black and white minerals, he looked decorated with the lines of holy unguents drawn by fingers. The mountain with clouds stretching at its sides looked as if it was dancing with outspread wings.

23. On account of the trickling of the waters of the springs, it appeared to be adorned with necklaces of pearls. It contained romantic caverns, groves, cascades and caves.

24. There were innumerable beautiful peacocks dancing to the tinklings of the bangles on the arms of Apsaras. The rocky surface of the mountains had been worn away by (the continual brushing of) the tusks of great elephants.

25.—27. With the waters of the streamlets falling down, the mountain looked as if its clothes were getting loosened. That handsome son of Vayu (wind) playfully and cheerfully went on, pushing away innumerable entwining creepers. The stags stared at him in curiosity with grass in their mouth; and as they never knew what fear was, they were not frightened, and they did not run away. Eager to fulfil the desire of his beloved, that hero of beautiful eyes,

28. That youth, of the splendour like the colour of the gold, having a body as strong as that of the lion, treading like a mad elephant and possessing the prowess of a elephant,

29—31. Having coppery eyes like those of a mad elephent and possessing the prowess of checking a mad elephant, began to roam on the romantic sides of the Gandhamadana with two beautiful eyes uplifted and thus displaying a novel beauty. The wives of the Yakshas and the Gandharvas, sitting invisible by the side of their husbands, stared at him turning their faces and making various motions. He (then) remembered the various woes caused by Duryodhana.

32. Eager to do the favourite work of Draupadi exiled in the forest, he thought, "Now that Arjuna had gone to heaven and I have come away

33—34. In search of the flowers, what will Yudhisthira now do from affection; and doubting their prowess, that foremost of men Yudhisthira will not allow Nakula and Sahadeva to come in search of us. How can I obtain the flowers soon?" He thought thus.

35. And that foremost of men proceeded with the speed of the king of birds (Garuda), with his mind and sight fixed on the delightful sides of the mountain.

36. Having the words of Draupadi as his provisions for the journey, Bhima went with greater speed, shaking the earth with his tread as does a hurricane.

37—38. Frightening the herds of elephants, the lions, tigers and deer, uprooting and crushing large trees, forcibly tearing plants and creepers like an elephant, ascending higher and higher the summit of a mountain,

39. He roared fearfully as does the cloud surcharged with lightning. Awakened by the loud roarings of Bhima,

40. Tigers came out of their dens while other wild animals hid themselves in their own. The birds flew away in alarm and herds of deer ran (in all directions).

41. Birds left the trees, tigers forsook their dens, the mighty lions were roused from their slumber and the buffaloes stared,

42. The elephants in great alarm surrounded by the female elephants left that forest and ran to more extensive ones.

43. The boars, the deer, the lions, the buffaloes, the tigers, the jackals and the *Gavyas* and all other wild animals in herds began to cry.

44. The ruddy goose, the *Jallendulas*, the ducks, the *kapandavas*, the *plavas*, the parrots, the male *kokilas* and the herons all flew in confusion in all directions.

45. Some proud elephants, urged by female elephants and also some lions and tigers in great anger rushed at Bhimasena.

46. As they were bewildered with fear, these fearful animals discharged urine and dung and set up loud yells with gaping mouths.

47—48. Thereupon the illustrious and the handsome son of Vayu, the mighty Pandava, depending on his own strength of arms, began to kill in anger one elephant with another elephant and one lion with another lion. He killed others (smaller animals) with slaps. Being thus killed by Bhima, the lions, the tigers, the leopards

49—50. Loudly cried and discharged urine and dung in great fear. The handsome son of Pandu, the mighty armed hero, entered into that forest resounding all sides with his shouts. The mighty armed hero then saw on the slopes of the Gandhamadana

51. A charming forest of plantain trees extending to many *Yoyanas*. The greatly powerful hero, agitating (the forest), went with great speed towards it.

52. Like a large elephant breaking many trees and uprooting innumerable plantain trees as high as many palm trees put one upon the other.

53. That foremost of all strong men Bhima threw them on all sides; that greatly powerful hero, as proud as a lion, sent up loud shouts.

54. Then he met with innumerable huge animals, deer, monkeys, lions, buffaloes, and also aquatic animals.

55. With the roarings of these (animals), as well as with the shouts of Bhima, the wild animals living in distant forests were also alarmed.

56—57. Having heard this noise of the beasts and birds, thousands of aquatic fowls suddenly rose into air. That foremost of the Bharata race (Bhima), then went in that direction. He then saw a vast and romantic lake.

58. That fathomless lake was being fanned by the golden plantain trees on its banks, which were slowly shaken by the soft breeze.

59. Going down to the waters of that lake adorned with innumerable lotuses and lilies, that greatly powerful hero sported merrily there like a mighty elephant in rut.

60. Having sported there for a long while, that immeasurably effulgent hero got up in order to enter quickly into the forest abounding in trees.

61. Then the Pandava (Bhima) sounded with all his might his loud-blowing conch.

Striking his arms with his arms, the mighty Bhima made all the points of heaven resound.

62. Filled with the sounds of the conch and with the shouts of Bhimasena and also with the sounds made by the striking of his arms, the caves of the mountains seemed roaring.

63. Hearing those loud strikings of his arms resembling the roarings of thunder, the lions sleeping in their caves (awoke and) uttered great howls.

64. O descendant of Bharata, being frightened by the yellings of the lions, the elephants also sent forth tremendous roars which filled the mountain.

65. Having heard these loud sounds and known that Bhimasena was his brother, the monkey-chief, Hanumana, the ape,

66—67. With the desire to do good to Bhima and to secure his safety, obstructed the path to heaven. Thinking thus, he lay across the narrow path adorned with plantain trees.

68—69. With the object that the Pandava (Bhima) might not meet with any curse or defeat by entering the plantain forest, the huge Hanumana lay down there as if overcome by drowsiness.

70. He began to yawn, lashing his long tail, which resembled a (sacrificial) pole consecrated to Indra, and he roared like thunder.

71. On all sides round, the mountain echoed through the mouths of its caves. Those sounds were like the lowings of a cow.

72. Shaken by the sounds produced by the lashing of his tail, the mauntain, with its summits, tottered and crumbled down on all sides.

73. Rising above the roarings of mad elephants, the sounds of the lashing of his tail spread over all the slopes of the mountain.

74. Having heard this noise, the down of Bhima's body stood on end. He began to roam over that plaintain tree in search of the source of these sounds.

75. The mighty-armed hero saw the monkey-chief in the plaintain forest, lying on an elevated rocky base.

76. He was difficult to be looked at as a flash of lightning is; he was of coppery colour; he was as quick-moving as lightning.

77. He had a short fleshy neck supported on his shoulders; his waist was slender in consequence of the fullness of his shoulders.

78. His tail, covered with long hair and bent a little at the end, was raised up like a banner.

79—80. He (Bhima) saw Hanumana's head furnished with small lips, coppery face, long tongue, red ears, brisk eyes and bare white teeth sharpened at the edge.

81. His head was like the shining moon with hair scattered over, resembling a heap of *Asoka* flowers. That greatly effulgent one was lying amidst the golden palm trees,

82. Looking like a blazing fire with his effulgent body. That chastiser of foes was casting glances with his eyes reddened with intoxication.

83—85. The intelligent Bhima saw that mighty and huge monkey-chief lying like a second Himalayas obstructing the path of heaven. Seeing him alone in that great forest the undaunted, the mighty-armed, and the greatly strong Bhima, quickly came to him and uttered a loud lion-like roar. At his that loud roar, beasts and birds were terrified.

86. The greatly powerful Hanumana opened his eyes but partially, and looked at him with thorough disregard with eyes reddened with intoxication. Then smilingly addressing him, he thus spoke to him.

Hanumana said:—

87. Why have you awakened me, ill as I am? I was comfortably asleep. As you have reason, you should certainly show kindness to all creatures.

88. Being born in the animal kingdom we do not know what *Dharma* is. But men having reason show kindness to all animals.

89. Why do then men like your august self commit acts that are harmful alike to body, speech and heart and which are also destructive of virtue.

90. You know not what virtue is. You have not taken advice from the wise men. You have but little sense, and therefore from childishness you destroy lower animals.

91. Tell me who you are. Why have you come to the forest devoid of humanity and human beings?

92. O foremost of men, tell me also where you intend to go to-day. It is impossible to go any further; the yonder mountain is inaccessible.

93. O hero, except success in asceticism there is no other means to go to that place. This is the way to the celestial regions. It is always impassable by men.

94. O hero, O lord, out of kindness I ask you, to desist. Listen to my words. Further up from this place you are not able to go. Therefore desist.

95—96. O foremost of men, you are welcome here to day in every way. If you at all accept my words, then rest here partaking of fruits and roots as sweet as ambrosia. Do not for nothing be killed.

Thus ends the hundred and forty-sixth chapter, Bhima's entering plantian forest in the Tirthayatra of the Vana Parva.

CHAPTER CXLVII.

(TIRTHAYATRA PARVA)—*Continued.*

Vaishampayana said :—

1. O chastiser foes, having heard these words of the intelligent monkey chief, the heroic Bhima thus spoke to him.

Bhima said :—

2. Who are your august self? For what reason you are in the shape of a monkey? It is a Kshatrya,—an order next to the Brahmanas who asks you.

3. I am a descendant of Kuru, born in the Lunar dynasty, born by Kunti in her womb,—a son of Pandu, begotten by Vayu, known by the name of Bhimasena.

Vaishampayana said :—

4. Hearing the words of that Kuru hero, Hanumana smiled, and that son of Vayu thus spoke to the son of Vayu (Bhima).

Hanumana said :—

5. I am a monkey; I shall not grant you the passage you desire. Desist like an honest man and go back. Do not meet with destruction.

Bhima said :—

6. O monkey, I do not ask you about destruction or anything else. Give me way. Arise, do not meet with grief at my hand.

Hanumana said :—

7. I am suffering from illness, therefore I have no strength to rise. If you are resolved to go, then go overleaping me.

Bhima said :—

8. The attributeless Supreme Soul pervades all bodies. I cannot disregard him who is knowable by only knowledge. Therefore I cannot overleap you.

9. Had I not known him from ..... all creatures have become manifest, I would have overleaped you,—also this mountain, even as Hahumana did the ocean.

Hanumana said :—

10. Who is he of the name of Hanuman who leaped over the ocean. O foremost of men, I ask you, relate it if you can.

Bhima said :—

11. He was my brother, excellent in all accomplishments, and endued with both intelligence and strength. That handsome and foremost of monkeys is celebrated in the Ramayana.

12. The ocean extending over one hundred *Yoyanas* was leaped over by that monkey for Rama's wife.

13. That greatly powerful hero was my brother; I am equal to him in might, strength and prowess. I am able also to chastise you.

14. Arise therefore; give me way or witness my prowess to-day. If you fail to do what I say, I shall send you to the abode of Yama.

Vaishampayana said :—

15. Knowing him to be intoxicated and proud of his strength of arms, Hanumana slighted him (very much) in his mind, and he thus spoke to him

Hanumana said :—

16. O sinless one, be kind towards me. I have no strength to rise in consequence of old age. From pity for me go by moving aside my tail.

Vaishampayana said :—

17. Having been thus addressed by Hanumana, Bhima, proud of his own strength, thought in his mind that one (Hanumana) to be destitute of energy and prowess.

18. He thought, "Taking fast hold of his tale I will send this monkey destitute of energy and prowess to the abode of Yama"

19. Therefore with a smile, Bhima carelessly took hold of the tail with his left hand, but he could not move that tail of the mighty monkey.

20. Then with both arms he pulled the tail resembling the (sacrificial) pole raised up in honour of Indra. But the mighty Bhima failed to raise the tail with both his arms.

21. His eyes were contracted up, and his eye falls rolled, his face was contracted

into wrinkles and his body was covered with sweat but still he failed to raise it.

22. When he failed to raise it after many attempts, the illustrious Bhima came to the side of the monkey and stood before him in great shame

23. That son of Kunti bowing down his head and joining his two hands, thus spoke to him, "O foremost of monkeys, be kind towards me. Forgive my harsh words.

24. Are you a Siddha, a celestial, a Gandharva or a Guhaka, I ask you in curiosity. Who are you in the shape of a monkey?

25. O mighty armed hero (tell me) if it is not a secret, and if I deserve to hear it. O sinless one, I seek your refuge and ask you as a disciple.

Hanumana said :—

26. O chartiser of foes, as you are curious to know all about me, I shall narrate to you all. O son of Pandu, listen to it.

27. O lotus eyed hero, I am born in the womb of Keshari, begotten by Vayu who is the life of the universe. I am the monkey, named Hanumana.

28—29. O chastiser of foes, all the mighty monkey chiefs waited upon that son of the sun, Sugriva and that son of Indra, Vali. Friendship between Sugriva and myself was like that between the wind and the fire.

30. For some cause Sugriva was driven out by his brother and lived for a long time with me at the Hrishwamukha

31. Once upon a time, the greatly powerful son of Dasaratha by name Rama who was Visnu in human form wandered over the earth.

32. In order to please his father, he with his wife and brother, armed with the best of bows, resided in the Dandaka forest.

33—34. O sinless one, his wife was carried away by force and by stratagem from Janasthana by the mighty lord of the Rakshashas, the wicked minded Ravana deceiving that foremost of men through the Rakshasha Maricha who assumed the form of a deer marked with gems and golden spots.

Thus ends the hundred and forty-seventh chapter, colloquy between Bhima and Hanumana, in the Tirthayatra of the Vana Parva.

CHAPTER CLXVIII.

TIRTHAYATRA PARVA)—*Continued.*

Hanumana said :—

1. Having thus lost his wife while that descendant of Raghu was searching his wife with his brother, he met with the monkey chief Sugriva on the summit of the mountain.

2. Then a friendship was contracted between that high-souled descendant of Raghu and Sugriva. Killing Vali, he gave him (Sugriva) the kingdom.

3. Having obtained the kingdom, Sugriva sent away hundreds and thousands of monkeys to search out Sita.

4. O foremost of men, O mighty armed hero, I also with numerous other monkeys set out towards the south in search of Sita.

5. Thereupon I learned the tidings of Sita from a mighty vulture named Sampati that she was in the abode of Ravana.

6. Thereupon to accomplish the work of Rama of stainless deeds. I suddenly leaped over the ocean extending one hundred Yoyanas.

7—8. O best of the Bharata race, having crossed by my own prowess the ocean, the abode of sharks and crocodiles, I saw the daughter of king Janaka, celestial like Sita in the abode of Ravana. Having interviewed with that lady, the Veda princess, the beloved of Rama,

9. And burnt the whole of Lanka with its towers, ramparts and gates and proclaimed my name there, I returned.

10. Having heard every thing from me, the lotus-eyed Rama fixed upon the course of his action and made with the help of his soldiers a bridge over the great ocean.

11. He crossed the great ocean followed by million of monkeys. Thereupon all the Rakshasas were killed by Rama's prowess,

12. And also Ravana, that oppressor of the world, the king of the Rakshasas with all his Rakshasa relatives, brothers, sons and kindred.

13. Rama installed on the throne of Lanka, the Rakshasa chief Vibhisana who was virtuous, reverent, and kind to devoted followers.

14—15. Then Rama recovered his wife like the lost Vedic lore. Then the greatly illustrious Rama, the descendant of Raghu, with his devoted wife went speedily to his own city of Ayodhya, inaccessible to enemies. That lord then dwelt there.

16. When that foremost of kings was established in his kingdom, I asked a boon from the lotus eyed Rama.

17. I said "O chastiser of foes, O Rama, let me live as long as the history of your deeds remains extant on earth. Thereupon he said, "So be it."

18. O chastiser of foes, O Bhima, through the grace of Sita, all excellent objects of enjoyments are supplied to me who always live in this place.

19. Rama reigned ten thousand ten hundred years. Then he ascended his own abode.

20. O child, O sinless one, since then Apsaras and the Gandharvas delight me by singing the great deeds of that great hero.

21—22. O descendant of Kuru, this passage is impassable to mortals; for this reason and as also with the view that none may defeat or curse you, I have obstructed your passage trodden by the celestials. This is one of the paths to heaven. Mortals cannot pass this way. But the lake in search of which you have come lies in that direction.

Thus ends the hundred and fortyeighth chapter, colloquy between Hanumana and and Bhima in the Tirthayatra of the Vana Parva.

CHAPTER CXLIX.

(TIRTHAYATRA PARVA)—*Continued.*

Vaishampayana said :—

1. Having been thus addressed, the mighty armed and greatly powerful Bhimasena cheerfully bowed down his head to his brother Hanumana.

2. He spoke in mild words to the monkey chief, Hanumana, "None is more fortunate than I am for I have been able to see my brother.

3. It is a great favour shown to me. I have been greatly pleased with you. Now I desire that you will today fulfill my wish.

4. O hero, I desire to see your that matchless form which you had at the time when you jumped across the ocean, that abode of crocodiles and sharks.

5. I shall be then satisfied and I shall have faith in your words." Having been thus addressed, that greatly powerful one smilingly thus replied,

6. "My that form neither you nor any one else can see. The state of things was different at that age. It does not exist now.

7. In the Krita Yuga, the state of things was one, in the Treta another and in the Dwapara another. Diminuation (of every thing) is taking place in this age. I have (therefore) not that form today.

8. The ground, the rivers, the plants, the rocks, the Siddhas, the celestials, the great Rishis, all conform to Time, as it comes to be in the different Yugas.

9. O perpetuator of the Kuru race, therefore do not desire to see my former form. I am following the tendency of this (present) age. Time is irresistible.

10. Tell me what is the duration of different Yugas, and what are the different manners and customs, virtue, pleasure and profit, acts, prowess, life and death in those different ages.

11. O child, that Yuga was called Krita when only one true eternal religion was extant. In that best of Yugas every one had religious perfection. There was no need for performing (any) religious act.

12. Virtue then knew no decrease. It was for this reason that Yuga was called Krita (perfect). In course of time it lost all its attributes.

13. O child, in the Krita Yuga there were no celestials, no Danavas, no Gandharvas, no Yakshas, no Rakshasas, and no Nagas. There was neither buying nor selling.

14. The Sama, the Rick, the Yayu (Vedas) did not exist. There was no manual labour. The necessaries of life were procured only by thinking for them. The only Dharma was then renunciation.

15—16. In that Yuga there was neither disease nor the decay of the senses. There was neither malice, nor pride, nor hypocrisy nor discord, nor ill-will nor cunningness, nor fear, nor misery, nor envy, nor coveteousness.

17. For this reason, even that chief refuge of all Yugas, the supreme Brahma was attainable to all. The white cloth-wearing Narayana (also was the soul of all creatures,

18. In the Krita Yuga, the distinctive characteristics of the Brahmanas, the Kshatryas, the Vaisyas and the Sudras were the same, and all men were engaged in their own respective duties.

19. Brahma was then the sole refuge (of all men), their manners and customs were adopted to the attainments of Brahma, the object of their knowledge was Brahma; all their acts also had reference to Brahma.

Thus men of all orders obtained equal merit.

20. One uniform Soul was the object of their meditation, there was but one religion and one ordinance. Though they had different characterstics, they followed one Veda, and they had one religion.

21. According to the divisions of time, they led the four modes of life without aiming at any object. Thus they obtained (final) emancipation.

22. The sign of Krita Yuga was that the religion then consisted of the identification of self with Brahma. In the Krita age the four orders had eternal fourfold measure.

23. Such was Krita Yuga devoid of the these qualities, Now hear from me all about the Treta Yuga in which sacrifices were introduced (in the world)

24. (In this age) virtue decreased by a quarter, and Narayana assumed a red colour. Men practised truth and devoted themselves to religion and religious rites.

25. Thus sacrifices were introduced, and many religious rites came to be performed. In the Treta Yuga men began to devise to attain an object and they attained to it by performing (religious) acts and (giving away) gifts.

26. Men never deviated from virtue, and they were always engaged in asceticism and the bestowal of gifts. The four orders were devoted to their respective duties and they performed (religious) rites. Such were the men in the *Treta Yuga*.

27. In the *Dwapara Yuga* virtue decreased by half; Vishnu assumed a yellow colour; and the Vedas became divided into four parts.

28. Then some learnt all the four Vedas; some again only three, some two, and some did not know even the Rich.

29. The *Sastras* having been thus divided, (religious) acts also (naturally) multiplied. Mostly influenced by passion, men engaged in asceticism and gifts.

30. As men had no capacity to study the entire Veda, it came to be divided into several parts. And as the intellect (of men) deteriorated, few were devoted to truth.

31. When men fall off from truth, they become subject to various diseases,—lust overtakes men and natural calamities fall on them.

32. Being affected by these, some then betake to asceticism. Others perform with the desire of enjoying worldly luxuries or of obtaining heaven (and its pleasures).

33. O son of Kunti, thus in the *Dwapara* age men became degenerated on account of their impiety. In the *Kali Yuga*, only one quarter of virtue remains.

34. When this age appears, Keshava (Vishnu) assumes a black colour. The Vedas, the Institutes, the virtue, the sacrifices, and religious observances all fall into disuse.

35. Then *Ati* (excessive rain), draught, rats, locusts, birds and king), diseases, lassitude, anger, deformities, natural calamities, anguish and fear of famine take possession of the world.

36—38. As this *Yuga* passes on, virtue becomes daily weaker. As virtue becomes weak, all creatures degenerate. And as creatures degenerate, their nature also undergoes deterioration. The religious acts performed at this waning of the *Yuga* produce contrary effects. Even those who live for several *Yugas* must conform to their changes.

39. O chastiser of foes, as regards your curiosity to know me, I tell you this,—why should a wise man be eager to learn a superfluous thing?

40. O mighty-armed hero, I have thus told you all that you asked me about the different *Yugas*. May good come to you. I return.

Thus ends the hundred and forty-ninth chapter, colloquy between Bhima and Hanumana, in the Tirthayatra of the Vana Parva.

CHAPTER CL.

(TIRTHAYATRA PARVA)—*Continued.*

Bhima said:—

1. I shall never go without seeing your former form. If you are pleased with me, show me your own form.

Vaishampayana said:—

2. Having been thus addressed by Bhima, the monkey chief showed him the form in which he jumped across the sea.

3. Desiring to gratify his brother, he (Hanumana) assumed a gigantic body which both in length and breadth grew exceedingly huge.

4. That greatly effulgent monkey stood there covering the whole of the plantain forest, full of trees, and rising to the height reached by the Vindhya (mountain).

5—6. Having attained to a lofty and gigantic body which looked like another mountain, (a body) furnished with coppery eyes and sharp teeth, and a face marked by frowns, he lay covering all sides, lashing his long tail. That descendant of Kuru (Bhima), seeing his brother's that gigantic form,

7-8. Was greatly astonished and the down of his body again and again stood on end. Seeing him as blazing as the sun or the golden mountain or the blazing sky, Bhima closed his eyes. Then Hanumana smilingly thus spoke to Bhima,

9. "O Bhima, O sinless one, you are capable of seeing my form up to this extent. I can go on swelling my body as long as I wish. Amidst foes, my size increases exceedingly by its own energy.

Vaishampayana said:—

10. Seeing that dreadful and wonderful body of Hanumana like the Vindya mountain, the son of Pavana (Bhima) grew bewildered.

11. His down standing on end, the high-souled Bhima with joined hands spoke thus to Hanumana who was standing (in that form).

12. "O lord, O greatly mighty one, I have seen the vast dimensions of your body. Now decrease it with your own prowess.

13. I am unable to look at you who look like the rising sun, who is immeasurable and irrepressible and who resemble the Mainaka mountain.

14. O hero, this is my great wonder to-day that when you were at the side of Rama, he had to fight personally with Ravana.

15. Depending on your own strength of arms, you were capable of instantly destroying Lanka, with its warriors, heroes, elephants and chariots.

16. O son of Vayu, there is nothing that is incapable of being achieved by you. Ravana together with his followers was no match for you in battle, though he fought you single handed.

Vaishampayana said:—

17. Having been thus addressed by Bhima, that chief of monkeys, Hanumana replied in affectionate words and in solemn accents.

Hanumana said:—

18. O mighty armed descendant of Bharata, O Bhimasena, it is as you say. That wretch of a Rakshasa (Ravana) was no match for me.

19. But if I had killed Ravana,—that thorn of the worlds,—the glory of Raghu's son (Rama) would have been obscured,—for this I left him alone.

20. By killing that lord of the Rakshasas together with his followers, and bringing back Sita to his own city, that hero established his fame among men.

21. O greatly wise one, being intent on the welfare of your brothers and being protected by Vayu, go along a fortunate and blessed way.

22. O foremost of Kurus, this way will lead you to *Sougandhika* (forest). You will see the gardens of Kuvera, guarded by the Yakshashas and Rakshasas.

23. Do not pluck there any flowers by the force of your personal might, for the celestials deserve respect and regard from mortals.

24. O best of the Bharata race, O descendant of Bharata, men gratify the celestials by offerings, *homas*, sacrifices, reverential salutations, recitations of *Mantras* and veneration.

25. O child, therefore do not act rashly, do not deviate from the duties of your order. Adhering to your own *Dharma*, know and follow the highest morality.

26. Without knowing one's own duties and without waiting upon the old, even men who are like Vrihaspati can never understand what *Dharma* and *Artha* (really are).

27. One should ascertain with discrimination those cases in which vice goes under the name of virtue and in which men, having no intelligence, become perplexed.

28. Four religious observances proceed from virtue, the Vedas are established in virtue, and from the Vedas sacrifices came into existence. By sacrifices the celestials are established.

29. The celestials are maintained by the sacrifices prescribed by the Vedas and the ordinances. But men maintain themselves by following ordinances of Vrihaspati, and Usanas,

30—33. And also by those avocations by which the world is maintained,—such as serving for wages, receiving taxes, chandise, agriculture, and tending of cattle and sheep. The (study of the)three Vedas, agriculture, trade and government constitute, as it is ordained by the wise, the professions of the twice-born ones; each order maintains itself by following the professions prescribed for it. When these callings are properly pursued, the world is maintained with

If however men do not righteously lead their lives, the world becomes lawless for want of Vedic merit and government. And if people do not follow their respective vocations, they perish. But by regularly following their professions, they acquire virtue.

34. The religion of the twice-born consits of the knowledge of the soul. The colour of that order is universally the same. The performances of sacrifices, study and the bestowal of gifts, these are the three well-known general duties.

35. Performing sacrifices (on behalf of others), teaching and acceptance of gifts are the (three) duties of the Brahmana. The duty of the Kshatrya is to rule and that of Vaisya is to tend (cattle).

36. It is said that the duty of the Sudra is to serve the twice-born ones. The (Sudra) cannot beg alms, perform *Homas* and obeserve vows. They are to live in their masters' house.

37. O son of Kunti, your duty is that of a Kshatrya, namely to protect (men) Therefore controlling your passions, perform your own duties in an humble spirit.

38—39. That king only is fit to govern who takes counsel of wise men, who is helped by honest, intelligent and learned ministers. But a sinful king always meets with defeat. When the king duly prescribes and properly confers favours, then only the order of the world is preserved.

40. Therefore the nature of the hostile country, its fortified places, the allies of the enemy, their prosperity and adversity, must be ascertained by spies.

41—42. Spies are the most important helps to a king; tact, deplomacy, prowess, chastisement, favour and cleverness lead to success. Success should also be attained through the following, either in their combination or in separation,—namely conciliation, gifts, sowing dissensions, chastisement and slight.

43. O best of the Bharata race, politics has for its roots deplomacy. Deplomacy again is the main qualification of a spy. Well judged policy brings in success; therefore in the political matters, counsels of Brahmanas should be taken.

44. In matters of secrecy, a woman, a fool, a boy, a coveteous man, a mean-minded person and he in whom signs of insanty are marked must not be consulted.

45. Wise men should only be consulted, and affairs should be transacted only through able officers. Deplomacy must be carried on friendly persons. Fools must always be avoided.

46. In religious matters pious men, in the matters of gain learned men, in guarding woman eunuchs and in all crooked affairs crooked men should be employed.

47—48. Propriety and impropriety of the resolution of the enemy, as also their strength and weekness should be ascertain-through one's own spies as well as the spies of the enemies. Favour should be shown to honest persons that have prudently sought protection. But lawless and disobedient persons should always be punished.

49. When a king justly punishes, and shows favour, dignity of the law is then well maintained, and all people live in good order.

50. O son of Pritha, I have thus explained to you all the kingly duties so difficult to comprehend. Perform with equanimity the duty as prescribed for your order.

51. The Brahmanas go to heaven by ascetic merits, by controlling their senses and by performing sacrifices. The Vaisyas obtain the blessed state by gifts, hospitality and religious acts. The Kshatryas go to heaven by protecting and punishing.

52. Being not influenced by lust, malice, avarice and anger, if kings justly and properly punish (their subjects), they then go to the place where virtuous men go.

Thus ends the hundred and fiftieth chapter, colloquy of Bhima Hanumana, in the Tirthayatra of the Vana Parva.

CHAPTER CLI.

(TIRTHAYATRA PARVA)—*Continued.*

Vaishampayana said :—

1. Thereupon contracting his that huge body which he assumed at his pleasure, the monkey again embraced Bhimasena with both his arms.

2. O descendant of Bharata, having been thus embraced by his brother, Bhima's fatigue was gone and all his strength was restored.

3—4. Having gained great strength, he thought that there was one equal to him in physical power. With tears in his eyes, the monkey again from affection towards Bhima thus spoke to him in a choked voice, "O hero, go back to your own abode. Let me be incidently remembered in your talk.

5—8. O foremost of the Kurus, do not tell any one that I live here. O greatly powerful one, the most excellent wives of celestials and the Gandharvas frequent this

place. The time of their coming is near. My eyes are blessed (by seeing you). O Bhima, having come in contact (again) with a human being (yourself), I have mentally felt (the presence of) that son of Raghu, who was Vishnu himself in the name of Rama, who was the delight of the whole world and who was the blazing sun to that lotus Sita and to that darkness, Ravana. Therefore, O hero, O son of Kunti, let not your interview with me be futile.

9—10. O descendant of Bharata, with fraternal feeling ask from me a boon. If you desire that I shall go to Hastinapur and kill the insignificant sons of Dhritarastra, I shall even do this (for your sake) or that I shall grind that city with stone.

11. Or that I shall bind Duryodhana and bring him here. O greatly powerful hero, even this I shall do to-day.

12. Having heard the words of that high-souled one, Bhimasena with a delighted heart thus spoke to Hanumana.

13. "O foremost of monkeys, O mighty-armed hero, I consider all this already performed by you. Good come to you. I ask you to be pleased with me.

14. O mighty-armed hero, when you have become our protector, the Pandavas have (already) secured their lord. With your effulgence we shall conquer all our enemies."

15. Having been thus addressed, Hanumana then spoke to Bhimasena, "From fraternal affection and friendship, I shall do you good."

16. By rushing into the enemy's force armed with numerous arrows and javalins when you shall give forth lion-like roars, O hero, O greatly powerful one,

17. I shall then with my own (shouts) add to your shouts. Remaining on Vijaya's (Arjuna) flag-staff, I shall send forth fearful shouts

18—19. Which will damp the courage of your enemies. You will then be able to destroy them with ease." Having thus [illegible] Pandu, Hanumana first pointed out to him the way and disappeared.

Thus ends the hundred and fifty first chapter, the colloquy of Bhima and Hanumana, in the Tirthayatra of the Vana Parva.

CHAPTER CLII.

(TIRTHAYATRA PARVA)—*Continued.*

Vaishampayana said :—

1. When that best of monkeys had gone away, that foremost of powerful men Bhima, went by that way over the extensive Gandamadana.

2. He went on, reflecting on Hunuman's body and effulgence which were matchless on earth, and also the greatness and dignity of Dasaratha's son.

3—4. Going in search of the place where grew the lotuses (in question), Bhima saw romantic forests, groves, rivers, lakes, trees adorned with blossoms and silvan wood-lands beautified by various flowers.

5. O descendant of Bharata, he saw herds of mad elephants besmeared with mud. They looked like masses of clouds pouring rains.

6. When proceeding quickly, that handsome hero saw in the forest, deer of quick glances with grass in their mouth standing along with their mates.

7—9. Bhimasena, fearless from his great prowess, went into that hilly region inhabited by the buffaloes, bears and leopards, as if he had been invited by the forest-trees, shaken by the breeze, ever fragrant with flowers, and bearing beautiful copper-coloured twigs. He passed by lakes, each having romantic descents and woods, adorned with lotuses and lilies, which were swarmed with maddened black bees. On account of the presence of the lotus-buds, they appeared as if they had joined hands (before Bhima).

10. Having for his provisions, on the way, the words of Draupadi, Bhima proceeded on with great speed, keeping his mind and eyes fixed on the charming slopes of the mountain.

11. When the time of noon had passed away, he saw the forest scattered over by deer and also by a great river full of fresh golden lotuses.

12. Swarmed with swans and Karandavas and adorned with Chakravakas, it (the river) appeared like a garland of pure lotuses worn by the mountain.

13. That greatly powerful hero saw, there, the great Sougandhika forest, delightful and effulgent as the sun.

14. Seeing it, the son of Pandu (Bhima) thought in his mind that his object had been fulfilled. He also mentally presented

himself before his beloved (Draupadi) worn out by exile.

Thus ends the hundred and fifty second chapter, arrival at Sougandhika, in the Tirthayatra of the Vana Parva.

CHAPTER CLIII.

(TIRTHAYATRA PARVA)—*Continued.*

Vaishampayana said :—

1. Going there, he (Bhima) saw near the Kailasha peak, that charming lake adorned with lotuses and surrounded by blessed woods and guarded by the Rakshasas.

2. It was made by (the waters of) the springs of the mountains near the abode of Kuvera. It was charming, it had wide spreading shade, it was adorned with various trees and creepers.

3. It was covered with green lilies, it was filled with golden lotuses, it swarmed with various birds, its banks were beautiful and free from mud.

4. Situated on the mountain, this charming sheet of water was the wonder of the world ; it was beautiful and delightful to behold.

5. The son of Kunti saw that ambrosial lake ; its water was cool, light, clear and fresh. The Pandava (Bhima) drank much of its water.

6—7. That celestial lake was covered with heavenly Sougandhika lotuses It was also filled with beautiful, variegated, charming and fragrant golden lotuses with beautiful stalks made of Vaiduryya gems. Being disturbed by the swans and Karandavas, they were scattering fresh and pure farina.

8. It was the play-ground of the king of the kings, the high-souled Kuvera. It was adorned by the Gandharvas, the Apsaras and the celestials.

celestial
Rishis, the Yakshas, the Kimpurashas, the Rakshasas, and the Kimiras. It was well-protected by Vaisravana (Kuvera.)

10. When the greatly powerful son of Kunti, Bhimasena saw that celestial lake, he became greatly delighted.

11. At the command of their king, hundreds and thousands of Rakshasas, called Krodhavasas, clad in uniforms and armed with various weapons, were guarding it.

12—13. As that chastiser of foes, that son of Kunti, Bhima of fearful prowess clad in deer skins, wearing golden armlets and girding on his sword, fearlessly proceeded with the desire of gathering those lotuses, the Rakshasas saw him ; and they immediately shouted out addressing one another.

14. "You should enquire why this foremost of men, clad in deer skins and armed with weapons, has come here."

15. Thereupon they all came to the mighty-armed and effulgent Vrikodara (Bhima) and asked, "Who are you? you should answer our question.

ascetic, but yet you are armed with weapons. O high-minded one, tell us why you have come (here)."

Thus ends the hundred and fifty chapter, gathering of the golden lotuses, in the Tirthayatra of the Vana Prava.

CHAPTER CLIV.

(TIRTHAYATRA PARVA)—*Continued*

Bhima said :—

1. I am Bhimasena, the son of Pandu. I am next in birth to Dharmaraja (Yudhisthira). O Rakshasas, I had come with my brother to the great Vadari.

2. There did the Panchala princess see an excellent Sougandhika (lotus), which was certainly carried there by wind from this place. She desired to possess more of that kind lotus.

3. O rangers in night, know, that being ever engaged in fulfilling the desire of my wedded wife of faultless feature, I have come here to get the flowers.

The Rakshasas said :—

4. O foremost of men, this place is the favourite play-ground of Kuvera. Men subject to the laws of earth cannot sport

5. O Vrikodara, the celestial Rishis, the Yakshas, and the celestials, after taking permission of the Yaksha chief, drink the water of this lake and sport here. O Pandava, the Gandharvas and the Apsaras (also) sport here.

6. That wicked person, who without heeding the lord of wealth (Kuvera), unlawfully tries to sport here, certainly meets with destruction.

7. Without heeding him (Kuvera), you intend to take away the lotuses from this place by main force,—why then do you say that you are the brother of Dharmaraja ?

8. First take the permission of the king of the Yakshas and then drink (the water of this lake) and take away (the lotuses). If you do not act thus,—you will not be able even to look at these flowers.

Bhimasena said :—

9. Rakshasas, I do not see the lord of wealth here. Even if I see that great king, I shall not pray (for the flowers) to him.

10. The Kshatryas never beg ; this is the eternal *Dharma*. I never wish to forsake the duties of a Kshatrya.

11. The lotus-lake has sprung up on the mountain breast. It has not been made in the abode of the illustrious Kuvera.

12. (Therefore) it belongs to every body equally with Vaisravana (Kuvera). In such things, who should beg to others ?

Vaishampayana said :—

13. Having said this to all the Rakshasas, the mighty-armed and exceedingly unforbearing and greatly strong Bhimasena plunged into the lake.

14. Thereupon that powerful hero was forbidden by the Rakshasas, saying. and from all sides they began to abuse him in anger.

15. Not heeding them at all, that greatly powerful one plunged (into the lake). But they (the Rakshasas) prepared themselves to oppose him.

16. With rolling eyes, they upraised their arms and rushed in anger at Bhimasena, crying "Seize him" "Bind him," "Cut him down" "Look to Bhima and eat him up."

17. Thereupon that greatly powerful hero, taking up his huge and mighty mace inlaid with gold which resembled the mace of Yama himself, turned towards those (Rakshasas) and exclaimed, "Stay," "Stay."

18. Thereupon they rushed upon him with great force upraising their lances, axes and other weapons. Desiring to kill Bhima, those dreadful and fearful Krodhavasas surrounded him on all sides.

19. But that mighty hero was begotten by Vayu in the womb of Kunti. He was heroic and courageous ; that slayer of foes was ever devoted to virtue and truth. He was incapable of being vanquished by any enemy through prowess.

20. Therefore on the banks of that lake he defeated the foes and broke their arms. He killed more than one hundred, beginning from the foremost.

21. Seeing his prowess, strength and also the might of his arms, those foremost of heroes, being unable to withstand (his attack), began suddenly to fly in all directions.

22. Beaten and pierced by Bhimsena, those Krodhavasas left the field of battle, and confusedly and hurriedly fled towards Kailasha mountain through the sky.

23. Having thus vanquished those Rakshasas by his prowess, as Indra did the armies of the Daityas and the Danavas, he again plunged into the lake and began to gather the lotuses with the object of accomplishing his purpose.

24. When he drank the water (of the lake) which was like ambrosia, his energy and strength were again fully restored ; he then plucked and gathered the golden lotuses of excellent fragrance.

25. (In the mean while) the Krodhavasas, being driven by the prowess of Bhima and greatly terrified, went to the lord of wealth (Kuvera) and informed him of Bhima's prowess and strength.

26. Having heard their words, the deity (Kuvera) smiled and then said, 'Let Bhima take for Krishna (Draupadi) as many lotuses as he likes. This is already known to me."

27. Thereupon taking the permission of the lord of wealth (Kuvera), and giving up their anger, those (Rakshasas) went (back) to that foremost of the Kurus (Bhima) ; and they saw Bhima alone sporting in delight in that lotus-lake.

Thus ends the hundred and fifty fourth chapter, gathering of the golden lotuses, in the Tirthayatra of the Vana Parv.

CHAPTER LV.

(TIRTHAYATRA PARVA)—*Continued.*

Vaishampayana said :—

1. O best of the Bharata race, Bhima then began to gather those rare, celestial, variegated and fresh flowers in profusion.

2. Then rose suddenly a high and violent wind, piercing to the touch and blowing gravels, and stones.

3. Fearful meteors began to fall with thundering roars. Being enveloped by darkness, the sun became pale and his rays were obscured.

4. As Bhima displayed his prowess dreadful sounds of explosions rang

the sky; the earth began to tremble, and dust fell in showers.

5. Beasts and birds cried in shrilled voices; everything was enveloped in darkness and nothing could be seen.

6. Other evil omens also appeared. Seeing this strange phenomenon, the son of Dharma, Yudhisthira,

7—8. That foremost of speakers, thus spoke, "Who will overcome us? O Pandavas, who are always invincible in battle, be blessed. Arm yourself. From what I see I am of opinion that time has come near, when we are to display our prowess." Having said this, the king looked around.

9—10. Having not seen Bhima, Dharmaraja Yudhisthira, that chastiser of foes, asked, Krishna (Draupadi) and the twins who were near by, about his brother Bhima of fearful deeds, "O Panchala princess, is Bhima intent upon performing some great act?

11—12. Or has that hero who delights in daring deeds already achieved some great feat? These omens appear on all sides, indicating a great battle and portending some fearful danger." When he said this, the intelligent Krishna (Draupadi) of sweet smiles, his beloved wife, thus spoke to him to remove his anxiety.

13. "O king, the golden lotus that was brought here by the wind, I showed to Bhimasena out of love. I also told that hero "If you can find

14. More of these flowers, get all of them (for me); and soon come back." O son of Pandu, that mighty armed hero with the desire of gratifying my wish,

15. Has perhaps, O king, gone towards the north-east to get them." Having been thus addressed by her, the king thus spoke to the twins,

16. "We must all soon go along the path Vrikodara (Bhima) has gone. Let the Rakshasas carry all those Brahmanas who are fatigued and who are weak.

17. O Ghatotkacha, you are like a celestial; carry Krishna (Draupadi). In my opinion, and it is quite evident, Bhima has entered (the forest).

18. It is long since he has gone away; he resembles the wind in speed. In leaping over the grounds, he is like the son of Vinata (Garuda),

19. He will even leap into the sky and come down at will. O night-rangers, we shall follow him through your prowess.

20—22. He will never first offend the Siddhas, learned in the Vedas." O best of the Bharata race, saying "Be it so," the son of Hirimba (Ghatotkacha) and the other Rakshasas, who knew the place where the lotus-lake of Kuvera was situated, cheerfully started with Lomasha, carrying the Pandavas and many of the Brahmanas. Going with great speed, they saw the blessed forest,

23. Adorned with golden lotuses and other lilies and surrounded by beautiful woods. On its shores they saw the high-souled and energetic Bhima.

24. And (they saw) also the slain Yakshas of large eyes, with their bodies, eyes, arms and thighs smashed and their heads crushed.

25—26. On seeing the high-souled Bhima standing on the shore of that lake in angry mood and with steadfast eyes and biting lips, with his mace upraised by his two hands, like Yama with his mace at the universal dissolution,

27. (Having seen him) Dharmaraja (Yudhisthira) again and again embraced him, and thus spoke to him in these sweet words "O son of Kunti, what have you done?

28. Be blessed; if you wish to do good to me, you should never again commit such rash acts, nor offend the celestials."

29. Having thus addressed that son of Kunti (Bhima), and taken those flowers, those celestial-like heroes sported in that lake.

30. (When they were thus sporting) the huge-bodied guards of that garden, armed with rocks as their weapons came to that place.

31. Seeing Dharmaraja (Yudhisthira) and the great Rishi Lomasha and Nakula and Sahadeva and also the other foremost of Brahmanas,

32. They all, O descendent of Bharata, bowed down their heads to them in humility. Being pacified by Dharmaraja (Yudhisthira) the Rakshas were gratified.

33. With the permission of Kuvera, those foremost of the Kurus pleasantly lived for sometime, at that spot on the slopes of the Gandhamadhana (mountain) awaiting for Vivatsa (Arjuna).

Thus ends the hundred and fifty-fifth chapter, gathering of the golden lotuses, in the Tirthayatra of the Vana Parva.

CHAPTER CLVI.

(TIRTHAYATRA PARVA)—*Continued.*

Vaishampayana said:—

1. When they were all living there, Yudhisthira thus spoke to Krishna (Draupadi), his brothers and the Brahmanas.

2. "We have alternately seen one after another many sacred and auspicious *Tirthas* and woods all delightful to look at.

3. They had been before visited by the celestials and the high-souled Rishis. They had been worshipped by the Brahmanas.

4—5. We have in various sacred hermitages performed ablutions with the Brahmanas; we have also heard from them the (accounts of the) lives and acts of many Rishis and also of many royal sages of yore, and also other pleasant stories.

6. We have worshipped the celestials with flowers and water, we have offered oblations to the Pitris with fruits and roots as were available there.

7. We have with the high-souled Rishis performed our ablutions in all the sacred and beautiful mountains and lakes and also in the highly holy sea.

8. We have with the Brahmanas bathed in the Ila, in the Sarawati, in the Sindhu, in the Yamuna, in the Narmada and in various other charming *Tirthas*.

9. Having passed the source of the Ganges, we have seen many charming mountains, and also the Himalayas, inhabited by various kinds of birds;

10. And also the great *Vadari*, where there is the hermitage of Nara and Narayana. We have seen the celestial lake adored by the Siddhas and the celestial Rishis.

11. O foremost of Brahmans, we have one after the other seen all the celebrated and sacred places with the high souled Lomasha.

12. O Bhima, now we shall go to the yonder abode of Vaisravana (Kuvera) frequented by the Siddhas. Think of the means of entering it."

13. When that king of kings had said this, an invisible voice spoke thus, "You will not be able to go to the inaccessible abode of Vaisravana

14. By this way, O king, go back from this place to the place whence you have come,—to the hermitage of Nara Narayana which is called Vadari.

15. O son of Kunti, from that place you will go to the hermitage of Vreshaparva abounding in flowers and fruits and frequented by the Siddhas and the Charanas.

16. O son of Pritha, having passed it, you will go to the hermitage of Arshnisena, and O son of Kunti, from that place you will see the abode of Kuvera."

17. Just at that moment the breeze became fresh, charming, cool, and full of celestial fragrance, and it showered flowers.

18. On hearing the celestial voice in the sky they were all surprised,—more specially the Rishis and Brahmanas (who were with the Pandavas).

19. On hearing this great wonder, the Brahmana Dhaumya said, "O descendant of Bharata, this should not be gainsaid. Let this be so."

20. Thereupon the king Yudhisthira accepted his words. Having returned to the hermitage of Nara and Narayana,

21. He happily lived there surrounded by Bhimasena and his other brothers, and also by the Panchala princess and the Brahmanas.

Thus ends the hundred and fifty sixth chapter, arrival at the Nara Narayana hermitage in the Tirtha Yatra of the Vana Parva.

CHAPTER CLVII.

(TIRTHAYATRA PARVA)—*Continued.*

Vaishampayana said:—

1. When the Pandavas had grown confident of living on that king of mountains with the Brahmanas in expectation of the return of Partha (Arjuna),

2. And when those Rakshasas had all gone away as well as the son of Bhimasena (Gatatkacha), and when Bhima had gone away to rove (on the mountain) at pleasure,

3. A certain Rakshasa carried away Dharmaraja (Yudhisthira), the twins and also Krishna (Draupadi).

4—5. Alleging that he was a Brahmana well-skilled in counsel and learned in all the *Sastras*, he always lived with the Pandavas with the intention of possessing their bows, quivers and other weapons. He had been watching an opportunity to steal away Draupadi. That wicked and sinful wretch was known by the name of Jatasura.

6. O king of kings, the son of Pandu (Yudhisthira) was supporting him; he could not recognise that wretch who like the fire covered with ashes.

7. When that chastiser of foes, Bhimasena, went out hunting and when he (Jatasura) saw that Ghatatkacha and his followers were scattered in all directions,

8. And when he saw that the self-controlled great Rishis and ascetics, Lomasha and others, had gone to bathe or to collect flowers,

9. He (Jatasura) assumed a different form,—monstrous, fearful and huge. Having secured all the weapons and taken up Draupadi,

10. And also having taken the Pandavas that wicked-minded wretch fled away. The Pandava Sahadeva extricated himself (from the grasp of the Rakshasa) with great efforts.

11. He snatched by force the sword named *Kausika* from the hand of the enemy, and loudly calling Bhimasena went in the direction that mighty Rakshasa had gone.

12. Having been thus stolen (by the Rakshasa), Dharmaraja Yudhisthira thus spoke to him, "O fool, virtue decreases in you; you do not look to it.

13. Whether belonging to the human race or to the lower order of creatures, all pay regard to virtue,—more specially the Rakshasa.

14. Rakshasas are the root of all virtues. In the beginning they knew virtue better than others. Having considered all this, you should have adhered to virtue.

15—16. O Rakshasa, the celestials, the Pitris, the Siddhas, the Rishis, the Ghandharvas, the animals, even worms and ants, depend on men for their lives; you too also live (depending on men).

17. If prosperity attends the human race), your (Rakshasa) race will also be prosperous. If calamity falls on men, even the celestials thereby suffer grief.

18. Being gratified by offerings (offered by men) the celestials prosper. O Rakshasa, we are the guardians, governors and protectors of kingdoms.

19. If kingdoms become unprotected, how can prosperity and happiness be produced? unless an offence is given, no Rakshasa should commit any oppression on a king.

20. O cannibal, we have never committed the least wrong. Living on *Vegasha* we serve the celestials and others to the best of our power.

21—22. We are ever intent on bowing down to our superiors and the Brahmanas. A friend, a confiding man, he whose food has been partaken, and he who has given shelter should never be injured; you have happily lived in our place, and you were duly honoured by us.

23. O wicked wretch, having partaken of our food how can you steal us away? As your acts are improper, as you have in vain become old and as your propensities are bad,

24. So do you deserve to die for nothing; and for nothing will you (surely) die to-day. If you are really evil-disposed and devoid of all virtue,

25—27. Give us back our weapons; carry away Draupadi after a fight. But if through your folly you must do this, then you will get only demerit and infamy in the world. O Rakshasa, by doing violence to this lady of the human race, you have as if drunk poison after having shaken the vessel." Thereupon Yudhisthira grew heavy to the Rakshasa.

28. Being thus oppressed with the weight, he (the Rakshasa) could not go fast as before. Then Yudhisthira thus spoke to Draupadi and Nakula.

29. "Don't be afraid of this wicked Rakshasa; I have checked his speed. The mighty-armed son of Vayu (Bhima) is not far away.

30. On Bhima coming up at the next moment, the Rakshasa will not live." Seeing the Rakshasa deprived of all (good) sense, Sahadeva,

31. O king, spoke thus to the son of Kunti, Yudhisthira, "What can be more meritorious for a Kshatrya

32. Than to fall in the field of battle or to defeat a foe. O chastiser of foes, we shall fight; and either he will kill us or we will kill him.

33. O mighty-armed king, O hero of great prowess, this is the (proper) time and place which has come to display our Kshatrya prowess.

34. We should gain the blessed state, either by defeating the foe or by being killed by him. If the sun sets to-day and the Rakshasa remains alive,

35. O descendant of Bharata, I will not then any more say that I am a Kshatrya. Ho, Ho, Rakshasa, stay,—I am the son of Pandu, Sahadeva.

36. Either after having killed me to-day, carry this lady away or being killed by me, lie senseless here. When the son of Madri (Sahadeva) was thus speaking, Bhimasena, roaring at pleasure,

37. Came there with his mace in his hand like a second Vasava (Indra) wielding

the thunderbolt. He saw there his brothers and the illustrious Drupadi,

38. And also Sahadeva who was rebuking the Rakshasa, and also that foolish Rakshasa who, being deprived of his (good) sense by Fate,

39. Was going round in different directions through bewilderment caused by Destiny. Seeing his brothers and Draupadi thus being carried off, the greatly powerful (Bhima)

40. Was inflamed with anger, and he thus spoke to the Rakshasa, "O sinful wretch, I found you out long ago by (observing) your scrutiny of our weapons.

41. But as I had no apprehension from you, I did not kill you. You are in the disguise of a Brahmana and you did not speak towards us any harsh words.

42. You took delight in pleasing us, you did not do us any harm,—and again you were our guest, how could I therefore kill you who were in the garb of a Brahmana and who were innocent?

43. He who kills such a one even knowing him to be a Rakshasa goes to hell. Besides you cannot be killed before the (fixed) time (for your death) comes.

44. To-day that time has surely come, in as much as your mind has been led away by the wonder-performing fate to carry off Krishna (Draupadi).

45. (By thus allowing you to commit this act), you have swallowed the hook fastened to the line of Fate. Like the fish (hooked) you will meet with your destruction to-day.

46. You shall not have to go where you intend to go or where you have already mentally gone. You shall go (to-day) to the place where Hirimba and Vaka have gone."

47. Having been thus addressed by Bhima, the Rakshasa became alarmed. He put them down, and being forced by Fate came to fright.

48. With his lips trembling in anger, he thus spoke to Bhima, "O sinful wretch, I am not bewildered; I am waiting for you.

49. I have heard about those Rakshasas whom you have killed in battle. I will to-day offer oblations of your blood to them".

50—52. Having been thus addressed, Bhima, as if bursting with rage, like Yama himself at the time of universal dissolution, rushed towards the Rakshasa, licking the corners of his mounth and staring at him as he struck his own arms with his hands. Seeing Bhima waiting in expectation of fight, the Rakshasa rushed towards him in anger like Vali towards the wielder of thunder (Indra), gaping again and again and licking the corners of his mouth.

53. When they were fighting a fearful wrestling match, the sons of Madri (Nakula and Sahadeva), becoming exceedingly angry, rushed forward.

54. The son of Kunti, Vrikodara (Bhima), smiled and asked them to stop. He spoke to them, "Behold, I am more than a match for this (Rakshasa).

55. O king, by my own self, by my brothers, by my merit, by my good deeds and by my sacrifices, I swear that I shall kill this Rakshasa."

56. Having said this, those two heroes, the Rakshasa and Vrikodara, challanged each other and caught each other by the arms.

57. They did not forgive each other; the angry Bhima and the Rakshasa faught a terrible battle like that between a celestial and a demon.

58. Uprooting the trees, those two greatly strong heroes again and again struck each other, roaring and shouting like masses of clouds.

59. Those two foremost of strong men, each wishing to kill the other and each rushing at the other with great force, broke down many gigantic trees by (the press of) their thighs.

60. Thus went on that battle with trees, destructive of plants like that between the two brothers Vali and Sugriva, both desireous of possossing the woman.

61—62. Brandishing trees, they struck each other continually shouting. And when all the trees of that spot were pulled down and crushed into hundred parts by their attempt to kill each other,

63. O descendant of Bharata, they instantly took up rocks; and those two greatly strong heroes faught like a mountain and a great mass of clouds.

64. Not allowing a moment's rest to each other, they struck each other with hard and (large pieces of) rocks each resembling a thunder-bolt.

65. Defying each other from their great strength, they again rushed at each other, and grasping each other by their arms they wrestled like two elephants.

66. Then they administered each other terrible blows; and those two greatly powerfull heroes made chattering sounds by knashing their teeth.

67. At last Bhima, clenching his fist like a five headed snake, dealt with great force a blow on the neck of the Rakshasa.

68. Thereupon, struck by the fist of Bhima the Rakshasa fainted away and Bhima seeing this, stood,—holding that exhausted one.

69. Then the celestial-like and mighty-armed Bhima lifted him up with his two arms; and dashing him with force on the ground,

70—71. That son of Pandu pounded (into atoms) all his limbs; and stricking him with his elbow, he severed from his body the head with bitten lips and rolling eyes like a fruit from its stem. The head of Jatasura, being severed by the strength of Bhimasena,

72. Fell besmeared with blood and with bitten lips. Having killed him, that great warrior came to Yudhisthira; and the foremost of Brahmanas (all) began to praise him as Marutas do Vasava (Indra).

Thus ends the hundred and fifty-seventh chapter, the destruction Jatasura in the Tirthayatra of the Vana Parva.

CHAPTER CLVIII.

(YAKSHA YUDDHA PARVA)—

Continued.

Vaishampayana said :—

1. That Rakshasa being killed, the lord king Yudhisthira, the royal son of Kunti—returning to the hermitage of Narayana, began to dwell there.

2. He, (Yudhisthira) once upon a time, (during his stay in the hermitage) remembering Vaya (Aryuna) and summoning all his brothers together with Draupadi to his presence, addressed them thus :—

3. We have peacefully ranged in the forests these four years. It was arranged by Vivatsu that in the fifth year,

4. He would get to that prince of mountains Shweta (Kailasha), the best of all peaks, enlivened with continuous festivities, celebrated by blossoming floral plants, Kokilas and black bees brimful of joy,

5. And by peacocks and Chatakas, inhabited by tigers, boars, buffaloes, Gabayas, and deer,

6. And by all sorts of ferocious animals and Rurus; decked with full-blown lotuses of a thousand and hundred petals,

7. And (bright) with blooming lilies and blue lilies; sacred, pure and frequented by the Suras (gods) and the Asuras (demons).

8. And we too, with an ardent desire to meet him, had engaged to repair thither. It had been appointed by Partha of matchless prowess,

9.—10. That he should remain in the region of the gods for five years in order to learn all the tactics of warfare. We shall behold in that place (in the mountain Shweta) the wielder of the Gandiva, the terror of his foes returning to our world from the abode of the gods (enriched) with weapons (obtained from them). The Pandava Yudhisthira, having expressed himself thus, greeted the assembled Brahmanas.

11. And having gone round and thereby pleased the sages of fervid devotion he related to them the matter mentioned above.

12. The Brahmanas then approved of the proposal in terms bespeaking happiness and prosperity, saying, "O the most exalted of all the Bharatas, these troubles shall soon end in prosperity.

13. O virtuous one, getting over all these difficulties you will govern the earth by the code of laws practised by the Kshatryas." Then the Raja Yudhisthira, having bowed to these words of the ascetics,

14. Set out with his brothers and those Brahmanas (for the Shweta) followed by the Rakshasas and protected by Lomasha.

15. And that one (Yudhisthira) of unrivalled energy and pious vows at some places walked on foot with his brothers and at others was carried by the Rakshasa.

15. Then King Yudhisthira, apprehending a good many troubles, proceeded towards the north teeming with lions, tigers and elephants.

17. Beholding the mountain Kailasha and Mainaka, the base of the mountain Gandhamadana, and the rocky cliff Shweta,

18. And many a sacred stream one above the other issuing from the mountain, he ascended the sacred plateau of the Himalayas on the seventeenth day.

19.—20. Then, O king, in the neighbourhood of the mountain Gandhamadana and on the sacred plateau of the Himalayas, decked with various sort of trees and creepers, the Pandavas beheld the most sacred hermitage of Vrishaparva encircled by blossoming trees growing near the water courses.

21. The Pandavas,—the tormentors of foes—on recovering from fatigue, approached the royal sage Vrishaparva and saluted him.

22. The royal sage too welcomed those most exalted of the Bharatas as if they were his own children. Thus received, the tormentors of foes remained there for seven nights.

23. On the eighth day, greeting the royal sage of world wide renown, they expressed their desire to start on their journey.

24. And at the proper time having introduced to Vrishaparva the Bramhana, whom he only honoured and who had remained in his charge as friends,

25—26. And having also committed to his charge their remaining clothes, O king, the sons of Pandu left their sacred ornaments and sacrificial vessels in the hermitage of Vrishaparva. That (sage) well learned, versed in all religions, having a knowledge of the past and the future,

27. And pious gave instructions to the most exalted of the Bharatas as to his own sons. Thus instructed, the high-souled ones proceeded towards the north.

28—29. The high-souled Vrishaparva accompanied them to a certain distance. And then committing those Pandavas of indomitable spirit to the care of the Bramhas, and instructing and blessing those sons of Kunti, Vrishaparva retraced his steps after giving them directions as to the path they were to follow.

30. Then Yudhisthira, the son of Kunti possessed of true prowess, began to proceed on foot along the mountain path inhabited by various kinds of beasts.

31. And at times having dwelt on the level grounds above the mountains thickly over-grown with many trees, the Pandavas on the fourth day got to the mountain Shweta,

32. Looking like a mighty mass of clouds, abounding in sacred waters, and consisting of a mass of gems, gold, silver and marble.

33. Following the route directed by Vrishaparva they proceeded on their journey beholding various mountains on (their way.)

34. There were many inaccessible caves higher and higher up the mountains which also were equally inaccessible; but they passed them with pleasure all these difficulties notwithstanding.

35. Dhouma, Krishna, Parthas, and the great sage Lomasha all walked together (none lagging behind) without experiencing any fatigue.

36—37. Those highly fortunate ones then reached that sacred and highly beautiful and mighty mountain Malayavana, resounding with the voices of birds and beasts, abounding in many trees and creepers, inhabited by monkeys and containing lotus lakes, marshes and great forests.

38. Then with their hair standing on the end, they beheld with great pleasure the mount Gandhamadana, the abode of the Kimpurusas, frequented by the Shidhas and the Charanas,

39. Visited by the Vidhadharas and the Kinnaris, the abode of herds of elephants, full of lions and tigers,

40—41. Resounding with the roar of Saravas, and inhabited by various other animals. Then with great delight, the heroic Pandavas gradually entered the forest of the Gandhamadana resembling the Nandana gardens, pleasant to the mind and heart, auspicious, and capable of affording protection.

42—44. And as those heroes together with Draupadi and the noble-minded Brahmanas entered the forest of the Gandhamadana they began to hear inarticulate notes causing delight, sweet, auspicious, pleasant to the ear, sweetly melodious and issuing out of the mouths of birds. And they beheld various trees bending down under the weight of fruits, and radiant with flowers of all seasons—such as mango Amrataka, Bhabya, Cocoanut, Tinduka,

45. Munjataka, Jiba, pomegranate, Beejpuran, Panasha, Lakucha, plantains, Kharjara, Amlabatasha,

46. Parbata, Champaka and lovely Kadamba, Vilwa, Kapitha, Jamboos, Kansmari, Badari,

47. Plakha, Udumbooras, Vata, Asvata, Kherika, Vallataka, Amlaki, Haritaki, Ueeveetaki,

48. Inguda, Karamarda, Tinduka, and Mahaphalsa, these any many other trees on the plateau of the Gandhamadana,

49. Clustered with delicious fruits of ambrosial taste. And (besides these) they beheld Champakas Ashokas, Aetakas, Aakulas,

50. Punnagas, Saptaparnas, Karnikaras, Patalas, Kutajas and beautiful Mandaras and lotuses,

51. Parijatas, Kovidaras, Devadarus, Salas, Talas, Tamala, Pippalas, Ingudus,

52. Salmalis, Kinshukas, Ashokas, Singshapas and Saralas. And these trees were inhabited by Chakoras, Satapatras, Vringa-

53. Kokilas, Kalabinkas, Haritas, Jibojibakas, Priakas, Chatakas, and various other birds warbling forth sweet notes pleasant to the ear. And they beheld also lakes all around looking beautiful with water birds filled

55. And interspersed with Kumudas, lotuses, Kokonadas and Utpalas, Kalharas and Kamalas,

56. And teeming with Kadambas, Chakrabakas, Kuraras, waterfowls, Karandavas, Plavas, swans, cranes, Madgus,

57. 58. And other aquatic birds of all description. And those most exalted of men beheld on the plateau of the Gandhamadana lakes decorated all over with arrays of lotuses, and ringing with the sweet hum of gladdened black-bees drowsy with drinking the intoxicating juice of red lotuses and reddened with pollens falling from the lotus-cups.

59—64. And in the groves of creepers they beheld those joyful-wood-loving peacocks with their mates, maddened with an excess of animal propensity caused by the sound of the clouds resembling the trumpet-notes, sportive and drowsy with lust, dancing with their gorgeous tails out spread, and warbling forth sweet and melodious notes. Some of the peacocks, seated on the Kutaja trees densely carpeted with creepers, were sporting with their sweet hearts; some, seated on the boughs of the Kutaja trees, and proud of their splendid tails spread out looked like so many crowns worn by the trees; and some seated in the holes of tress looked exceedingly beautiful.

65—70. On the summits of the mountains they saw the graceful Sindoofar trees looking like the arrows of Cupid and the blossoming and gold coloured Karnikaras appearing like ear-rings of excellent workmanship. And in the woods of the Gandhamadana they beheld the blossoming Kurubakas appearing like the shafts of Cupid and making the lustful persons more and more amorous. They beheld also the Tilaka trees appearing like beauty-spots painted on the forehead of the forest. They beheld further the beautiful Shahakaras (mango trees) having the efficacy of Cupid's darts, graced with blossoms and hummed over by black bees. There grew several trees on the pleteau of the mountains; some of which bearing flowers of a golden hue, some, of the colour resembling forest conflagration, some red, some green and some aable, looked supremely beautiful.

71. Then again, there were rows of Salas, Tamalas Patalas and Vakulas encircling the summits of the mountains like so many garlands.

72—75. Thus, gradually beholding on the plateau of the Gandahamandana, many lakes as transparant as crystal, full of swans of white plumage, ringing with the cries of Sarasas, decked with lotuses and lilies, and containing water of pleasurable feel—and also beholding fragrant flowers and luscious fruits, beautiful lakes and highly beautiful trees, the heroic Parthas with eyes expanded with wonder penetrated into the forest (of Gandhamadana.)

76. And as they walked on they were fanned by the breeze of balmy feel perfumed by Kamalas, Utapalas, Kalparas and Pandarikas.

77. Then Yudhisthira said to Bhima in affectionate terms "O Bhima, beautiful indeed is this forest of the Gandhamadana!

78. In this pleasant forest there are various excellent wild trees and creepers covered with foliage, flowers and fruits.

79. This forest is beautified with handsome flowers and maddened male Kokilas, nor there are in it any thorny trees and trees that do not flower.

80—83. On the plateau of the Gandhamadana all the trees are furnished with glossy foliage and fruits. Look! how these lotus-lakes decked with full blown lotuses and sweet with the hum of black fees are being agitated by elephants with their mates! Look at another lotus lake decked with an array of lotuses and looking like a second Sree in very flesh and blood with a garland encircling her neck. In this excellent forest, there are ranges of woods rich with the fragrance of various flowers and ringing with the hum of the black fees. O Bhima, behold on all sides the auspicious sporting grounds of the gods!

84—86. O Vrikodara, by our arrival here we have attained to a state transcending the human and our desire has been fulfilled. O Partha, on these plateaus of the Gandhamadana, you excellent blossoming trees, embraced by flowerested creepers, look supremely handsome. O Bhima, listen to the warbles of the peacocks wandering with their sweet-hearts on the slopes of the mountain, of the Chataka, Satapatra and maddened Kukila and Sarikas.

87—88. Birds are alighting on these great blossoming tress. O Partha, seated on the boughs these myriad of Yivajevaka birds of scarlet, yellow and red colour are looking at one another. And near the green and red grass plots,

89—91. And also near the mountain spring. The cranes are seen and the Vringaraja, Chakoas and herons are sending forth melodious notes causing delight to all creatures. Elephants, furnished with four tusks and of the colour of lotuses, accompanied by their mates,

92—96. Are agitating that great lake of the colour of lapises. And torrents gushing down from the summits of the mountains are spouting forth as high as several palm trees from the springs. And many silvery minerals of sun-like splendour, and looking like a dense mass of autumnal clouds are beautifying this mighty mountain. In some places minerals of the hue of the collyrium, in some of golden hue, and in some yellow orpiment, in some vermilion and in some caves of red arsenic resembling the evening clouds, in some red chalk of the hue of the rabbit, and in some minerals resembling white and sable clouds and of the rays of the rising sun—these and many other minerals of mighty splendour, are adding largely to the beauty of the mountain. As was told by Visparvana, Gandharvas with their sweet-hearts,

97. And accompanied by the Kimpurusas, O Partha, are seen on the summits of the mountain. Songs exactly keeping time and also the chanting of the Sama Veda,

98. Delightful to all creatures are being repeatedly heard. Behold the auspicious and sacred celestial river Mahaganga

99—103. Adorned with swans and worshipped by the sages and the Kinnaras. O tormentor of foes, O son of Kunti, behold this prince of mountains containing minerals and rivulets, Kinnaras, deer and birds, Gandarvas and Apsaras and pleasant gardens and snakes of many shapes and of hundred heads.

Vaishampayana said :—

Those tormentors of foes, those heroes accompanied by Draupadi and the high-souled Brahmanas having attained to an excellent state were highly glad at heart and were not satiated by beholding (over and over again) that prince of mountains. They then viewed the hermitage of the royal sage Arstisena adorned with flowers and trees bearing fruits. And they approached that royal sage of fervid devotion, versed in all religious lores, and having muscles bare.

Thus ends the hundred and fifty eight chapter, the entry into the Gandhamadana in the Yakshayuddha of the Vana Parva.

CHAPTER CLIX.

(YAKSHA YUDDHA PARVA)—*Continued.*

1. Having approached him (Arstisena) whose sins were consumed by austerities, and having announced his name, Yudhisthira with great pleasure bowed down to him by bending his head.

2. Then Krishna and Bhima and the twins of good devotion, having bowed down to that royal sage with their heads, stood surrounding him.

3. And then the virtuous Dhoumya—the priest of the Pandavas,—duly approached the vow-observing sage.

4. Knowing these Pandavas—the best of the Kurus—by his spiritual eye, that virtuous one said to them " be seated."

5. Then that one of great devotion having welcomed Partha, the best of the Kurus, who had taken his seat with his brothers, enquired after his welfare saying,

6. " Do you not turn your mind towards untruth? Are you inclined towards virtue? Are not your respect and duties towards your parents falling off?

7. Are all your superiors, and elders and those versed in the Vedas honoured by you? Do you not incline your mind towards sinful acts?

8. O best of the Kurus, do you properly know how to perform praiseworthy acts and how to avoid wicked ones? Are you not self-conceited?

9. Do the virtuous rejoice in being honoured by you? Do you follow virtue though dwelling in the forests?

10—11. O Partha, are not Dhoumya pained by your treatment of him? Do you follow in the footsteps of your forefathers by practicing charity, religious observances, devotion, purity, candour and forgiveness? Do you follow the example of the royal sages?

12. On a son or a grandson being born in their (respective) families, our ancestors in the Pitri region, either grieve or rejoice, thinking,

13. That they will be either harmed by his sinful acts or be benefitted by his meritorious deeds.

14. He who honours his father and mother, and religious guide, and Agni and fifthly his soul, conquers both the worlds."

Yudhisthira replied:—

15. O adorable one, the duties just mentioned by you are indeed excellent and

I perform them properly to the best of my ability.

Arstisena said:—

16. During the Parvas, sages living on air and water visit this prince of mountains, ranging through the skies.

17. O King, amorous persons with their sweet hearts mutually enamoured of one another and Kimpurusas are seen on the summits of this mountain.

18. O Partha, numerous Apsaras and Gandharvas attired in white silk garments are also to be found here,

19. Together with good looking Vidadharas adorned with garlands, and also mighty Uragas, Suparnas and other Uragas.

20. And during the Parvas sounds of kettle-drums, tabors, and shells are heard on the summits of the mountain.

21. O most exalted of the Bharatas, all these are heard even from this place. Do you by no means, have a mind to go thither.

22. O most excellent of the Bharatas, it is impossible to proceed beyond this. That place being the sporting-ground of the celestials, men can have no access there.

23. At this place, O Bharata all creatures are hostile to, and the Rakshasas chastise that man who may have even the very slighest presumption.

24. O Yudhisthira, beyond the summit of the Koilasha the path of the divine sages all whose desires have been fulfilled, is visible.

25. O destroyer of foes, if any one imprudently goes beyond this, the Rakshasas kill him with iron darts and other weapons,

26. Here too, O affectionate one, during the Parvas is seen Voisravana (Kuvera), carried on the shoulders of men, possessed of vast wealth and surrounded by Apsaras.

27. All the creatures then behold the King of the Rakshasas seated on the summit and looking like the sun just risen

28. O best of the Bharatas, that summit of the mountain is the sporting garden of all the Devas (gods) Danavas (demons) Shidhas and of Voisrvana alike.

29. O affectionate one, during the Parvas, when Tambura worships the Lord of wealth, his chanting of the verses of the Sama Veda is heard all over the mountain Gandhamadana.

30. O affectionate one, O Yudhisthira, all souls in the Gandhamadana, observe these and similar wonders several times during the Parvas.

31. O best of the Pandavas, rema here living on luscious fruits eaten by t sages, until you meet with Arjuna.

32. O affectionate one, do not ber any restless spirit while remaining her Dwelling here quite at ease and amusir yourself as you choose, you shall, in the lor run, crushing your foes, by the prowess your weapons, govern the earth.

Thus ends the hundred and fifty-nin chapter, the colloquy between Arstisena a Yudhisthira in the Yaksha yuddha of t Vana Parva.

CHAPTER CLX.

(YAKSHA YUDDHA PARVA)—
Continued.

Janamejaya said:—

1—2. How long did my grandsires,— the high-souled sons of Pandu, all of whor were endued with unrivalled prowess, dwe in the hermitage of Arstisena, situate in the mountain Gandhamadana? An (during their stay there) what these exceec ingly powerful ones endowed with manlines and prowess do?

3. Tell me, O excellent one, what thes high-souled ones,—those heroes of th worlds subsist upon, while dwelling there?

4. Narrate to me also in detail of th prowess of Bhimasena, and what that might armed one did in the mountain Himalaya.

5. O, the most excellent of the Brah manas, was th re no other fight with th Yakshas? Did they meet with Vaisravana

6. Surely, as Arstisena said, the Lorc of wealth, visits that place. O thou, whos only wealth is devotion, I am desirous o hearing of all this in detail. I am not ye satisfied with hearing of all their move ments.

Vaishampayana said:—

7. The most exalted of the Bharatas having heard the instructions of that one of incomparable energy (Asrtisena), begar always to abide by them accordingly.

8. Living on the food eaten by the sages and luscious fruits, and the flesh o the deer killed by unpoisoned arrows,

9. And various kinds of pure honey, th Pandavas—the most exalted of the Bha ratas—dwelt in the Hymalayas.

10. Living in this way, they passed th fifth year listening to the various stories tolc by Lomasha.

11. O Lord, Ghatotkacha together with all the Rakshasas had before this departed, saying "I shall appear when occasion arises."

12. Thus, witnessing many wonders, these high-souled ones (Pandavas) spent several months in the hermitage of Arishtasena.

13. And when the Pandavas were sporting and playing there at ease, several contented and highly fortunate sages and Chāranas,

14. Of pure souls, and observant of vows came there to see them. And those most exalted of the Bharatas talked with them on divine matters.

15. When a few days had thus passed away, it so happened that Suparna carried off a mighty Nāga (serpent) of great prosperity who lived in the great lake.

16. In consequence of which the mighty mountain began to tremble and many huge trees were crushed. And the Pandavas together with all creatures were in fear of that marvellous scene.

Vaishampayana said:—

17. Then from the top of that excellent mountain several kinds of auspicious and fragrant flowers were carried along by the wind towards the Pandavas.

18. And the Pandavas together with their friends and the renowned Draupadi beheld (those) heavenly flowers of five colours.

19. And when Bhimasena of mighty arms was comfortably seated on a lonely spot on the mountain, Krishna addressed him thus:—

20–22. "O the best of the Bharatas, it is witnessed by all the creatures that these flowers of five colours, driven by the force of the wind raised by Suparna, are falling (with a crushing force) towards the river Asvaratha. (In the forest of) Khandava your high-souled brother (Arjuna), true to his promise baffled (the attempts) of the Gandharvas, the Nāgas, the Rākshasas and even of Vāsava (Indra) and slew the furious Mayāvis (who can assume any shape they choose) and also obtained the bow Gāndiva."

23. Thou too, art possessed of as indomitable spirit and mighty arms as the powerful Sakra himself.

24. (Therefore) O Bhimasena, let all the Raksasas, terrified with the force of thy mighty arms, fly towards the ten cardinal points, leaving this mountain.

25. Then let your friends devoid of all fear and affliction behold the auspicious top of this excellent mountain decorated with variegated flowers.

26. O Bhima, I have cherished this thought in my mind for a long time; and I have a mind to behold the summit of this mountain unprotected by the force of your arms.

27. Thereupon, the tormentor of his foes, Bhimasena of mighty arms, considering himself as enjoined by Draupadi, looked like an wounded bull of excellent breed, and could not brook her remarks.

28–30. Then that mighty Pandava having the gait of a lion or a bull, graceful, having the splendour of gold, high-minded, powerful, proud, sensitive, heroic, having red eyes, broad-shouldered, possessed of the strength of mad elephants, endowed with lovely teeth and a broad neck, tall as a young Sāla tree, generous hearted, of symmetrical proportions, of shell-like neck, and of mighty arms, took up his bow plated at the back with gold, and also his sword and arrow case.

31. And that mighty one proud as a bull and looking like a mad elephant, rushed towards that clut free from all fear and affliction.

32. And all the creatures beheld him appearing like a lion or a maddened bull furnished with bows and arrows.

33. And the Pandava devoid of all fear and affliction, proceeded to the mountain furnished with his club to the great delight of Draupadi.

34. Neither fatigue, nor fear, nor lassitude nor the malice (of others) took possession of that son of Pritha and god of the wind.

35. Getting to a pass affording passage to a single individual only, that one of great prowess ascended that ragged and terrible-looking summit, high as several palm trees.

36. Causing the delight of the Kinnaras, Mahānagas, sages, and the Rakshasas, the best of the Bharatas, endowed with gigantic strength, ascended the summit of the mountain,

37. And beheld therefrom the abode of Vaisravana adorned with golden and crystal buildings,

38. Encircled on all sides by golden walls, having the lustre of all gems, containing gardens of all sorts,

39. Higher than a mountain peak, adorned with ramparts and towers, graced with doorways, gates, and rows of flags,

11. "O Lord, Ghatatkacha together with all the Rakshasas had before this departed, saying "I shall appear when occasion arises."

12. Thus, witnessing many wonders, these high-souled ones (Pandavas) spent several months in the hermitage of Arstisena.

13. "And when the Pandavas were sporting and playing there at ease, several contented and highly fortunate sages and Charanas,

14. Of pure souls, and observant of vows came there to see them. And those most exalted of the Bharatas talked with them on divine matters.

15. When a few days had thus passed away, it so happened that Suparna carried off a mighty Nag (serpent) of great prosperity who lived in the great lake.

16. (In consequence of which) the mighty mountain began to tremble and many huge trees were crushed. And the Pandavas together with all creatures witnessed that marvellous scene.

Vaishampayna said:—

17. Then from the top of that excellent mountain several kinds of auspicious and fragrant flowers were carried along by the wind towards the Pandavas.

18. And the Pandavas together with their friends and the renowned Draupadi beheld (those) heavenly flowers of five colours.

19. And when Bhimasena of mighty arms was comfortably seated on a lonely spot on the mountain, Krishna addressed him thus:—

20—22. "O the best of the Bharatas, it is witnessed by all the creatures that these flowers of five colours, driven by the force of the wind raised by Suparna, are falling (with a crushing force) towards the river Asvaratha. (In the forest of) Khandava your high-souled brother (Arjuna), true to his promise baffled (the attempts) of the Gandharvas, the Uragyas, the Rakshsas and even of Vasava (Indra) and slew the furious Mayabis (who can assume any shape they choose) and also obtained the bow Gandiva."

23. Thou too, art possessed of as indomitable spirit and mighty arms as the powerful Sakra himself.

24. (Therefore) O Bhimasena, let all the Raksasas, terrified with the force of thy mighty arms, fly towards the ten cardinal points, leaving this mountain.

25. Then let your friends devoid of all fear and affliction behold the auspicious top of this excellent mountain decorated with variegated flowers.

26. O Bhima, I have cherished this thought in my mind for a long time; and I have a mind to behold the summit of this mountain protected by the force of your arms.

27. Thereupon, the tormentor of his foes, Bhimsena of mighty arms, considering himself as conjured by Draupadi, looked like an wounded bull of excellent breed, and could not brook (her remarks).

28—30. Then that mighty Pandava having the gait of a lion or a bull, graceful, having the splendour of gold, high-minded, powerful, proud, sensitive, heroic, having red eyes, broad-shouldered, possessed of the strength of mad elephants, endowed with lionine teeth and a broad neck, tall as a young Sala tree, generous hearted, of symmetrical proportions, of shell-like neck, and of mighty arms, took up his bow plaited at the back with gold, and also his sword and arrow case.

31. And that mighty one proud as a lion and looking like a mad elephant, rushed towards that cliff free from all fear and affliction.

32. And all the creatures beheld him appearing like a lion or a maddened bull furnished with bows and arrows.

33. And the Pandava devoid of all fear and affliction, proceeded to the mountain furnished with his club to the great delight of Draupadi.

34. Neither fatigue, nor fear, nor lassitude nor the malice (of others) took possesion of that son of Pritha and god of the wind.

35. Getting to a pass affording passage to a single individual only, that one of great prowess ascended that ragged and terrible-looking summit, high as several palm trees.

36. Causing the delight of the Kinnaras, Mahanagas, sages, and the Rakshasas, the best of the Bharatas, endowed with gigantic strength, ascended the summit of the mountain,

37. And beheld therefrom the abode of Vaisravana adorned with golden and crystal buildings,

38. Encircled on all sides by golden walls, having the lusture of all gems, containing gardens of all sorts,

39. Higher than a mountain peak, adorned with ramparts and towers, graced with doorways, gates, and rows of flags,

40. And beautified with coquettish damsels dancing around and ornamented with flags fluttered by the wind.

41. Leaning against the end of his bow with bended arm, he stood beholding the city of Kuvera with great sorrow (caused by the remembrance of his own fortune).

42. A pleasurable breeze was blowing there, having its origin in the Gandhamadana, gladdening all creatures, and carrying sweet odours of all kinds.

43. There were many superbly beautiful trees beyond all thought, decorated with variegated colour, and bearing graceful blossoms.

44. That best of the Bharatas then beheld the palace of Kuvera covered on all sides with heaps of gems, and decorated with variegated garlands.

45. There stood Bhimasena of mighty-arms devoid of all thoughts of life, firm as a rock, with club, sword, and bow in his hand.

46. Then blowing his conch which made the hair of his adversaries stand on the end, and twanging his bow, striking his arms with his palms, he struck terror into the hearts of all the creatures.

47. (Infuriated) at this, the Yakshas, the Rakshasas and the Gandharvas with their hair standing erect, rushed towards the Pandava, following the direction of these sounds.

48. Then the maces, clubs, swords, spears, axes, and the javelins carried in their arms by the Rakshasas, began to blaze.

49—52. And, O Bharata, when the fight took place between them, Bhima cut off the darts, javelins, and axes hurled by those possessing great powers of illusion, with his arrows of tremendous force. And that most powerful one, pierced with his arrows the bodies of those roaring Rakshasas who were on the ground and of those that were in the sky. And that one of great prowess was drenched in that great deluge of blood gushing and flowing on all sides from the bodies of the Rakshasas with maces and clubs in their hands,

53. And the heads and the bodies of the Rakshasas were seen cut off and mangled by the weapons hurled by the force of Bhima's arms.

54. All the creatures, then, saw the good-looking Pandava hemmed in by the Rakshasas and appearing like the sun enveloped with clouds.

55. And that mighty-armed, and powerful one (Bhima) of true prowess covered all (the Rakshasas) with his arrows fatal to his enemies, as the sun shrouds all the creatures with his rays.

56. Although uttering both loud yells and cries of victory, the Raksashas did not see Bhima deprived of senses.

57. And the Yakshas, with their bodies mangled all over, terrified by the fear of Bhimasena, began to utter frightful cries of distress leaving aside their weapons.

58. And then owing to the fear of that wielder of a strong bow, Bhimsena, they fled southwards, forsaking their maces, spears, swords, clubs, and axes.

59. On that side, stood the mighty-armed and broad-chested Rakshasa, Maniman, the friend of Kuvera, armed with darts and maces.

60. Displaying his masterdom and manliness, he, of gigantic strength, seeing them taking to heels, addressed them smilingly thus:—

61. "Going to the abode of Vaisravana, how would you tell the lord of wealth that vast numbers (of Yakshas) have been slain by a single man."

62. Having addressed them thus, that Rakshasa, holding in the hands, clubs, javelins, and maces, rushed against the Pandava.

63. Beholding him approach with the fury of a maddened elephant, Bhimasena pierced his sides with three choice arrows.

64. The mighty Maniman too, in wrath, taking and brandishing a tremendous mace, hurled it at him.

65. Bhimasena too, on his part, beset, with many arrows sharpened on stones, that tremendous and dreadful mace in the sky resembling a lightning flash.

66. But all these arrows though discharged with force, on reaching the mace fell back and could not check its onward career.

67 And that spirited one of dreadful prowess (at last) baffled the attack (of the Rakshasa) by resorting to his skill in mace-fighting.

68. At this interval, that intelligent Rakshasa assailed (Bhima) with a dreadful iron club furnished with a golden handle.

69. And that tremendous (club) emitting flames, and sending forth dreadful roars pierced suddenly the right arm of Bhima and then fell to the ground.

70. (Thus) severely wounded, that great bowman, the exceedingly powerful son of Kunti, with eyes rolling in wrath, took up his mace.

71. And then taking up his iron mace termed Shaika, in-laid with plates of gold,

nd increasing the fear of his enemies, Bhima, uttering yells,

72. Rushed with all speed against the exceedingly powerful Maniman, who too, taking a mighty and blazing dart,

73. Hurled it with force at Bhimasena with tremendous roars; and that adept at mace-fighting, breaking that dart with the end of his mace,

74—75. Rushed to kill Maniman, as Garuda (does) to kill the serpent. And then he (Bhima) of mighty arms advancing ahead in the field, suddenly jumped in the air and whirling his mace, hurled (at Maniman) uttering yells. And like the thunderbolt hurled by Indra, that (mace) like a pest, with the speed of the wind,

76—77. Killing the Rakshasa reached ground. And all the creatures beheld that exceedingly powerful Rakshasa slain by Bhima as a bull is slain by a lion. Seeing him slain on the ground the surviving Rakshasa, uttering loud cries of distress, went towards the East.

Thus ends the hundred and sixtieth Chapter, in the Yaksha Yuddha of the Vana Parva.

CHAPTER CLXI.

(YAKSHA YUDDHA PARVA)—*Continued.*

1—2. Hearing the caves of the mountains resound with various sounds and not seeing Bhimasena, Ajat-satru (Yudhisthira), the son of Kunti, and both the sons of Madri, and Dhoumya and Krishna together with all the friends (of the Pandavas) became sick at heart.

3. Thereupon, leaving Draupadi under the care of Arstisena and furnished with weapons, those heroes and mighty car-warriors ascended the mountain.

4. Then those mighty car-warriors and great bowmen and tormentors of foes having reached the summit of the mountain and casting their looks around saw Bhimasena,

5. And those huge Rakshasas of vast strength and courage slaughtered by Bhimasena, many of whom were (still) moving and many lay dead.

6. And he (Bhima) of mighty arms, armed with mace, sword, and bow looked like Maghabana (Indra) having slain all the Danavas in battle.

7. Then having seen their brother and having embraced him, and having attained to excellent state, those mighty car-warriors the Parthas—sat down (there).

8. That summit with those four great bowmen (seated on it) appeared as grandly beautiful as the heaven (itself) with those foremost of the celestials, the highly fortunate Lokapalas.

9. (And) the lord of the Earth, (Yudhisthira), having beheld the abode of Kuvera and those Rakshasas killed (by Bhima), addressed his brother (Bhima) who was seated, thus :—

10. "O Bhima, whether you have committed this sinful act through rashness or ignorance, it is as unworthy of you as falsehood of the ascetics.

11. Righteous men affirm that acts giving offence to the king ought not to be done; but, O Bhimasena, you have committed an act which will offend even the gods.

12. O Partha, he, who despising profit and virtue gives himself up to vice, is sure to pay the penalty of his sinful acts. If you look to my welfare, do not commit such (sinful) acts again."

13—14. Yudhisthira the virtuous, highly energetic and firm-minded son of Kunti, versed in the particulars of the science of profit having addressd his brother (Bhima) thus, kept quiet and began to ponder upon the matter. On the other hand the survivors of the Rakshasas slain by Bhimsena,

15. Proceeded together towards the abode of Kuvera. And they of great fleetness having hastily reached the abode of Kuvera,

16. Began to utter loud wails of distress afflicted with the fear of Bhimasena. Casting off their weapons, and wearied with their armour besmeared with blood,

17—20. And with dishevelled hair, O king, (they) addressed the lord of the Yakshas thus,—"O lord, all your foremost Rakshasas who fought with maces, swords, clubs, glances, and barbed darts, have all been slaughtered. O lord of wealth, a single man crushing the mountain with great velocity hath alone killed in battle all the Rakshasas of the Krodhavara clan and also the best of the Rakshasas and the Yakshas (who) lie senseless with life extinct; we only have been spared; your friend Maniman too has been killed.

21. All this has been done by one man. Do what you think proper now." Hearing all this, the king of all the Yakshas in great anger,

22. And with eyes reddened with ire, exclaimed "what." And the Lord of wealth hearing of Bhima's second offence,

23—24. Waxed wrath and then the king of the Yakshas said, "Yoke (the horses to the car)." Thereupon, (the attendants of Kuvera) yoked to the car horses, wearing golden garlands, having the colour of dark clouds, and high as a mountain summit. And those excellent horses of his, with clear eyes and endued with every noble quality,

25. And possessed of energy and strength, and decorated with various gems, and having grand appearance, being yoked to the car, looked as if desirous of speeding like the wind,

26—28. And began to send forth neighs at each other indicative of victory. (And) that resplendent and divine king of kings, ascending the mighty car and being eulogised by the celestials and the gandharvas, set out. A thousand principal Yakshas of reddened eyes, golden lustre and huge structure, possessed of vast strength and equipped with weapons and girding on their swords, followed the noble-minded lord of wealth and king of all the Yakshas.

26. (And) they (the horses) of great swiftness ranging through the firmament with great speed reached the Gandhamadanas as if drawing forward the sky.

30—32. The Pandavas then, with their hair standing on the end and with delight beheld that mighty array of horses maintained by the lord of wealth and also the noble-minded and graceful Kuvera himself surrounded by the Yakshas and the Rakshasas. Kuvera too, seeing those mighty car-warriors, the sons of Pandu, gifted with great strength and equipped with bows and swords, became pleased; and desirous of performing the task of the celestials was glad at heart

33. They (the followers of Kuvera) (then) alighted like birds on the summit of the mountain with great swiftness and with the lord of wealth at their head remained before them (the Pandavas).

34. Then, O Bharata, the Yakshas and Rakshasas seeing that he (Kuvera) was well pleased with the Pandavas stood there with indifference.

35—36. Then those mighty car-warriors, the high-souled Pandavas—Nakula, Shahadeva, and the virtuous son of Dharma—having saluted that lord, the giver of wealth, and having considered themselves as guilty, stood surrounding the lord of wealth with joined hands.

37. That illustrious one (Kuvera) was seated on that excellent seat the Puspaka painted with various colours.

38—39. Thousands of Rakshasas and Yakshas of great fleetness and huge structure and having ears resembling javelins, and hundreds of Gandharvas and Apsaras, sat surrounding that one who was seated as the gods (sit surrounding) the performer of hundred sacrifices (Indra).

40. Wearing an auspicious golden garland round his head, and holding in his hands noose, sword and bow, Bhimasena began to look at the lord of wealth.

41. Bhimasena did not experience any depression of mind (either) on account of his being wounded by the Rakshasas (or) seeing Kuvera in that state.

42. He that is carried on the shoulders of men seeing Bhima in a warlike attitude and armed with sharpened arrows, addressed the son of Dharma thus,

43. O Partha, all the creatures are aware that you are actively intent on the welfare of the whole creation. (Therefore) dwell on the summit of this mountain without fear.

44. Nor, O Pandava, you ought to be angry with Bhimasena. They (the Rakshasas and Yakshas) were killed before by Destiny, your younger brother being merely the instrument.

45. Nor you ought to be ashamed at his act of rashness. The destruction of the Yakshas and the Rakshasas had been foreordained by the celestials.

46. O the most exalted of the Bharatas, I am rather pleased than angry with Bhimasena—nay this act of Bhimasena has made me supremely happy.

Vaishampayana said :—

47. Having said to the king thus, (Kuvera) spoke to Bhimasena, "O child, O the best of the Kurus, I do not (at all) mind it.

48—49. O Bhima, if disregarding the gods, and relying on thy own strength of arms thou hast committed this act of rashness—the destruction of the Yakshas and the Rakshasas—for the sake of Draupadi, I am the more pleased with thee for that. O Vrikodara, I have been this day delivered from a terrible curse.

50. Formerly I was cursed by the great sage Agastya in anger for some offence. Thou hast freed me from it by this act (of yours).

51. O son of Pandava, my disgrace was foreordained. O Pandava, no blame, therefore, in any way, can be attributed to thee.

Yudhisthira said :—

52. O lord, what were you cursed by the noble-minded Agastya for? O God, I am

desirous of hearing the cause of that imprecation.

53. It seems wonder to me that you were not at that very moment consumed by the anger of that wise Agastya together with all your forces and attendants.

The Lord of wealth said :—

54—56. O lord of men, once I was proceeding to Kushavati, where a Synod of the gods was being held, surrounded by three hundred Mahapadma terrible-looking Yakshas carrying various weapons. On my way, I beheld the most exalted of the sages Agastya practicing rigid austerities on the banks of the Jamuna teeming with various birds and adorned with blossoming plants.

57—58. Beholding that mass of lustre, blazing and bright as fire, with upraised arms facing the sun, my illustrious friend Maniman, the lord of the Rakshasas, who was ranging through the firmament, O lord of the earth, through stupidity, foolishness arrogance and ignorance,

59. Spat on the head of that great sage. He (Agastya) as if burning all the cardinal points with his anger,

60. Said this 'O Lord of wealth, since your friend, this evil-minded one, despising me, has insulted me in your very presence,

61. He will, on that account, meet with his end together with his forces at the hands of a man. O evil-minded one, thou too shalt be sorely grieved at the death of your forces and shalt be absolved from thy sin on seeing that man.

62. (But) this terrible curse shall not touch those powerful sons and grandsons of your forces, that will remain obedient to your commands.

63. O king, I, who formerly received this imprecation from that most exalted of the Rishis, have been absolved from it by your brother Bhima.

Thus ends the hundred and sixty first chapter, of the Yaksha Yuddha of the Vana Parva.

CHAPTER CLXII.

(YAKSHA YUDDHA PARVA)—*Continued.*

The giver of wealth said :

1. O Yudhisthira, steadiness, ability place and time—these four are the causes of success in human affairs.

2. O Bharata, men of the Kriti Yuga (golden age) were steady and skilled in their own respective affairs and were well versed in the rules of prowess.

3. O the best of the Kshatryas, a Kshatrya who has patience, who is well versed in (the rules of) time and place and who is well acquainted with the laws of all duties, can govern the world for a long time.

4. O Partha, the person who acts thus in all transactions obtains fame in this world, and O hero, attains to an excellent state in the next.

5. Sakra, the slayer of Vitra, with the Vasus desirous of availing himself of the opportunity, of right time and place, obtained the kingdom of heaven by displaying his prowess.

6. He who does not foresee his fall through anger, and he who through wicked-mindedness and vicious tendency is addicted to sin,

7—10. And he who is not versed in the propriety relative to acts meet with destruction in this world and in the next. The efforts of that stupid person become futile who is not versed in the rules of time and acts and he meets with destruction in this world and in the next. Rash, deceitful and wicked-minded people who aim at masterdom of every kind, commit sin. This Bhimasena is unrighteous, arrogant, senseless as a child, and fearless ; therefore, O the best of the Bharatas, chastise him. Getting again to the hermitage of the royal sage Arstisena,

11. Dwell there without fear or anxiety during the first dark fortnight. The Gandharvas together with the inhabitants of the Alaka and the Kinnaras together with the Yakshas,

12. And all the dwellers of the mountain, O the best of men and mighty-armed one, being appointed by me will protect you as well as these best of the Brahmanas.

13. O king, O the best of the virtuous, O pure one, considering that Bhima has come here through rashness, do you check him.

14. O king, henceforth creatures inhabiting ths forest will always visit you, wait on you, and protect you all.

15. O the best of men, my attendants will always procure for you various eatables and drinkables, sweet to the taste.

16—17. As Jishnu (Aryuna) has a claim to the protection of Mahendra, Vrikodara of the wind god, you of Dharma, and the powerful twins of the Aswinis, in

virtue of being their respective offsprings, so, O Yudhisthira, you all have a claim to my protection.

18. Falguni the next by birth to Bhimasena, versed in the science of profit, and acquainted with the principles of all duties, is all right in heaven.

19. O child, those virtues which are considered in the world as leading to heaven, reside in Dhananjaya even from his very birth.

29. In that high-souled being of unrivalled energy reside all these (qualities) of self-control, charity, strength, intelligence, modesty, patience, and excellent energy.

21. O Pandavas, Jishnu never commits any disgraceful act (even) through ignorance. And men never speak to their fellows of his ever having uttered lies.

22. That augmentor of the glory of the Kurus, honoured by the Devas, Pitris and the Gandharvas, is learning the science of weapons in the abode of Sakra.

23.—24. O king, O Partha, he that reduced to subjection all the rulers of the earth with justice—that highly energetic and highly powerful Santanu himself, the grandsire of your father—is in heaven fully pleased with Partha, the wielder of the Gandiva and the foremost of his race.

25. That one of fervid devotion, who having worshipped the Pitris, the Devas, the Rishis and the Brahmanas on the banks of the Jamuna, performed seven horse sacrifices,

26. Even that great emperor Santanu, your great grandsire, who has conquered (*i. e.*, got access to) heaven is enquiring about your welfare, residing in the region of Sakra.

Vaishampayana said :—

27. The Pandavas, having listened to these words spoken by the giver of wealth, were much pleased with them.

28. Then Vrikodara—the most exalted of the Bharatas—lowering his club, mace sword and bow, saluted Kuvera.

29. Thereupon seeing him crave his protection, the lord of wealth, capable of affording protection, said "be you the destroyer of the pride of (your) enemies and enhancer of the joy of (your) friends.

30. O the tormentors of foes, do you dwell in your own pleasant abode. O the most exalted of the Bharatas, the Yakshas will procure for you the articles desired by you.

31. Having mastered the science of weapons Gudakesha will return soon. Dhananjaya, on being bidden farewell to by Maghavan himself, will meet with you.

32. The lord of the Guyhyakas having thus instructed Yudhisthira, disposed to good deeds, vanished from that excellent of mountains.

33. Thousands of Yakshas and Rakasahas followed him in conveyances covered with painted cushions and adorned with many gems.

34. As the excellent horses (swift) as birds proceeded towards the abode of Kuvera a noise arose in the region of Indra.

35. The steeds of the lord of wealth careered along the firmament as if drawing forwards the sky and drinking the atmosphere.

36. Then the dead bodies of the Rakshasas were removed from the summit of the mountain by order of the lord of wealth.

37. As this period was appointed by the intelligent Agasthya as the limit of their curse, therefore they were absolved from (this) imprecation in being slain in battle.

38. The noble-minded Pandavas dwelt happily for several sights in those mansions without anxiety, and honoured by all the Rakshasas.

Thus ends the hundred and sixty-second chapter, of the speech in the Yaksha Yuddha of the Vana Parva.

CHAPTER CLXIII.

(YAKSHA YUDDHA PARVA)—*Continued.*

1. Then, O tormentor of foes, when the sun rose, Dhoumya, on performing his devotions, visited the Pandavas, with Arstisena.

2. Having bowed down to the feet of Dhoumya and Arstisena, they then worshipped all the Brahmanas with joined hands.

3. Then the great sage Dhoumya, taking Yudhisthira by the right hand, and looking towards the East, said this:—

4. O Great king, covering the earth up to the sea reigns this Mandara, the prince of mountains.

5. O Pandava, this point, adorned with mountains, woods and forest, is protected by Indra and Vaisravana.

6. O child, it is said by the intelligent sages, acquainted with all duties, that this (region) is the abode of Mahendra and of king Vaisrabana.

7. The twice-born ones and the righteous sages and the Siddhas, and the Saddhas,

and the celestials worship the sun who rises from this point.

8. And that righteous king Yama, the lord of all living creatures, presides over yonder southern point, the path of the spirits of the departed.

9. This is Sanyamana, the abode of the lord of the departed souls, sacred, highly wonderful to look at, and full of crowning bliss.

10. The intelligent ones denominate that prince of mountains Asta, getting to which Sabita ever observes the truth.

11. Similarly, dwelling in this prince of mountains and the mighty sea, king Varuna protects all creatures.

12. O highly fortunate one, illuminating the northern point, there streches the powerful and auspicious (Mountain) Mahameru—the refuge to those holding communion with Brahma.

13. There the court of Brahma is (held) and remaining where the univesal soul Prajapati created all that is mobile and immobile.

14. (This) Mahameru is the auspicious and blissful abode of Daskha and six others who are known as the mind-born sons of Brahma.

15. O child, here too the seven divine sages with Vashistha at their head sit and rise again.

16. Behold that excellent summit of the Meru that bright region when the grandire (Brahma) sits with the gods, happy in in self-knowledge.

17—18. (And) next to the abode of Brahma appears the region of that original lord, the god Narayana who has neither beginning nor end, and who is said to be the really first cause of the origin of the whole creation. Even the gods cannot behold that auspicious (place) composed of all energies.

19. (And) by reason of its own splendour surpassing the sun or fire in lusture, the place of the high-souled Vishnu is not visible to the gods and the Danavas.

20. The abode of Narayana lies resplendent to the East of the Meru where the lord of all creatures, the self-existent cause of the universe,

21—22. Displaying all creatures, appears grand with excellent gracefulness. Even the Brahmarshis cannot have admittance there; how can the Maharshis? O excellent of the Kurus, only Yatis can have access to it. Nor, O Pandava, can all the luminaries shine (by him).

23—24. Here the lord of incomprehensible soul reigns supreme. Here, on account of their souls being purified by pious deed and devotion, the Yatis of rig'd ascetism approach Narayana (Hari). Those high-souled (beings) attaining to perfection by yoga and free from ignorance and pride,

25. Repairing thither and attaining to th self-existent, high-souled, and eternal goc of gods, O Bharata, do not come back t this world.

26. O highly fortunate Yudhisthira, thi place is eternal, without deterioration or end; because it is always the very life c that god.

27. O descendant of Kuru, the sun anc the moon, through eternity, make their tour around this Meru every day.

28. O pure one, O great king, all the luminaries too turn round this prince o mountains in the self-same way.

29. The god Aditya too, the dispeller o darkness, attracting all the luminaries, goes round this (Meru).

30. That author of the day, Vibhavasu having gone down, and then having passed the evening, takes the excellent northern point.

31. O Pandava, that god Savita, bent on the welfare of all creatures, then coming near the Meru, again goes on his course facing the East.

32. Similarly, the divine moon moves with the stars (round this mountain) dividing the month into many sections when he arrives at the Parvas.

33. Thus crossing the Mahameru unerringly and nourishing all the creatures (the moon) goes back to the Mandara.

34. In a similar way, the god Aditya the dispeller of darkness displaying the universe by his rays, moves round this unobstructed path.

35. When he takes the southern direction with a view to cause dew, then the cold weather comes upon all the creatures.

36. (Then) turning back, he, by his own energy, withdraws the energy from all beings both mobile and immobile.

37. In consequence of this perspiration, fatigue, drowsiness, and lethargy come upon men and all living beings always feel inclined to sleep.

38. Then the god Bhanumana coursing that unknown path (*i.e.* the firmament) gives birth to rains reviving (all) creatures.

39. And having nourshed all (creatures) both mobile and immobile by the comfort caused by rain, wind, and warmth, that one

of mightly splendour resumes his (former) course.

40. Thus unceasingly turning on the wheel of time, and influencing all creatures, O Partha, Savita goes on his course.

41. O Pandava his course is unremitting and he never rests. And withdrawing the energy of (all) creatures, he gives it back.

42. O Bharata, the lord (sun), always imparting life and motion to all living creatures, creates day and night, Kala and Kashtha.

Thus ends the hundred and sixty third chapter in the Yaksha Yuddha of the Vana Parva

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CHAPTER CLXIV.

(YAKSHA YUDDHA PARVA)

—Continued.

Vaishampayana said:—

1. Those noble-minded (Pandavas), the observers of pious vows, desirous of beholding Aryuna dwelling in that best of mountains, became passionately attached (to it) and got themselves amused.

2. Numerous Gandharvas and Maharshis gladly came to those powerful and energetic ones of chaste desires—(princes),—the foremost of those gifted with truth and fortitude.

3. Getting to that excellent mountain, adorned with blossoming trees, those mighty car-warriors were supremely glad at heart as the Marutas on reaching the heavenly regions.

4. Beholding the summit and the table-land of that mighty mountain, covered with flowers and ringing with the cries of peacocks and cranes, they remained there feeling great joy.

5. On that excellent mountain they beheld tanks, excavated by Kuvera himself, full of lotuses, and frequented by Kadamvas, Karandavas and swans, and with their banks covered with (trees).

6. (They beheld also) magnificent sporting grounds, pleasant to the mind and covered with arrays of beautiful and variegated garlands and studded with gems, and suited to the taste of the king (Kuvera), the giver of wealth.

7. The best of ascetics, always wandering (there) could not (sufficiently) comprehend (the sublimity) of that mountain summit furnished as it was with various many-coloured trees and covered with masses of clouds.

8. O great hero, by reason of the splendour of this excellent mountain itself and of the brilliancy of the annual herb, there was no difference between day and night.

9. Those best of men saw the rising and setting of Vibhavasu of unrivalled splendour, while, dwelling in that mountain, remaining where he (the sun) nourisheth all the mobile and the immobile (creatures)

10. Having witnessed the setting in and exit of darkness, the rising and the setting of the sun and all the cardinal points covered with his (sun's rays), those heroes,

11. Awaiting the arrival of that mighty car-warrior, firm in truth, and of true vows were engaged in reciting the Vedas, constantly practising rituals, chiefly discharging the religious duties and observing pure vows.

12. Saying "let all those assembled experience joy by meeting speedily here with Aryuna skilled in arms," those highly blessed Parthas became absorbed in Yoga.

13. Inspite of beholding many romantic forests on the mountain, as they could not help constantly thinking of Aryuna, every day and night appeared to them (long) as a year.

14. From that very moment when the noble-minded Jishnu, with Dhoumya's leave, matting his hair, went abroad, the (Pandavas) did not experience joy. How could they, lost in his thought, experience any happiness there (on that mountain however romantic it might be)?

15. Since the very moment when in accordance with the command of his brother Yudhisthira, Jishnu, endowed with the gait of an elephant (with exuberance of spirits) left the forest Kamyaka they became buried in deep sorrow.

16. O Bharata, in this way the Bharatas passed a month with great difficulty on that mountain thinking of Sitasvin Aryuna, who had gone to Vasava, desirous of learning the (science of) arms.

17. (On the other hand) dwelling five years in the abode of the thousand-eyed (Indra) and from that lord of the celestials obtaining all the heavenly weapons,

18. (Namely) those of Agni, Varuna Soma, Vrigu, Vishnu, Indra, Pashupati Brahma, Parameshthi, Prajapati.

19. Yama, Dhata, Savita, Tashta, and Vaisravana, and getting these weapons, paying homage to the performer of hundred sacrifices,

20. And going round him, Arjuna, with his permission, returned to Gandhamadana delighted and fully pleased.

Thus ends the hundred and sixty fourth chapter, the return of Arjuna in the Yaksha Yuddha of the Vana Parva.

CHAPTER CLXV.

(NIVATAKAVACHA YUDDHA PARVA).

Vaishampayana said:—

1. Once upon a time, when those mighty car-warriors were thinking of Arjuna they were delighted at beholding the car of Mahendra, yoked with horses and bright as lighting approaching all on a sudden.

2. That flaming car, driven by Matali, suddenly illuminating the firmament, appeared like a mighty meteor hidden in clouds or like the smokeless and blazing tongues of fire.

3. Placed in that car, appeared Kirita wearing garlands and fresh ornaments. (Then) Dhananjaya, powerful as the wielder of the thunder bolt and blazing in beauty, alighted on (that) mountain.

4. Arriving at the mountain and descending from the car of Mahendra, that intelligent one, wearing a coronet and garlands, saluted the feet of Dhouma first and then those of Ajatasatru Yudhisthira.

5. He (Arjuna) also bowed down to the feet of Vrikodara and was himself saluted by the (twin) sons of Madri. (And then) going to Krishna and consoling her, he stood before his brother (Yudhisthira) with humility.

6. Those present (there) were highly delighted at being joined with that peerless man (Arjuna). (And) beholding them he (Arjuna) too, who wore a coronet and garlands, was delighted and began to eulogise the king.

7. Beholding that car of Indra, placed in which the slayer of Namuchi had destroyed seven battalions of Diti's sons, those Parthas with rich spirits, went round it.

8. Those descendants of the king Kuru, being exceedingly delighted, paid excellent adoration to Matali, worthy of the lord of the celestials himself; and then duly enquired of him about the welfare of all the gods.

9. Matali too then greeted them, and having instructed the Parthas as a father does his (own) sons, (he) returned to the lord of heaven, ascending that car of unrivalled splendour.

10—12. He (Matali) having departed, that foremost of the royal race—the slayer of all the foes—the noble-minded son of Sakra, made over to his sweet-heart—the mother of Sutasoma—those beautiful and precious gems and ornaments of sunlike splendour presented by Sakra. Then sitting amidst those best of the Kurus and those Brahmanas having the lustre of the sun or fire, he (Arjuna) narrated (to them) faithfully all that happened (to him in heaven). "In this way, I have learnt the (science of) arms from Sakra, Vayu and Siva himself;

13—14. And have pleased all the gods together with Indra by humility and concentration." Having in short related to them of his stay in heaven, Kiriti of pure deeds slept pleasantly that night with the sons of Madri."

Thus ends the hundred and sixty-fifth chapter, of the return of Arjuna in the Nivatakavacha Yuddha of the Vana Parva.

CHAPTER CLXVI.

(NIVATAKAVACHA YUDDHA PARVA)—*Continued.*

Vaishampayana said:—

1. Then when the night came to a close Dhananjaya, with all his brothers, saluted Dharmaraja Yudhisthira.

2. At this time there arose in the firmament tremendous and dreadful sounds of all the musical instruments of the gods;

3. Such, and O Bharata, as the rattling sounds of the car-wheels and the ringing of bells. (In consequence of which) all the beasts of prey, the deer and the birds gave forth their own peculiar cries.

4. Ascending cars of sunlike splendour, multitudes of Gandharvas and Apsaras followed from all directions the king of the gods, the tormentor of foes.

5—6. Then Purandara, the king of the gods, blazing in transcendental beauty and ascending a car, yoked with horses, varnished with gold and roaring like clouds, set out (to meet) the Parthas. Arriving (there) he of hundred eyes got down from the car.

7. No sooner had Dharmaraja Yudhisthira beheld hat high-souled one, than he

approached the prosperous lord of the gods together with his brothers.

8. And that generous one (Yudhisthira) duly worshipped (Indra) of immeasurable soul as befitting his dignity having strict regard to proper form,

9. (And) the energetic Dhananjaya having saluted Purandara, stood before the king of the gods, like a servant with humility.

10—13. Yudhisthira, the highly energetic son of Kunti seeing, that sinless and devotional Dhananjaya, bearing clotted hair, stand before the king of the gods in humility, and smelling (his head), was lost in great joy, at the sight of Falguni and was exceedingly glad at worshipping the lord of the celestials. Then the intelligent king of the gods, Purandara addresssed the noble-minded and exceedingly joyful king (Yudhisthira) thus, saying, "O king, O Pandava, thou shalt govern the earth. Let prosperity attend thee, O son of Kunti, Do thou return to Kamyaka.

14. O king, Pandava Dhananjaya has obtained all the weapons from me and has also performed deeds pleasing to me; (therefore) no one in the three worlds is capable of subduing him".

15. Addressing Yudhisthira, the son of Kunti, thus, and being worshipped by the Maharshis, the hundred eyed (Indra) left for heaven with delight.

16—17. That learned being, who, for a year observing Brahmacharja, and checking his passions and observing vows, peruses with close attention the meeting of the Pandavas,—residing in the abode of the lord of wealth—with Sakra, lives a hundred years free from all disturbances and in great bliss.

Thus ends the hundred and sixty-sixth chapter, the arrival of Indra in the Nivatakavacha Yuddha of the Vana Parva.

CHAPTER CLXVII.

(NIVATAKAVACHA YUDDHA PARVA)—*Continued.*

Vaishampayana said:—

1. Sakra having left for his own adode, Vivatsu together with (his) brothers and Krishna paid homage to the son of Dharma.

2. Having smelt the head of the Pandava Arjuna who was bowing down to him, (the son of Dharma), highly glad, addressed (him) in words, broken on account of joy,

3. "O Arjuna, how have you spent th period in heaven? And how have yo obtained the weapons, and pleased the king of the gods?

4. O Pandava, have you thoroughl secured the weapons? Have the king c the gods and Rudra cheerfully given yo the weapons?

5. How did you see the divine Sakra anc the wielder of the Pinaka (Siva), and ho did you obtain the weapons and how dic you worship (them),

6. And what good service you rendered to that tormentor of foes—the worshipfu performer of hundred sacrifices that h said "I have been pleased with you,"—

7. All this, O thou of brilliant lustre I am desirous of hearing in detail. C pure one, how Mahadeva and the king c the gods were pleased (with you),

8. What good (service) you rendered tc the wielder of the thunder-bolt—the tormentor of foes, O Dhananjaya, relate tc me (all) this fully".

Arjuna replied:—

9. Listen, O great king, in what manne I beheld the divine performer of hundrec sacrifices and worshipful Sankara.

10. O destroyer of foes, having studiec that (branch of) learning as directed by you, I repaired to the forest at your command for practicing asceticism.

11. Having repaired from Kamyakuta Vrigutunga, and having spent there one night in practicing asceticism I met a Brahmana on the way.

12. He asked me 'O son of Kunti, tel me where you will go'. O, son of Kuru, thereupon, I related to him everything faithfully.

13. O best of kings, hearing me narrate faithfully (everything) that Brahmana became well disposed towards me, and, O king, greeted me.

14. And being pleased, he said to me "practice asceticism. By asceticism you will soon behold the lord of the gods."

15. Then, following his instructions I ascended the mountain Saisira (Himalayas) and began to practice asceticism, living on fruits and roots in the (first) month.

16. (And), O son of Pandu, I spent the second month living on water only and in the third I ate nothing at all.

17. In the fourth month I remained with upraised arms; and it is a wonder that my strength did not diminish

18. And when the first day of the fifth month had passed away, there appeared before me a being having the appearance of a boar,

19. Ploughing the earth with his mouth, striking (it) with his feet, rubbing the ground with his belly and roving constantly to and fro in a frightful manner.

20. He was followed by another great being, in the shape of a hunter, armed with bow, arrows and sword and accompanied by females.

21. Then, taking up my bow and two inexhaustible quivers, I pierced that creature, causing the hair stand on the end, with an arrow.

22. The hunter too, drawing his strong bow simultaneously (with me), wounded him more efficiently, as if making my mind tremble.

23. And he said to me, O King, "why hast thou, disregarding the rules of hunting aimed at the animal first struck by me?

24. Stay (awhile), I will destroy thy pride with these sharpened arrows." Then that huge-bodied being taking up his bow rushed against me.

25. He then enveloped me entirely with mighty arrows (just) as a mountain (is covered with a mighty shower). I too, surrounded him with a mighty shower of shafts.

26. Then I pierced him with steady arrows of blazing points and inspired with mantras (just) as a mountain is pierced by a thunderbolt.

27. Thereupon his body became multiplied a hundred and a thousand times. (But) I pierced all his bodies with arrows.

28. Again, O Bharata, O great king, seeing that all his bodies became merged into one, I struck at it a second time.

29. He now assumed a diminutive body with large head and then a large body with a small head. And again assuming his former shape, he came before me to fight.

30. When, O most exalted of the Bharatas, I could not crush him with arrows in the combat, I aimed (at him) the mighty weapon presided over by the wind god.

31. (But) it was a wonder (to me) that I could not hurt him (even with that). And when that weapon produced no effect I was lost in great wonder.

32. Again O king, with a vigorous effort I covered him, in that encounter, with numerous mighty weapons.

33. I then discharged at him Sthunakarna, Varuna, Saravarsae, Ulvana, Salav and Asmavarsa weapons

34. But, O king, he instantly devoure all those weapons discharged by me. An when all those had been swallowed up, aimed (at him) the weapon presided over b Brahma.

35. He was then completely covered wit flaming arrows (issuing from that weapon, and when thus covered with that might weapon his body began to expand.

36. Then on account of the energy o that weapon discharged by me, all the worl became oppressed and all the points anc the firmament became suddenly illuminated.

37. (But) that highly-energetic being instantly baffled even that weapon. And, C king, that weapon presided over by Brahma being destroyed, I was seized with a terrible fear.

38. Thereupon instantly taking up my bow and the inexhaustible quivers, I aimed at him, (but) that being devoured those weapons also.

39. All the weapons being (thus) baffled and devoured, that being and myself became engaged in a wrestling.

40. At first we dealt blows and ther gave slaps; but unable to crush him, I (at last) fell down on the ground deprived of sensation.

41. Then, O great king, that being giving forth a laugh, vanished with the women even at that very spot. And this struck me with wonder.

42. That divine being, having done this O great king, appeared in another divine form, wearing a wonderful garment.

43. (Then) that divine lord of the gods, Maheswara, giving up the from of hunter, stood there resuming his own celestial appearance.

44. (Then) that very divine being, the weilder of the Pinaka, capable of assuming many shapes, having the bull for his emblem and bearing serpents, appeared before me with Uma.

45. He with the trident in his hand, coming up to me and seeing me ready for fight, O tormentor of foes, said "I am pleased (with you)."

46. Then, holding (my) bow and the two arrow-cases furnished with inexhaustible shafts, that divine one returned them to me saying "crave some boon.

47. O son of Kunti, I am pleased (with you). Say what I shall do for you. Tel me, O hero, what is your wish. I will fulfil it.

48. Tell me what it is that you cherish in your mind if it be not immortality." Thereupon with joined hands and with my mind bent on obtaining weapons,

49. And adoring him inwardly, I said these words "O god, if you are pleased with me, I crave this boon,—(*viz*)·

50. I am to have a knowlege of all the weapons presided over by the gods." Then the god, Tramvaka, said to me "I will give (them).

51. O Pandava, my own weapon, Rudra, shall ever be present to you." (And) being satisfied (with me) he granted that mighty weapon, Pashupatha.

52. Having bestowed upon me that eternal weapon, Mahadeva said "this (weapon) shall by no means be discharged against men.

53. If hurled at a being of small energy it will burn up the universe. This powerful weapon can be discharged only when you will be hard pressed.

54. This celestial weapon, as baffling all the weapons, can at all times be discharged in order to ward off other weapons.

55. The god Vrishavadhaja (one having the bull for his emblem) being thus pleased, there remained manifest by my side that (weapon) capable of annihilating enemies and destroying the hostile forces,

56. Unrivalled, and difficult to be endured by the gods, the Danavas and the Rakshasas. Commanded by him, I then sat down there,

57. (And) in my very sight he disappeared at that very spot.

Thus ends the hundred and sixty seventh Chapter, the colloquy between Arjuna and Yudhisthira in the Nivatakavacha Yuddha of the Vana Parva.

CHAPTER CLXVIII.

(NIVATAKAVACHA YUDDHA PARVA)—*Continued.*

Arjuna said:—

1. Then, O Bharata, by the favour of that high-souled god of gods—Tramvaka—I pleasantly passed that night there.

2. Having performed my morning devotions when the night drew to a close, I beheld that best of the Brahmanas whom I had previously seen.

3. I related to him faithfully all that occurred, namely, O Bharata, my interview with the divine Mahadeva.

4. O king of kings, that best of the Brahmanas said to me well pleased "none else can see Mahadeva as you have seen.

5. O sinless being, you will behold the lord of the celestials, together with Vaivaswata and all the Lokapalas, who (the lord of the celestials) will grant you weapons."

6. O king, saying this and embracing me again and again, that sun-like Brahmana went away whither he liked.

7. Then, O destroyer of foes, in the afternoon of that day, a pure breeze began to blow, as if making this world anew.

8. (And) at the foot of the mountain Hymalayas, fragrant, fresh and fair flowers began to blossom near and around me.

9. (And) there was heard from all sides, celestial and sweet symphony together with charming eulogy to Indra.

10. Multitudes of Gandharvas and Apsaras chanted various songs before the god of gods.

11. And the whole body of the Marutas, the followers of Mahendra and all the inhabitants of the heavenly regions appeared there on celestial cars

12. Then Marutvan, accompanied by Sachi and all the immortals, appeared there in ornamental cars drawn by horses.

13. And, at that very moment, O king, Kuvera, of transcendental beauty who is carried on the shoulders of men, came to my presence.

14. (And) I beheld Yama seated towards the southern point and the king of the gods and Varuna in their respective places.

15. Having cheered me up, O great king, O best of mortals, they said to me, "O Savyasachi, behold us the Lokapalas seated (here).

16. You have beheld Mahadeva in order to perform the task in behalf of the celestials. Now, receive the weapons from us seated around.

17. Thereupon, O lord bowing down to those best of the celestials and with a pure heart I duly accepted those powerful weapons.

18. O Bharata, having accepted the weapons I was recognized by the gods (as one of them.) And then, O tormentor of foes, all the gods returned to their respective places.

19. And the lord king of the gods—Maghavana too, having ascended his splendid car, said "O Falguni, you will have to visit the celestial regions.

20. O Dhananjaya, even before my arrival here I had known you (would come). After this, O best of the Bharatas, I will reveal myself to you (in heaven).

21. O Pandava, as you formerly performed ablutions in various tirthas (*i.e.* sacred places resorted to by pilgrims) and were absorbed in rigid asceticism, you will be able to go to heaven.

22. O destroyer of foes, you will have to practise severe austerities again, for O Pandava, you will surely have to stay in heaven (now in this mortal frame.)

23. At my command Matali will take you to heaven. You are already known to the celestials and the high-souled sages."

24. Thereupon I said to Sakra, "be favourably disposed towards me. In order to learn (the science of) weapons, O lord of heaven, I make you my preceptor."

Indra said:—

25. O tormentor of foes, O child, you will achieve terrible feats (of arms). And that desire of yours which makes you eager to obtain weapons shall be fulfilled.

26. Thereupon I replied, "O destroyer of foes, I will never hurl these celestial weapons at mortals except to ward off their weapons.

27. Therefore, O lord of the gods, O best of the celestials, grant me those celestial weapons. Then I shall afterwards attain to the region of the warriors."

Indra said:—

28. "O Dhananjaya, in order to test you I have said these words. You being my son, this speech is worthy of you.

29. Repairing to my abode, O Bharata, learn all the weapons of Vayu, of Agni, of the Vashus, of Varuna of the Marutas,

30. Of the Sadhas, of Pitamaha, of the Gandharvas, of the Uragas, of the Rakshasas, of Vishnu, and of the Nairitas;

31. And, O perpetuator of the Kuru race, all these weapons are presided over by me." Addressing me thus, Sakra vanished at that very spot.

32. Then, O king, I saw that sacred, celestial and wonderful car of Indra, yoked with horses and driven by Matali, arrive (there).

33. The Lokapalas having gone away, Matali said to me "O you of unrivalled splendour, the lord of the celestials, Sakra, wishes to see you.

34. O creation of powerful arms, acquire perfection first and then perform thy task. Behold the regions of the virtuous and repair to heaven even in the (mortal) frame.

35. O Bharata, the thousand-eyed king of the gods is desirous of seeing you." Thus addressed by Matali, and greeting the mountain Hymalaya,

36.—38. And going round it, I ascended that excellent car. And the exceedingly generous Matali, expert in horse-flesh, properly drove the horses fleet as the mind or the wind. (And) O king that charioteer, seeing that I was steadily seated in the car in motion, looked at my face and being lost in wonder said, "To-day it appears to me highly wonderful and unprecedented,

39.—40. That placed in this celestial car you are not jerked even a step from your seat. O best of the Bharatas, I have often noticed that (even) the king of the gods is unable to keep up his balance at the first pull by the horses. O perpetuator of the Kuru race, your sitting (steadily) in the car while in motion,

41—42. Appears to me that this power of yours has surpassed even that of Sakra himself." O king, O Bharata, saying this, and soaring up to the celestial regions, Matali showed to me the abodes and palaces of the celestials. Then that car yoked with horses soared upwards.

43—45. (And) O the best of mortals, the sages and the gods began to pay their adorations to it. Then I beheld the regions moving at will and the splendour of the highly energetic divine sages, of the Gandharvas and of the Apsaras. (And) the charioteer of Indra, Matali, soon showed to me the garden of Nandana and other gardens and bowers of the celestials. Then I beheld the palace of Indra, Amaravati,

46—48. Gracefully adorned with jewels and celestial trees yielding all sorts of fruits that are desired. There the sun does not shed heat, nor is there any one oppressed with cold, heat or fatigue. And O king there is no senility. O great king, O grinder of foes, nor are the celestials seen there (to be affected with) grief, poverty of spirit, weakness or lassitude. Nor, O lord of the world, there the celestials and others have anger or covetuousness.

49. O king, in the abodes of the celestials all beings are always cheerful. There the trees are always covered with green leaves, and fruits and flowers,

50. And the lakes are adorned with fragrant lotuses. The breeze is there cool, pleasant, fragrant, pure and invigorating.

51. (There) the ground is variegated with all sorts of gems and decked with

flowers. Various beautiful beasts, birds of sweet voice,

52. And numerous rangers of the sky are to be seen in the air. I then, beheld the Vasus, the Rudras, the Saddhas, the Marutas,

53—54. The Adityas, and the Asvinis and worshipped them all. They uttered benedictions for my strength, renown, energy prowess, (skill in) arms, and victory in battle. Entering that delightful city, adored by the gods and the Gandharvas,

55. I stood before the hundred-eyed king of the gods with joined hands. And Sakra, the best of the liberal-handed, gladly offered to me half his seat.

56. Honouring me greatly, Vasava tauched my body. There with the generous-hearted gods and the Gandharvas,

57. I began, O Bharata, to dwell in heaven desirous of obtaining arms and engaged in the study of the *science* of weapons. (And) Chitrasena, the son of Viswavasu, became my friend.

58—59. It was he who taught me the entire science (of arms) known to the Gandharvas. O the best of the Bharatas, there in the abode of Sakra I began to live happily, duly honoured, acquiring weapons, with my desires gratified, hearing songs and the clear sounds of musical instruments and witnessing the dance of the best of the Apsaras.

60. O Bharata, without despising those fine arts which I learnt properly, I specially devoted my attention to the acquisition of arms.

61. Thereupon, that thousand-eyed lord was pleased with that desire of mine. O king, thus dwelling in heaven I have passed this period.

62. When I was skilled in weapons and gained his confidence, that one, who is borne by horses, touching my head with his hands, said these words :—

63. "Not to speak of men of imperfect minds dwelling on earth, even the gods are not now capable of conquering you.

64. You are incomprehensible in strength, irrepressible and also incomparable in fight." Then with the hair of his body standing erect he said again,

65. "No one shall be equal to you in fighting with weapons who are always vigilant, dexterous, truthful, self-controlled,

66. Protector of the Brahmana, skilled in arms and brave, O perpetuator of the Kurus. You have obtained five and ten

67. Together with the five using (them). O Partha. (Therefore) have no equal, O Dhananjaya; you have also learnt the methods of their discharge, withdrawal, frequent re-discharge and re-withdrawal,

68. And the revival of harmless beings burnt by the fire of weapons and the revival of the weapons (themselres) when baffled by those of the enemies. Now, O tormentor of foes, the time has arrived for paying your preceptor's fees.

69. Promise to pay it and then I shall tell you what you will have to do." Thereupon, O king I said to the king of the gods these words :—

70. "If it be in my power to perform the task then consider it as already performed." Then, O king, the slayer of Vitra said to me smiling :—

71. "There is nothing in these three worlds that cannot be achieved by you. My enemies, the Danavas styled Nivatakavachas,

72. Taking refuge in the womb of the ocean, dwell in forts. They are thirty millions in number and are all equal in structure, prowess and splendour.

73—74. O son of Kunti, destroy them there (and) that will be thy preceptor's fee." Then he gave me that splendid celestial car driven by Matali and yoked with horses furnished with hair beautiful as the feath of peacocks. (And) he set upon my hea this excellent coronet,

75. Gave me ornaments for my person worthy of his own body, and this impenetrable excellent armour of pleasurable feel,

76. And strung the Gandiva with this strong chord. I then set out ascending that splendid car,

77. Riding which, in days of yore the king of the gods conquered Vali, the son of Virochana. Then all the gods, being aroused by the sound of that car,

78. And mistaking me for the king of the gods, O lord of the earth, approached me. (But) having beheld me they asked "O Falguni, what will you do?"

79—80. I related to them exactly what had passed and said "I will do this in battle, O sinless ones, O highly fortunate beings; know I have set out with the desire of slaying the Nivatakavachas and bless me for my success." (And) being pleased, t paid their adoration to me as to the god, Purandara,

81. (And said) : "ascending this car, Maghavana had conquered in battle,

Namuchi, Vritra, Vala, Prahrada and Naraka.

82. And riding on this car also Maghavana had conquered in battle several thousands and millions and hundreds of millions of Daytas.

83. You too, O son of Kunti, mounted on this (car) shall, displaying thy prowess, obtain victory over the Nivatkavachas in fight as of yore the self-contained Maghabana did.

84. Here is that excellent conch by which you will conquer the Danavas. By (the help of) it, the high-souled Sakra conquered the worlds.

85. And then the gods presented to me this shell, Devadatta, having its origin in the sea. I too accepted it for victory. Then the immortals began to eulogise me.

86. Desirous of fighting, I then set out for the terrible abode of the Danavas equipped with conch, armour, and bow."

Thus ends the hundred and sixty eighth chapter, the speech by Arjuna, in the Nivata Kavacha Yuddha of the Vana Parva.

CHAPTER CXLIX.

(NIVATAKAVACHA PARVA)

—Continued.

Arujna said :—

1. Then praised by the great sages here and there, I (at length) beheld the dreadful ocean—the inexhaustible lord of waters.

2. (And) on it were visible, foamy and swelling waves scattered all over, dashing against each other and looking like moving rocks.

3. Ships full of gems were seen on it all around. Timingilas, tortoises, Timitimingilas,

4. And Makaras were seen here like submarine reefs. Thousands of submerged shells lying all around,

5. Looked like stars on a night covered with light clouds. Thousands of gems were floating in heaps,

6—7. And a dreadful wind was sweeping over it in whirls, which appeared wonderful to me. Beholding that excellent lord of all waters with strong tides I saw very near, the city of the Daytas full of the Danavas. There soon entering into the nether world, Matali,

8. Expert in driving the car, and sitting steadily on it, drove it with force. And he drove onward making that city resound with the rattling sound of the car.

9. Hearing that rattling noise of the car as the roar of the clouds in the sky and taking me for the king of the gods, the Danavas became agitated.

10. (And) with their minds trembling with fear, they stood, holding in their hands arrows, bows, swords, javelins, axes, maces and clubs.

11. Then having made arrangements for the defence of their city, the Danavas with hearts troubled with fear, closed the gates so that nothing could be seen.

12. Then taking my conch, Devadatta, emitting tremendous roars, I repeatedly blew it with great joy.

13. That sound, ringing through the heavens, sent forth echoes. Upon which, mighty creatures, greatly terrified, hid themselves.

14—16. Thereupon, O Bharta, all those sons of Diti—the Nivatakavachas—poured in thousands, adorned with ornaments, clad in various kinds of mails, and holding in their hands various weapons, (such as) javelins, mighty maces, clubs, hachets, Pattishas, Sabres, car-wheels, Sataghnees, Bhushundees and variegated and ornamented swords.

17. Then O best of the Bharatas, deliberately judging of the course the car should take, Matali began to drive the steeds on level grounds,

18. Then, on account of the rapid career of the horses, fleet as the wind and guided by him (Matali) I could perceive nothing—and this appeared wonderful to me.

19. Thereupon the Danavas vehemently began to sound thousands of musical instruments, discordant and of awful shapes.

20. Stupified at those sounds, [illegible] and thousands of fishes (huge) as [illegible] began suddenly to fly away from [illegible]

21. Then the Danavas [illegible] afraid, calm with tremendous force discharged [illegible] and thousands of sharpened [illegible] and also this [illegible]

22. (And), O Bharata, [illegible] between them and me [illegible], having said this, [illegible] tructive of the Nivatakavachas by the means of [illegible]

25. The Devarshis [illegible] stupifying the whole [illegible] the Brahmarshis and [illegible] are of the celestials, [illegible] there to witness the [illegible] being dispelled, [illegible]

24. (And) then [illegible] amongst the Asuras, possessed of [illegible] called prowess, again created [illegible] speeches as the [illegible] illusions,

took place on account of Tara (the wife of Vrishaspati).

Thus ends the sixty ninth chapter, the commencement of the fight with the Nivatakavachas in the Nivatakavacha Yuddha of the Vana Parva.

CHAPTER CLXX.

(NIVATAKAVACHA YUDDHA) PARVA—*Continued.*

Arjuna said:—

1. Then, O Bharata, furnished with arms, all the Nivata Kavachas flew in a body towards me furiously in battle,

2. Those mighty car-warriors obstructing the course of the car and uttering loud yells and surrounding me on all sides, enveloped me with downpours of arrows.

3. Then other demons, of great strength armed with spears and Pattishas, hurled at me spears and Bhushundees.

4. That continuous discharge of spears together with maces and clubs fell upon my car.

5. Other dreadful and terrible-looking Nivatakavachas, dexterous in hurling (weapons) and armed with sharpened weapons [illegible]s, rushed at me in fight.

[illegible]h my part), in the encounter, dis- several fleet arrows coursing , from the Gandiva, pierced each of ith ten (shafts).

(And) I drove them back by those ws of mine sharpened on stones. Then those horses being swiftly driven by Matali,

8. Careered through several courses with the speed of the wind, and being dexterously guided by Matali, trampled upon the sons of Diti.

9. (And) Though that mighty car was yoked with hundreds of horses, yet being skilfully driven by Matali, as they began to move, it seemed as if they were a few only.

10. By the press of their hoofs and by the thundering noise of the car-wheels and by the discharge of my arrows hundreds of demons fell dead.

11. Others, holding their bows in their hands, even when deprived of life, and their charioteers being slain, were carried (hither and thither) by the horses.

12. (And) all those dexterous in striking, obstructing all sides and directions, became engaged in the fight with various weapons, at which my mind was distressed.

13. Then the prowess of Matali appeared highly wonderful to me in that he guided the swift steeds with ease.

14. O king, then, in the fight, I cut off the Danavas by hundreds and thousands who were furnished with arms, by various swift weapons.

15. O destroyer of foes, the heroic charioteer of Sakra, Matali, seeing me thus course there (on the field of battle) exerting my utmost, became well pleased (with me).

16—17. Then, some (of the Danavas) crushed by the horses and the car, met with destruction and some gave up fighting; while others, in the encounter, challenged by us and afflicted with arrows, opposed me by heavy downpour of shafts.

18. Thereupon, I began to consume them with hundreds and thousands of ornamented swift arrows inspired with Mantras relating to the weapon of Brahma.

19. Then those mighty demons sore pressed by me and fired with anger, afflicted me with simultaneous discharge of clubs, darts and swords.

20. O Bharata, I, then, took up that favourite weapon of the lord of the gods, named, Madhava, possessed of exceedingly fiery energy.

21. Then by the power of that weapon, I cut, to a hundred pieces, the swords, tridents and thousands of Tomaras hurled by them.

22. Having destroyed their weapons, I wrathfully pierced each of them with ten arrows.

23. And the fact that on the battle field mighty arrows like (thick flights of black bees), were discharged from the Gandiva, was admired by Matali.

24. And the skilfulness with which displaying prowess, I cut off, with my shafts, their arrows which completely surrounded me, drew admiration from Matali.

25. Being struck, those Nivata kavachas again completely surrounded me with a mighty discharge of arrows.

26. Having arrested the career of their shafts by excellent, fleet and blazing weapons *inspired* with mantras, capable of destroying (other) weapons, I pierced them by thousands.

27. Like waters running down from the summit of mountains, in the rainy season, blood began to flow from their mangled bodies.

28. Smitten by mighty, fleet and straight-coursing arrows having the touch of the thunder-bolt hurled by Indra, those Danavas became greatly agitated.

10. Their bodies were cut to a hundred pieces and their weapons lost their energy. Then those Nivatakavachas began fighting with me by the help of illusion.

Thus ends the hundred and seventieth chapter, the destruction of the Nivatakavachas, in the Nivatakavacha Yuddha of the Vana Parva.

CHAPTER CLXXI.

(NIVATAKAVACHA YUDDHA PARVA)—*Continued.*

Arjuna said :—

1. Then commenced a mighty shower of stones from all sides; (and) those stones, big as rocks, sore oppressed me.

2. Thereupon, at that terrible encounter, I crushed (those crags) with showers of fleet arrows, resembling the thunder-bolt, discharged from Mahendra's weapon.

3. Those crags being reduced to pieces, there ensued fire, and those fragments of stones fell like sparks of flame.

4. Then, those showers of stones having been destroyed, there fell near me a mighty downpour of water having torrents of the size of an axle.

5. Thousand of mighty torrents (of water), falling from the sky, enveloped the entire firmament, and (all) the directions, and the (ten) cardinal points.

6. (And) I was quite bewildered on account of that (heavy) downpour, blowing of the wind, and the yell of the Daityas.

7. Those showers, covering (the entire space) between the heaven and the earth, and incessantly falling upon the ground, (quite) confounded me.

8. Thereupon, I discharged that terrible, flaming and celestial weapon, Vishoshana, learnt from Indra, which dried the water up.

9. The showers of stones being destroyed, and the watery shower dried up by me, O Bharata, the Danavas created illusions of fire and wind.

10. Then I totally destroyed the fire by *Salila* (watery) weapon; and arrested the fury of the wind by the mighty *Shoila* (rocky) weapon.

11. (And), O Bharata, on the destruction of these (illusions), the Danavas, irrepressible in battle, produced (simultaneously) several (other) illusions.

12. Then commenced a terrible shower [illegible] of the dreadful [illegible] of fire and wind, making the hair stand on the end (with terror.).

13. And that downpour (of rocks and weapons) oppressed me in battle. Then there spread on all sides a dismal darkness.

14. When the world was enveloped in that terrible and dense darkness, the horses drew back, Matali stumbled,

15. And the golden whip fell on the ground from his hand. O best of the Bharatas, getting terrified, he repeatedly cried out "Where are you ?"

16. (And), when he lost his senses, I also was seized with a terrible fear. And (thus stupified) he said to me in a hurry,

17. "O Sinless being, in days of yore a terrible battle was faught between the gods and the demons for the sake of nectar, which I witnessed.

18. (And) in that mighty and terrible encounter, which took place for the destruction of the (Asura) Samvara, I acted as the charioteer of the lord of the gods.

19. Again, I drove the horses on the occasion of Vitra's destruction, and also witnessed that awful and terrible encounter with Vairachana.

20. O Pandava, I witnessed all those terrible encounters. But never before (this) did I lose my senses.

21. Verily, it has been ordained by Pitamoha (Brahma) that the creation will be destroyed (at this encounter). For I find no other reason for this battle, if it be not for the destruction of the whole universe."

22. Hearing these words (of Matali), and pacifying my mind with my own efforts, and deliberating (within myself) how to baffle this mighty illusion created by the Danavas,

23. I spoke to terrified Matali, "behold the prowess of my arms, and the power of my weapons, and that of my bow Gandiva.

24. O charioteer, do not be afraid, calm thyself. I will, this day, destroy the terrible illusion created by them, and also this dense darkness, by illusion-creating weapons."

25. O lord of men, having said this, I produced an illusion by the means of weapons capable of stupifying the whole creation, for the welfare of the celestials.

26. That illusion being dispelled, some of the foremost amongst the Asuras, possessed of unrivalled prowess, again created various sorts of illusions.

27. (In consequence of which) now the world displayed itself, now it was enveloped in darkness, now it disappeared (from view), and, now again, it was submerged into water.

28. And when it displayed itself again to view, Matali with the well-conducted steeds, began to course in battle field which made the hair stand erect (with fear).

29. Then the furious Nivatakavachas flew towards me. Seizing this opportunity, I began to send them to the abode of Yama.

30. In that encounter, fatal to the Danavas, which was still raging, all on a sudden, I could not behold those demons who concealed themselves under the cover of illusion.

Thus ends the hundred and seventy-first chapter, the illusory war in the Nivatakavacha Yuddha of the Vana Parva.

CHAPTER CLXXII.

(NIVATAKAVACHA YUDDHA PARVA)—*Continued.*

Arjuna said:—

1. The demons, concealed from view, began fighting by the help of illusion. I also by the power of invisible weapons (*i.e.* weapons operating on unseen objects) faught with them,

2. And by means of arrows duly shot from the Gandiva, I cut off their heads wherever they were stationed.

3. Thereupon, the Nivatakavachas, thus struck dead by me, all on a sudden, forsook their illusion and entered into their own city.

4. The Daityas having fled and everything being disclosed to view, I beheld there hundreds and thousands of the Danavas (lying) slain.

5. (And) I saw by hundreds their crushed weapons, ornaments, limbs and mails.

6. In consequence of the battlefield being strewn all over with dead bodies, the steeds had no room to move from one step to another. Thereupon with a sudden spring they took their station in the air.

7. Then concealed from view, the Nivatakavachas, covering the entire firmament, rained down crags.

8. Other dreadful Danavas entering into the entrails of the earth, O Bharata, caught hold of the legs of the horses and the car-wheels.

9. When engaged in fighting, (they) seizing the horses and the car, covered me on the car, on all sides with rocks.

10. On account of the rocks with which we were covered, and of the others which were falling (around us), the place where we were stationed, looked like a cave.

11. That I was sore afflicted on account of being surrounded by rocks, and the steeds being hard pressed, was perceived by Matali.

12. Seeing me terrified he spoke these words, "O Arjuna, O Arjuna, don't be afraid; discharge the weapon, *Vajra* (thunderbolt.)"

13. Then, O lord of men, hearing these words of his, I let go that favourite weapon of the king of the celestials, the terrible *Vajra* (thunderbolt.)

14. Inspiring the Gandiva with mantras and aiming at the locality of the rocks, I discharged sharpened iron darts having the touch of the thunderbolt.

15. And those arrows, turned into thunderbolt (on account of their) being shot from the *Vajra*, penetrated through the illusion and all the Nivatakavachas.

16. Then those Danavas, big as rocks smitten by the force of the thunder, fell on the ground clashing against one another.

17. And the shafts, penetrating those Danavas, who entering into the bowels of the earth had seized the horses and the car, sent them to the abode of Yama.

18. That place was completely filled with those Nivatakavachas looking like mountains, who were (either) killed or wounded and lying scattered like (so many) rocks.

19. And the fact, that neither did the horses, nor Matali, nor myself, suffer the least (by that event), appeared strange.

20. Then, O king, Matali addressed me with a smile "the prowess displayed by you cannot be seen even among the gods."

21. On the Danava hosts being slain, all their wives in that city began to bewail like cranes in autumn.

22. Then accompanied by Matali, I entered that city, terrifying the females of the Nivatakavachas by the rattling noise of the car.

23. Beholding those ten thousands of steeds resembling peacocks, and that car of the splendour of the sun, the females began to flee in large numbers.

24. Thereupon, there arose a sound of the falling of the ornaments (from the

....., of those terrified ladies like the sound of hail falling upon a mountain.

25. At last the affrighted ladies of the Daityas entered into their respective golden palaces decked with innumerable gems.

26. Then beholding that wonderful and excellent city, superior to that of the gods, I asked Matali.

27. "This city appears superior to that of Purandara. How is it that the Gods do not reside in such a place?"

Matali answered:—

28. O Partha, formerly it was the city of our lord of the gods. (But) afterwards the gods were expelled from here by the Nivatakavachas.

29. Having pleased Brahma by the performance of rigid asceticism, they asked (of him) the boons, (namely), to dwell here and to be free from all fears of the gods in

30. Then the self-existent lord (Siva) was thus addressed by Sakra. "O lord, keeping our welfare in view, do what you think proper."

31. Thereupon, O Bharata, the lord (Siva) thus commanded Indra saying "O destroyer of foes, assuming another body you will kill these (demons)."

32. Therefore, Sakra gave you the weapons for the destruction of these (demons). Even the gods had been unable to slay these that have been killed by you.

33. O Bharata, as you have come hither just at the appointed time, you have been able to kill them.

34. O best of mortals, in order to destroy these Danavas, Mahendra conferred on you the energy (that belongs to the possessor) of those excellent weapons.

Arjuna said:—

35. Having killed the Danavas and subdued (their) city, I returned to the abode of the celestials accompanied by Matali.

Thus ends the hundred and seventy-second chapter, the destruction of the Nivatakavachas, in the Nivatakavacha Yuddha of the Vana Parva.

CHAPTER CLXXIII.

(NIVATAKAVACHA YUDDHA PARVA)—*Continued.*

Arjuna said:—

1. Then, while returning (to the abode of Indra), I beheld on my way a great celestial city, moving at will, endued with the splendour of the fire or the sun,

2. Containing trees made of jewels, teeming with many-coloured birds of sweet voice, inhabited by the Poulamas, and the Kalakanjas ever merry,

3. Adorned with gate-ways, towers, and four gates, impregnable, made of all sorts of jewels celestial-wonderful to look at,

4. Containing trees made of all sorts of jewels and bearing fruits and flowers, inhabited by beautiful and celestial feathery creatures,

5. Surrounded on all sides by the Asuras, always cheerful, adorned with garlands, and holding in their hands maces, swords, darts, bows and clubs.

6. Beholding that city of the Daitya, wonderful to look at, O king, I asked Matali "What is it that looks so marvellous"?

Matali said:—

7. (Formerly) a Daitya-female, named Pulama, and another great giantess, Kalaka (by name), practised severe austerities for a thousand celestial years.

8—9. When they had finished their austerities, the self-existent (god) Shayambhu granted them boons. (And), O king of kings, they obtained the boons—viz, that their children might never suffer distress; that (they) might obtain a highly beautiful and an exceedingly splendid aerial city,

10. Full of all sorts of gems, unassailable even by immortals, the Maharshis, the Yakshas, the Gandharvas, the Pannagas, the Asuras and the Rakshasas,

11. Containing all the desirable objects, and devoid of grief and disease. O best of the Bharatas, created by Brahma for the Kalakeyas,

12. This is that celestial city, devoid of gods, which is moving about. O hero, it is inhabited by the Poulama and the Kalakeya Danavas.

13. This mighty city is called Hiranyapura, and is guarded by the powerful Asuras, the Kalakeyas and the Poulamas.

14. O king of kings, there they dwell happily, indestructible by the gods, free from anxiety and having all their desires fulfilled.

15. Formerly it was destined by Brahma that they should be killed by mortals. O Partha, (therefore) destroy speedily these invincible and exceedingly powerful Kalakanjas in battle by the weapon *Vajra* (thunder-bolt).

Arjuna said :—

16. O lord of earth, learning that they were indestructible by the gods and Asuras, I gladly said to Matali "do you go to this city speedily.

17. I will bring about the destruction of all these enemies of the celestials with weapens. There exist no wicked enemies of the gods whom I do not consider my victims."

18. Thereupon, Matali had me speedily conveyed by that celestial car, yoked with steeds, towards the neighbourhood of Hiranyapura.

19. On beholding me, those sons of Diti, wearing various sorts of garments and mounted on chariots, rushed at me with great violence.

20. Then those foremost of the Danavas (possessed) of fiery prowess, angrily assailed me with Nalikas, Narachas, Bhakas, Maces, swords and Tomaras.

21. Thereupon, O king, availing myself of the strength of my knowledge (in arms), I warded off that shower of weapons by mighty discharges of arrows;

22. And coursing through the field of battle on the car, bewildered them. Thus confounded, the Danavas began to fell down one another.

23. (And) with blazing arrows I cut off, by hundreds, the heads of those who, getting confounded, were rushing at one another.

24. Thus smitten (by me) those sons of Diti, taking refuge in that city, again rose up in the air with it, by the help of illusion peculiar to the Danavas.

25. Thereupon, O descendant of the Kurus, covering the passage of the Daityas by heavy shower of arrows, I obstructed their movement.

26. (But) the sons of Diti, on the strength of their boon, easily supported themselves on that celestial and aerial city of sun-like splendour and moving at will.

27. At one time it plunged into the earth and then rose up in the air again, now it took a curved direction and then again submerged under water.

28. (Then), O tormentor of foes, I surrounded with various weapons that mighty moving about at will.

29. And, O best of the Bharatas, I assailed that city together with the Daityas by showers of arrows, shot from celestial weapons.

30. (And), O king, that city of the Asuras, riven and broken by straight-coursing steel darts shot by me, fell to the ground.

31. Those Asuras too, O king, wounded by my iron shafts, fleet as the thunder, and propelled by Fate, began to rove about.

32. Then, Matali, soaring to the heavens, as if taking a leap in front, speedily came down to the earth on that chariot effulgent as the sun.

33. O Bharata, then, desirous of fighting with me, they furiously hemmed me in with sixty thousand cars. (But) I destroyed those (cars) by sharpened arrows adorned with vulture feathers.

34. They were, then, engaged in the fight, like billows on the sea. Thereupon, considering that they would not be destroyed by the manner of fighting peculiar to mortals,

35—37. I, took to discharging duly the celestial weapons. But the thousands of weapons, discharged by those car-warriors, the wonderful fighters, gradually repelled my celestial weapons; and I beheld hundreds and thousands of exceedingly powerful (Danavas) ranging on their cars, in battle, displaying various tactics. Adorned with variegated helmets, ornamented mails, furnished with beautiful flags,

38. And decked with various ornaments (they) attracted my mind. I, in that encounter, by showers of arrows shot from weapens,

39. Could not oppress them; but they sorely afflicted me. (Thus) hard pressed by numerous (Asuras), furnished with weapons and skilled in battle,

40 I was afflicted in that terrible encounter and was seized with a dreadful terror. Thereupon, mustering up (courage), I (bowed down) to the god of gods, Rudra,

41. Saying "may all beings remain in place," and sent that mighty weapon which is named Rudra and is destructive of all enemies.

42. Then I beheld a person with three heads, nine eyes, three faces, six arms, and with hair blazing as the sun or the fire.

43. (And) O destroyer of foes, as for his clothing he wore huge serpents issuing out their tongues.

44. Then, O best of the Bharatas, beholding that terrible and eternal Rudra, and shaking off my fear, I fixed it on the Gandiva. (And) bowing down to the three eyed Sarva of unrivalled energy,

45. O Bharata, I discharged (it) for the destruction of those foremost of the Danavas. No sooner had I hurled it, than it at once assumed a thousand shapes;

46. (Such as), O lord of the earth, those of deer, of lions, of tigers, of bears, of buffaloes, of serpents, of cows,

47. Of Sarvas, of elephants, of monkeys in vast numbers, of bulls, of boars, of cats,

48. Of dogs, of ghosts, of all the Bhurundas, of vultures, of Gorudas of Chamaras,

49. Of the celestials, of the Rishis, of all the Gandharvas, of the Pishachas, of the Yakshas, of the enemies of the gods,

50. Of the Gughyakas in battle, of the Naritas, of elephant-mouthed sharks, of owls,

51. Of the creatures having the shapes of fishes and horses, of beings armed with various weapons and swords, and of the Rakshasas, armed with maces and clubs.

52. These and numerous other (beings), wearing various shapes, filled the universe when the weapon was discharged.

53—55. (And) repeatedly smitten by creatures of many shapes covered with flesh, fat, bones and marrow, having three heads, four tusks, four mouths and four arms, the Danavas met with destruction. O Bharata, then, with numerous other shafts, blazing like the sun or fire, glaring like the fire of thunder-bolt, and made of the essence of rocks, I killed all the Danavas in a moment.

56. (And) seeing them cut to pieces by the Gandiva weapon, deprived of life and thrown down from the sky, I again bowed down to that god, the slayer of the (Asura), Tripura.

57. The charioteer of the gods (Matali), beholding them, that were decked with celestial ornaments, crushed by the Rudra weapon was highly pleased.

58. Seeing that I performed this unbearable feat (of arms), unachievable even by the celestials, Matali, the charioteer of Sakra, eulogised me;

59. And with great delight, said these words with joined-hands—the feat, that you have achieved, is incapable of being borne (even) by the gods and the Asuras.

60. Even the lord of the gods cannot perform such a feat in battle. This great aerial city, indestructible by the gods and the Asuras,

61. Has been destroyed by you, O hero, by your prowess and strength of asceticism. That city being destroyed and the Danavas being killed,

62. All their sorrowing wives smitten with grief and with hair dishevelled, issued out of their city lamenting like Kuraris.

63—66. Mourning for their sons, fathers, and brothers, uttering piteous cries of distress for the loss of their lords, and beating their breasts, (they) fell down upon the ground, their ornaments falling off from their bodies. That city of the Danavas, resembling the city of the Gandharvas, filled with lamentation, afflicted with sorrow and distress, devoid of beauty, and deprived of its lords, looked like a lake devoid of elephants, or like a forest with all its trees dead, (and then) vanished (from sight). (And) Matali speedily brought me, well-pleased,

67. And successful in my mission, to the abode of the king of the gods. Having destroyed Hiranyapur and killed those mighty Asuras,

68—72. The Nivatakavachas, I returned to Sakra. And, O highly effulgent (king), Matali narrated in detail to the lord of the gods, my entire feat (of arms) as it had happened. The prosperous hundred-eyed lord Purandara, together with the Vasus, hearing the fall of Hiranyapur, the dispersion of the illusion, and the destruction of the exceedingly powerful Nivatakavachas in battle, became pleased and exclaimed "bravo! bravo!" Then the lord of the gods together with the celestials, repeatedly cheering me, spoke these highly delightful words:—"The feat that you have displayed in battle, surpasses that of the gods and of the Asuras.

73. O Partha, you have (now) paid your preceptor's fees by slaying my powerful enemies. O Dhananjaya, you will, thus, ever remain cool-headed in battle,

74—75 And be able to discharge your weapons unerringly. Neither the celestials, nor the Danavas, nor the Rakshasas, nor the Yakshas, nor the Asuras, nor the Gandharvas, nor the birds, nor the serpents shall be able to stand you in fight. (And) O Kuru's son, O virtuous son of Kunti, Yudhisthira, having conquered the earth by the strength of your arms, will govern it.

Thus ends the hundred and seventy-third chapter, the destruction of the Daityas of Hiranyapur, in the Nivatakavacha Yuddha of the Vana Parva.

CHAPTER CLXXIV.

(NIVATAKAVACHA YUDDHA PARVA)—*continued.*

Arjuna said:—

1. Then the lord of the gods, seeing me, highly faithful and wounded with arrows,

and acknowledging me as his own, duly spoke these words.

2. "O Bharata, all the celestial weapons are with you; (therefore) no mortal on earth shall by any means be capable of conquering you.

3. O son, when you will be engaged in battle, Bhishma, Drona, Kripa, Karna, Sakuni, together with (other) kings, shall not approach (in strength) a sixteenth part of yours."

4. The lord Maghavan gave me this impenetrable celestial armour capable of protecting the body, this golden garland,

5. And also this conch, Devadatta, emitting forth loud roars. (And) Indra himself fixed this coronet (on my head.)

6. Sakra then granted me these precious and beautiful celestial garments and these heavenly ornaments.

7. Thus, O king, duly honoured, I dwelt cheerfully in the abode of Indra with the children of the Gandharvas.

8. Then Sakra, well pleased, unanimously with the immortals spoke to me:—"O Arjuna, the time for your departure has (now) arrived, your brothers are thinking of you."

9. Thus, O monarch, remembering the troubles brought on (us) by gambling I passed (these) five years in the abode of Indra.

10. Then did I behold you surrounded by (my other) brothers on the summit of the lower range of the mountain Gandhamadana.

Yudhisthira said:—

11. O Dhananjaya, fortunately you have obtained these celestial weapons, and it is by good luck too, that you have worshipped the lord king of the celestials.

12. And luckily, O tormentor of foes, O sinless being, you have beheld that very god, Sthanu himself, together with the goddess and pleased them by fighting.

13. And O the best of the Bharatas, luckily it is that you have obtained an interview with the Lokapalas. It is because you are fortunate that we have prospered and fortunately you have come back.

14. Today do I consider the entire earth, adorned with cities, as conquered, and the sons of Dhritarashtra as subdued.

15. O Bharata, (now) I wish to see those celestial weapons by means of which you destroyed the powerful Nivatakavachas.

Arjuna said:—

16. You will behold tomorrow morning all those celestial weapons whereby the Nivatakavachas were slain.

Vaishampayana said:—

17. Having thus related the events in connection with his arrival there, Dhananjaya passed that night there together with all his brothers.

Thus ends the one hundred and seventy fourth Chapter, the exhibition of weapons, in the Nivatakavacha Yuddha of the Vana Parva.

CHAPTER CLXXV.

(NIVATAKAVCHA YUDDHA PARVA—*Continued.*)

Vaishampayana said:—

1. The night being spent, Yudhisthira, the foremost of the virtuous awoke, and performed the necessary duties together with his brothers.

2. Then he (Yudhisthira) said to Arjuna, the joy of his mother, "O son of Kunti, show me the weapons whereby you destroyed the Danavas."

3. Thereupon, O King, O Bharata, the Pandava, Arjuna showed those celestial weapons granted (to him) by the god,

4—5. (And) duly observing the purifactory rites, the highly-energetic Dhananjaya, seated on the earth as (his) car,—having the mountain for its pole, the base of the mountain for its axle and the cluster of beautiful bamboo trees for its socket pole and clad in that celestial mail of great splendour, looked (highly) beautiful.

6—7. (And) O son of Kunti, the handsome (Dhananjaya) of mighty arms, holding (in his hand) the bow Gandiva, together with the conch presented to him by the celestials, was about to exhibit in due order those celestial weapons. (But) As he commenced to display those heavenly weapons,

8. The earth, being oppressed by the weight of his feet, began to tremble together with all its trees and the rivers, and the mighty ocean became troubled.

9. The mountains were rent, the wind ceased to blow, the sun ceased to shine, the fire did not burn,

10. And the twice-born (Brahmanas) could by no means recite the Vedas. And O Janmejaya, the creatures inhabiting the entrails of the earth,

11. Being (sore) oppressed, rose up and with distorted countenances and joined hands and trembling (with fear), surrounded the Pandava (Arjuna).

12. And scorched by those (celestial) weapons they prayed to Dhananjaya (to spare their lives). Then the Brahmarshis, the Siddhas, the Maharshis,

13. And the mobile beings—all these creatures arrived there. The most exalted Davarshis, the celestials,

14. The Yakshas, the Rakshasas, the Gandharvas, the feathery creatures, the sky-ranging creatures—all these beings appeared (on the scene).

15. Then Pitamaha (Brahma), all the Lokapalas (the guardians of the ten cardinal points), the divine Mahadeva, together with all their followers, made their appearance (at that spot).

16. (And) then, O mighty monarch, Vayu (the wind-god), bearing variegated celestial flowers, began to strew them all around the Pandava (Arjuna).

17. O king, commissioned by the gods, the Gandharvas sang various melodies, and multitudes of Apsaras danced there.

18. (And) O king, at that very time, Narada, sent by the celestials, arrived (there) and spoke to Partha these words grateful to the ear :—

19. "O Arjuna, O Bharata, forbear discharging these celestial weapons. These (weapons) ought, by no means, to be hurled where there is no object to hit at.

20. And unless sore afflicted, one should not discharge these even if there is an object (present). O descendant of the Kurus, it will result in a terrible disaster, if these weapons are (causelessly) discharged.

21. O Dhananjaya, if these powerful weapons are duly kept, they will no doubt, lead to your happiness.

22. (But), O Pandava, if they are not (carefully) preserved, they will lead to the destruction of the three worlds. Therefore, do not attempt such a (rash) act again.

23. O Ajatasatru (Yudhisthira), you will behold them when Partha will make use of them for the destruction of your enemies in battle."

24. O the most exalted of mortals, having prevented Arjuna (from hurling these weapons), all the celestials and all other beings who had come there went to their respective abodes.

25. O descendant of the Kurus, when all those had taken their departure, the Pandavas, together with Krishna, began to dwell cheerfully in that forest.

Thus ends the hundred and seventy fifth chapter, the exhibition of weapons, in the Nivatakavacha Yuddha of the Vana Parva.

CHAPTER CLXXVI.

(AJAGARA PARVA).

Janamejaya said :—

1. On the return of that best of the car-warriors from the abode of the slayer of Vitra (Indra) being skilled in arms, what did the Parthas do in company with the heroic Dhananjaya.

Vaishampayana said :—

2. Those foremost of men, brave as Indra, together with Arjuna, sported in the pleasure-gardens of the lord of wealth (situated) in those forests on that excellent and beautiful mountain.

3. Beholding those peerless abodes and pleasure-gardens interspersed with trees, Kiriti, the formost of men, with a relish for arms, and bow in hand, ranged at large (among) those (woods).

4. O monarch, those sons of a king, having obtained a residence through the favour of king Vaisravana, did not long for the prosperity of earthly creatures, (in as much as) that period (of their lives) was (quite) a blessing (to them).

5. In company with Partha they lived there for four years which appeared to them (short) as a single night. The former six years and these four, together numbering ten of their forest life glided smoothly away.

6. Then (once upon a time) seated before the king (Yudhisthira), the intrepid son of Vayu (the wind-god), together with Jishnu and the heroic twins, resembling the king of the celestials, spoke in private these sweet and beneficial words.

7. "O king of the Kurus, in order to make your promise bear fruit and to further your interests, we are not going to slay Suyodhana together with (all) his followers

8—9. In spite of our being deprived by Suyodhana of the happiness we deserve, we have been (hitherto happily) dwelling (in the woods) these eleven years. And hereafter too, O monarch, at your command, wandering in the forests regardless of our position, we shall easily spend the period of our incognito life, deluding that being of wicked mind and character. And (Suyodhana) being tempted by our residence in the

neighbourhood will not be inclined to believe that we have removed to a distant country.

10–11. There O King, remaining in concealment for one year, and (then) wrecking our vengence on that worst of mortals, Suyodhana as well as his followers, we shall root out that vilest being (like a thorn) and regain our kingdom after the overthrow of our enemies. Therefore, O foremost of the virtuous, come down on earth. O king of mortals, if we continue to dwell in this country resembling heaven itself, we shall be able to forget our griefs.

12. But then, O Bharata, the sacred fragrance of your fame will disappear from (both) the mobile and the immobile worlds; (for) regaining the kingdom of the most exalted of the Kurus, you will be able to perform glorious deeds.

13. In that case, O monarch, you will always have what we already obtained from Kuvera. (Therefore), O Bharata, direct your thoughts towards the punishment and destruction of your guilty enemies.

14—15. (For), O king, even the wielder of the thunder-bolt himself can not bear the burnt of your fiery prowess. And O foremost of the virtuous, he, having Suparna for his mark, Krishna, and the grandson of Sini Satayki, both bent on your welfare, will not feel any pain even when fighting the gods themselves. As Arjuna is unrivalled in prowess, so am I, O monarch.

16. And, O king, as Krishna together with the Yadavas is eager for your welfare so am I. The twins also are brave and skilled in arms,

17. (And) we, whose chief object consists in the advancement of your wealth and prosperity, encountering your enemies in battle, will kill them."

Vaishampayana said :—

18. Then, knowing the intention of theirs (his brothers) the high-souled and excellent son of Dharma, versed in (the science of) religion and profit and possessed of great energy, went round the abode of Vaisravana. And Dharmaraja, greeting the places, rivers lakes and all the Rakshasas,

19. Looked at the route which he had taken before. Then that high-souled and pure-minded being, looking at the mountain prayed to that prince of mountains, saying,

20. "Having performed my task, conquered my enemies and recovered my kingdom, may I, O lord of mountains, together with my friends, behold you again for performing asceticism with subdued mind."

21. (And) when surrounded by all his brothers and the Brahmanas, the lord of the Kurus proceeded along the former path, he was carried across the mountain waterfalls by Gatatkacha with his followers.

22. (And) when they were about to start (on their journey) the great sage, Lomasha, gave them instructions as a father gives to his own sons, and then went to the most sacred region of the celestials.

23. Similarly advised by Aristisena those foremost of men, the Parthas, proceeded along, beholding (on the way) various great and beautiful Tirthas (sacred places resorted to by pilgrims).

Thus ends the hundred and seventy sixth chapter, the departure of Lomasha, in the Ajagara of the Vana Parv.

CHAPTER CLXXVII.

(AJAGARA PARVA)—*Continued.*

Vaishampayana said —

1. Those foremost of the Bharatas, on leaving their delightful abode on that excellent mountain with waterfalls, the elephants of eight quarters, the Kinnaras and birds, were not happy at heart.

2. But those best of the Bharatas again experienced a great delight on beholding the favourite mountain of Kuvera, the Kailasha looking (white as the clouds).

3—4. And those heroes, the excellent of mortals, armed with bows and swords, felt a great delight, beholding (on their way) elevations and defiles, dens of lions, rows of craggy causeways, numerous waterfalls, low lands here and there, and various other great forests inhabited by numerous deer, birds and elephants.

5. (And as they journeyed on), romantic forests, rivers, lakes, caves of mountain, migty mountains, caverns—all these always, by day and night, became the dwelling places of those most excellent men.

6. (Thus) resting in many inaccessible places, and crossing the mountain Kailash of incomprehensible grandeur, they at length reached the exceedingly beautiful hermitage of Vrishaparva.

7. Meeting with the king, Vrishaparva, and being welcomed by him they recovered from fatigue, and then they related (to him) faithfully and fully the story of their stay in the mountains.

8. And having happily spent a night in that sacred hermitage frequented by the

celestials and the Maharshis, those warriors gladly repaired to the great Jujube tree for a sojourn again.

9. Then arriving at the place of Narayana, all those high-souled men, devoid of sorrow, began to dwell there, beholding the beloved lake of Kuvera, frequented by the celestials and the Siddhas.

10. (And) seeing that lake, those sons of Pandu, the best of all men,—devoid of sorrow, began to sport there, (just) as the sinless Brahmana sages do on getting a habitation in the garden of Nandana.

11. Then having spent a month happily at Vadari, all those heroes gradually proceeded towards the country of Suvahu, the king of the Kiratas, along the same route by which they had come (before).

12. Journeying through China, Turaska, Darada and all the provinces of Kulinda, rich in heaps of jewels, and crossing the inaccessible Hymalayan regions, those warriors (at length) beheld the capital of Suvahu.

13. Hearing of the arrival of those sons and grandsons of kings in his capital, King Suvahu, full of joy, advanced to welcome them. And those best of the Kurus also greeted him.

14. Meeting with King Suvahu, and joined by their charioteers with Vishaka at their head, by all their attendants together with Indrasena, by the porters and by the servants of the kitchen,

15. They spent a night there happily. Dismissing Ghatatkacha together with all his attendants, and retaining all the charioteers and the cars, they then proceeded towards the prince of mountains in the neighbourhood of Jamuna.

16—17. And having found in that mountain—abounding in water falls—whose orange and grey coloured pleteau is covered with a sheet of snow, the great forest (named) Vishakhayupa, inhabited by boars and birds and resembling the forest of Chitraratha, those heroic men began to dwell there. And those foremost of hunters, the Parthas lived peacefully in that forest for a year.

18. There, in a mountain cave, Vrikodara coming across a very powerful serpent distressed with hunger and terrible like death itself, became afflicted at heart with sorrow and distraction.

19. (But) Yudhisthira, of immeasurable prowess, became the liberator of Vrikodara and extricated him from the gripe of the snake which coiled round his whole body.

20. And when the twelvth year of their forest life had arrived, those descendants of the Kurus, blazing in splendour, engaged in asceticism, and given principally to the practice of archery, leaving that forest looking like that of Chitraratha, repaired gladly towards the confines of the desert. Thence they arrived at the banks of the river Saraswati and therefrom desirous of dwelling there repaired to the Lake Dwaitavana.

22. And seeing them enter Dwaitavana, the inhabitants of that place engaged in asceticism, restraining their passions, practising purity, and fervid devotion and living on (foods) crushed with stone, approached them with grass mats and water vessels (in their hands for their reception).

23. The banks of the river Saraswati were adorned with the holy fig, the Rudraksha, the cane, the jujube, the catechu, the Sirisa, the Bel, the Inguda, the Pilu, the Sami and the Karira tree.

24. Wandering joyfully by the Saraswati, beloved by the Yakshas, the Gandharvas and the Maharshis, and looking like the abode of the celestials, those sons of king lived there happily.

Thus ends the hundred and seventy-seventh chapter, the return to the region of Dwaitavana, in the Ajagara of the Vana Parva.

CHAPTER CLXXVIII.

(AJAGARA PARVA)—*Continued.*

Janamejaya said :—

1. O sage, why did the terribly powerful Bhima endued with the strength of ten thousand elephants entertain such a dreadful fear of that snake!

2—4. That tormentor of foes, who in a defiant spirit challanged even the son of Pulastya, the dispenser of wealth, to a single combat and who encountering the Yakshas and the Rakshasas at the lotus lake (of Kuvera) destroyed them (wholesale) has been described by you as seized with fear and dismay. All this I am desirous of hearing; great indeed is my curiosity.

Vaishampayana said :—

5. Vrikodara wandering at pleasure armed with (his) bow and sword, beheld that delightful forest frequented by the celestials and the Gondharvas.

6. He then viewed those auspicious regions on the Hymalayan mountains, frequented by the Devarshis and the Siddhas, inhabited by the Apsaras,

7. Ringing here and there with the rejoicing of the Chakara, Upachakara, Jivajivaka, Kokila (cuckoo), and Vringaraja birds,

8. And abounding in numerous shady trees, always bearing fruits and flowers, soft owing to contact with snow, and grateful to the mind and eye.

9. He viewed also mountain streamlets containing waters (white and cold) like snow, (sparkling and transparent) like the gem Vaidurja (lapis lazuli), and swarmed with ducks and Karandavas.

10. He also saw forests of Devadaru (pine) trees looking like a net for the clouds, and also Tunga and Kaliyaka forests interspersed with yellow sandal trees.

11. And that exceedingly powerful (Pandava), wandering in the level and dry tracts of the mountain in pursuit of the game, pierced them with unvenomed darts.

12. In that forest the renowned Bhimasena of great prowess and endued with the strength of a hundred elephants, killed (many) dreadful wild boars simply by brute force.

13—14. And the terribly-powerful Bhima of mighty arms, possessed of the strength of one hundred elephants, and capable of encountering an equal number of men, and of mighty prowess, and strong as the lion or the tiger, killed in that forest many deer, boars and buffaloes.

15. (And he) uprooted and broke the trees with great violence, making the earth, the forests, and the neighbouring places resound.

16—18. (And) the ever-proud and fearless Bhimasena not subject to decrepitude, crushing the summits of mountains, shouting, felling down the trees, filling the earth with his vociferations, striking his arms, uttering loud shouts, and clapping his hands, roamed about in the woods with great violence again and again. Mighty elephants and powerful lions,

19. Terrified by the yells of Bhimasena, left their lairs through fear. At some places running, some sitting and at others resting,

20—22. (He), desirous of bagging games, wandered about fearlessly in that awfully terrible forest. And in that forest, the exceedingly powerful Bhimasena, valiant and strong as the tiger, roamed on foot like the dwellers of woods. And the highly energetic and exceedingly powerful (Bhimasena), entering into that great forest, sent forth strange yells terrifying all the creatures. Then serpents, frightened at the shouts of Bhimasena, hid themselves in the caves.

23. (But he) overtaken them with speed, leisurely pursued them. Then the highly powerful Bhimasena, resembling the lord of the gods,

24. Saw a terrible-looking serpent of huge shape lie in a mountain fastness, covering the entire cave with its body.

25. Its gigantic frame was stretched out like a mountain; and it was possessed of enormous strength. Its skin was speckled with many spots and its colour was yellow.

26. It had a mouth wide as a cave and furnished with four teeth; its eyes were copper-coloured and glaring, and it constantly licked the corners of its mouth.

27. It was a terror to all creatures, and it looked like the (grim) destroyer; and by the hissing noise of its breath it seemed to reprimand (the intruder).

28. Seeing that, Bhima got so near to him, that goat-devouring serpent suddenly seized him forcibly into the gripe of its two arms.

29. And in consequence of the boon which the serpent had received, as soon as Bhimasena's body came in contact with that of the serpent, he lost his senses.

30. The strength of Bhimasena's arms, which by far the most exceeded that of others, was equal to the might of ten thousand elephants.

31. Thus subdued by the snake, even that energetic man trembled slowly and was unable to make any effort (to extricate himself).

32. And seized in the gripe (of the serpent) and charmed by the boon it had received, the leonine-shouldered and mighty armed (Bhima) lost his strength.

33. That hero tried his very best to extricate himself, but in no way succeeded in overpowering it.

Thus ends the hundred and seventy eighth chapter, the seizure of Bhimasena by the serpent, in the Ajagara of the Vana Parva.

CHAPTER CLXXIX.

(AJAGARA PARVA)—*Continued.*

Vaishampayana said:—

1. The energetic Bhimasena being thus overpowered by the serpent began to ponder on the mighty and wonderful strength of the snake.

2. And he said to that mighty snake "O best of serpents, O snake, kindly tell me who you are and what you will do with me

3. I am the Pandava, Bhimasena, and the younger brother to Dharmaraja. How is it that I, who am possessed of the strength of ten thousand elephants, have been brought under your power?

4. I have in battle slain countless lions, lions having manes, tigers, buffaloes, and elephants all assembled together.

5. O excellent of serpents, even the exceedingly powerful Rakshasas, Pishachas, and Pannagas cannot endure the force of my arms.

6. Is it by virtue of any science or by that of any boon conferred on you that you have been able to overpower me inspite of my exertions?

7. Now it appears to my mind that the strength of men is fruitless, since, O serpent, you have overmastered my great strength."

8. When the heroic Bhima of great achievements was saying all this, the serpent seized him, and coiled him all round with its gigantic body.

9. Having thus overpowered that one of mighty arms, and then liberated his plump hands the serpent said these words.

10. O mighty armed being, I have been hungry for a long time. It is to my good fortune, therefore, that you have been to-day, destined by the god for my food; for life is dear to all corporeal beings.

11. O tormentor of foes, it should be surely narrated by me to-day how have I worn this snake-shape. Listen, O virtuous being.

12. I have been brought down to this state on account of the anger of the Maharshis, now desirous of expiating the curse I shall relate to you all about it.

13. It is known (to everybody) that there was a royal sage, named Nahusha, and you too, no doubt have heard of him. He was the ancestor of your forefathers, the son of Ayu and the pepetuator of his race.

14. I am he. Owing to my disregard for the Brahmanas I have fallen into this plight by the curse of Agastya. Now behold my fated wretchedness.

15 Though you are my descendant, exceedingly handsome, and therefore should not be killed by me, yet I will eat you up to-day.

16 O the best of mortals, whether it be a cow or a buffalo, whatever comes within my reach during the sixth part of the day, cannot escape (from me).

17. O the best of the Kurus, you have been overpowered not by the strength of an animal of a lower order, but by virtue of the boon that it received.

18. When I was rapidly falling (down on earth) from the throne of Sakra, placed in front of the palace, I besought the divine and excellent sage (Agastya) to free me from the curse.

19. (At which) that energetic sage, filled with pity, replied to me "you will get rid of it after the expiration some time."

20. I then fell down to the earth, but my memory did not fail me. Therefore do I still remember the past, however ancient it might be.

21. That sage (Agastaya) told me also however conversant with the relation subsisting between the soul and the Supreme being shall be able to answer your questions shall free you, from the curse.

22. And, O king, beings stronger than yourself if seized by you, shall instantly lose their strength."

23. I heard all these words of those kind-hearted sages who conceived an attachmen towards me. (And) those twice-born one then vanished.

24. (Thenceforth) I, who had committec numerous reprehensible acts, having become a serpent, O highly resplendent being, have been dwelling in filthy hell (anxiously) awaiting (the time of the expiration of my curse).

25. Then the mighty-armed Bhimasena said to the snake "O highly-energetic creature. I am neither angry nor do I blame myself,

26. Because man has sometimes the power of, and sometimes becomes powerless in bringing or destroying happiness or sorrow. None should on that account, distres. his mind.

27. Who can rise superior to Destiny by self-exertion? I think Destiny is supreme and self-exertion fruitless.

28. For, behold, struck by (the perversity of) Destiny I have to-day lost the strength of my arms and been reducec to this condition for no evident cause.

29. But this day I do not so much grieve for my death as for my brothers, who have been driven from their kingdom into exile in the forest.

30. This Hymalayan (mountain) is inaccessible and full of the Yakshas and the Rakshasas. Here looking about for me they will be dejected and crest fallen.

31. Hearing of my death they will giv up all exertions (for the recovery of thei kingdom). (For), it was I, who, eager fo the recovery of our kingdom, incited thes pious ones, by harsh words (to make exer tions to regain it),

32. Or, (it may be) that Arjuna (alone) will not grieve (for me); because he is intelligent, versed in (the science of) all weapons and unconquerable by the gods, the Gandharvas and the Rakshasas,

33—34. Not to speak of the son of Dhritarashtra, that deceitful gambler, despised by all men, and full of arrogance and ignorance, he (Aryuna) of mighty arms and endued with exceeding prowess is alone no doubt, capable of tearing the lord of the celestials from his throne.

35. And I mourn for my poor mother fond of her children, who is always desirous of our greatness superior to that ever attained by our enemies.

36. And, O serpent, will all the hopes and desires that hapless woman has in me prove fruitless on account of my death?

37. And the twins, Nakula and Sahadeva, ever proud of (my) manliness, and always protected by the prowess of my arms, and who ever follow (me) their lord,

38. Will, at my death, be dispirited, deprived of strength and energy, and smitten with sorrow. This is what I think of now."

39. In this strain Vrikodara gave vent to his grief profusely. But being coiled by the body of the snake could not make any exertions (to extricate himself from its folds.)

40. On the other hand, Yudhisthira, the son of Kunti, beholding and thinking of terrible ill omens became uneasy.

41. Alarmed at beholding the points all ablaze, Jackals, stationing themselves in the right of that hermitage, began to send forth dreadful and inauspicious howls.

42. And facing the sun, the ugly and dreadful-looking Vartika, having only one leg, one eye and one wing, was seen to vomit blood,

43. And drawing in (volumes of) grifts the wind began to blow dryly and furiously. In the right all the birds and beasts began to bewail.

44. And at the back the black-crows cried "go, go." And his (Yudhisthira's) right hand began to tremble constantly;

45. And his heart and left leg began to twitch, and his left eye auguring evils, began to contract.

46. And, O Bharata, the intelligent Dharmaraja apprehending some imminent danger asked Draupadi "where is Bhima"?

47. The daughter of Panchala answered "Vrikodara has been long out." Then he of mighty arms, accompanied by Dhouma left (the place),

48. After having given instructions Dhananjaya for the protection of Draupac and having directed Nakula and Sahade to take care of the Brahmanas.

49. Then the royal son of Kunti left th hermitage and tracing his (Bhima's) fc prints began to search about for Bhimaser in that mighty forest.

50. In the west he found many powerf leaders of elephant-(killed) and saw t ground impressed with Bhima's (foc prints.

51. Then beholding many thousands deer and hundreds of lions lying (dead) that forest, the king became aware of h (Bhima's) route.

52. And he behold numerous tre broken by the wind, caused by Bhima thighs, lying scattered on the way as th hero of fleet as the wind pursued the game

53. And following those marks he arr ved at a brackish inaccessible, rough ar dangerous place full of dry winds ar leafless trees, covered with thorny plan and abounding in gravels, stumps ar bushes: and there in a mountain ca he discovered his younger brother (lyin stupified in the folds of that best of snakes

Thus ends the hundred and seventy nin chapter, the discovery of Bhima by Y dhisthira, in the Ajagara of the Va Parva.

CHAPTER CLXXX.

(AJAGARA PARVA)—*Continued.*

Vaishampayana said:—

1. The intellectual Yudhisthira, behold ing his dear brother coiled by the body the snake addressed him thus.

2. "O son of Kunti, how have you m with this disaster? And who is this be of serpents endued with a body (huge) as mountain.

3. Beholding his elder brother Dha maraja, he narrated to him fully as to hc he came into the clutches of the serpent.

Bhimasena said:—

4. O worshipful brother, this powerf (serpent) has caught me for his food. H is the royal sage Nahusha living in t serpent-shape.

Yudhisthira said:—

5. O long—lived serpent, (kindly) libera my exceedingly powerful brother. We w give you some other food to satisfy yo hunger.

The snake replied :—

6. Having come to my mouth, I have got this son of a king for my food. Do leave this place. You ought not to remain here. For, (if do) I will eat you to-morrow.

7. O mighty-armed child, it is (so) ordained that he who will step into my jurisdiction, shall become my food. You are also in my jurisdiction.

8. After a long period (of abstinence) I have got this your younger brother for my food. I will not (therefore) release him. Nor do I want any other meal.

Yudhisthira said :—

9. O serpent, Yudhisthira asks you to tell (him) truly whether you are a god or a demon or a uraga. What have you seized Bhimasena for?

10. O snake, by obtaining or knowing what will you be satisfied? What food shall I provide for you? Under what conditions will you let him off?

The snake replied :—

11. O sinless being, O monarch, I was thy ancestor, the son of Ayu, and fifth in descent from Soma and was known by the name of king Nahusha.

12. By sacrifices, asceticism, study of the Vedas, self-control and prowess I easily gained mastery over the three worlds.

13. Having attained to such an eminence I was elated with pride. Thousands of Brahmanas carried my palanquin.

14. Intoxicated with the drink of prospery I then insulted the twice-born ones; and was, (thereiore), O monarch, brought to this (miserable) plight by Agastaya,

15. But, O Pandava, even till now I have not lost my memory. And it is by the grace of the high-souled Agastaya,

16. That I have got your younger brother in the sixth portion of the day, for my meal. I will neither release him nor do I want any other (food).

17. But if to-day you answer the questions put by me, I will then liberate your brother Vrikadara.

Yudhisthira said :—

18. Ask (me), O serpent whatever you like. In order to cause your satisfaction I shall, if I can, answer your questions.

19. You are no doubt aware what ought to be known by the Brahmanas. Therefore, O king of snakes, on hearing your words I shall answer them.

The snake said :—

20. O king, whom can we call a Brahmana, and O Yudhisthira, what is it that ought to be known? From what you have said I deem you to be endowed with very high intelligence.

Yudhisthira said :—

21. O monarch of snakes, it is said that he is a Brahmana in whom are found (the qualities of) truthfulness, charity, forgiveness, good conduct, benevolence, asceticism and mercy.

22. And, O serpent, that which ought to be known is the Supreme Brahma (universal soul) devoid of (the feelings of) pleasure and pain—and attaining access to which creatures are past all misery.

The serpent said :—

23. O Yudhisthira, even in the Sudras are found truthfulness, charity, forgiveness, benevolence, mercy, kindness, and knowledge of the Vada which promotes the welfare of the four orders, which is true and which is the guide in religious matters.

24. And, O king of men, that which is to be known is asserted by you as devoid of pleasure and pain; but I do not find any such thing in which these feelings are absent.

Yudhisthira said :

25. The Sudra in whom these characteristics are present is no Sudra (*i. e.*) something higher, a Brahmna, and the Brahmana in whom these are wanting is no Brahmana at all (*i e*) a Sudra.

26. And, O serpent, it is asserted that he who is distinguished by these qualities is a Brahmana, and he who does not possess them is a Sudra.

27. Again, as regards your remark that the object to be known does not exist, for, nothing that is devoid of these (feelings) of pleasure and pain can have any existence,

28. It seems (at indeed first sight) that existence is impossible without these (feelings). But as cold is characterised by an absence of heat, and heat cold,

29. So can not there exist an object characterised by the absence of both these feelings (of pleasure and pain)! O Serpent, this is my opinion: what do you say?

The serpent said :—

30. If, O monarch, as you assert, a Brahmana is recognised by certain virtues,

then, O long lived one, the distinction of castes is to no purpuse so long as he does not possess these qualities.

Yudhisthira said :—

31. O highly intelligent and mighty snake, I think, here in this world it is very difficult to ascertain one's caste on account of promiscuous intercourse of all the orders.

32. Men of all the four orders are without restriction constantly begetting children on women of all the castes. And speech, cohabitation, birth and death of men of all the orders are similar in all respects.

33. The proof of this, *i.e.* the difficulty of ascertaining one's caste is found in such expressions, made use of by the Rishis, as "whatever caste may belong to, we celebrate the sacrifice."

34. It is, on this account, that the wise have asserted that the character is the chief and needful thing.

34. The natal ceremony of a male person is performed even before the severance of the navel chord. On that occasion his mother is designated Savitri and his father Acharya (priest).

35. Before initiation into the Vedas every man is regarded as a Sudra. There being a difference of opinion on the point Sayambhuba Manu has laid down,

36. That if having gone through the purifactory rites (as laid down in the Vedas) the first three ordes do not regulate their conduct, according to them, in that case, O mightiest of serpents, the mixed castes should be considered as superior to them.

37. O great Snake, O excellent Serpent, I have ere now designated him as a Brahmana who observes the principles of good behaviour.

The Snake said :—

38. O Yudhisthira, I have listened to your words. You are acquainted with what ought to be known. (Therefore) how can I (now) devour your brother Vrikodara?

Thus ends the hundred and eightieth chapter, the colloquy between Yudhisthira and the Snake in the Ajagara of the Vana Parva.

CHAPTER CLXXXI.

(AJAGARA PARVA)—*continued.*

Yudhisthira said :—

1. (O Serpent), in this world, you are so superiorly versed in the Vedas and the Vedangas, that I should like you will tell me, by what (sorts of) acts men can obtain heaven.

The Serpent said :—

2. In my opinion, O Bharata, by bestowal of alms on deserving objects, endearing words, truthfulness, and unenviousness one can have access to heaven.

Yudhisthira said :—

3. O Snake, between benevolence and truthfulness, which is more praiseworthy? And tell me as regards unenviousness and good behaviour which is the more and which is the less important.

The Snake replied :—

4. The superiority or inferiority among charity, truthfulness, forbearance from malice and sweet speech is estimated at by the benefit which each of these tends to produce.

5. Sometimes truthfulness is considered superior to some charitable acts. And, O king of kings, sometimes charity is deemed more praiseworthy than true speech.

6. And similarly, O lord of the earth, O mighty monarch, abstenance from malice is (sometimes) deemed superior to sweet speech and vice versa.

7. Thus, O monarch, (their superority or inferiority) depends on their utility. Now if you have anything more to ask, speak out, and I shall solve your doubts.

8. (Kindly) tell me O Serpent, how the access of a disembodied being to heaven, how his enjoyment of the rewards and endurance of the punishment consequent on its acts, and how its preception through the senses, can be conceived.

The Snake replied :—

9. O king, on account of their own (meritorious or evil) acts men are seen to attain one of the three conditions of re-birth as men, heavenly existence or birth among the lower animals.

10. By charity, unenviousness, absence of slothfulness and by self-exertion one goes to heaven from this stage of men.

11. (But) by contrary acts, O king of kings, one is either re-born among men or among lower animals. (Therefore) O child, it is particularly laid in this subject,

12. That he who is subject to lust, anger, malice and temptations, being degraded from the human state again takes his birth among the lower animals,

13. And as is laid down in the Vedas, gets rid of the existence among the lower animals in order to attain the human state again. And cows, cattle, and horses and other animals are (even sometimes) seen to attain to divine life.

14. O child, such is the transmigration of a creature according to his (good or evil) actions. But he that is wise reposes his soul in the everlasting Spirit.

15. The embodied spirit enchained by Fate and enjoying the pleasure or suffering the pain consequent on its acts, takes birth repeatedly. But he that has lost touch of his action is conscious of the destiny of all born creatures.

Yudhisthira said :—

16. Tell me, O Serpent, truly and without hurry how the spirit (parted from the corporeal frame) becomes cognisant of sound, touch, form, smell and taste.

17. And, O high-minded being, do you not simultaneously feel the sensations of touch, taste, etc., by means of the senses? O best of Snakes, (kindly) answer all these questions of mine.

The Snake replied —

18. O long-lived being, the thing termed Atman taking refuge in a physical frame and manifesting itself through the organs of sense, enjoys properly the perceptible objects.

19. O the best of the Bharatas, know that the senses, the mind and the intellect assisting the soul in its enjoyment of the perceptible objects are called Karanas.

20. O my child, the soul moving out of its proper place and assisted by the mind acting through the organs of sense—the recipiants of all sensations—gradually perceives all the sensible objects.

21. O the most exalted of men the mind is the cause of all perceptions; and therefore it cannot at one and the same time perceive a plurality of objects.

22. The Soul, O the most valiant of mortals stationing itself between the eye brows, sends the high and the low intellect to different objects (of sense).

23. O best of kings, knowledge which the yogis derive from the operation of intelligence, manifests the action of the Soul.

Yudhisthira said :—

24. Tell me the (kindly) the prominent characteristics of the mind and the intellect (respectively); (because) the knowledge (of their functions) is said to be the principal requirements of those conversant with the Supreme being.

The Snake answered :—

25. Through cloudiness of understanding the soul becomes subject to intellect. For this reason, though it (intellect) is known to be shbordinate to the sone, it guides the latter.

26. The intellect is called into existence by acts of perception; (but) the mind exists of itself; and the mind and not the intellect, has the power of causing the sensations of pleasure and pain.

27. O my child, these are the points of distinction between the mind and the intellect you are also conversant with this subject. What do you say?

Yudhisthira said :—

28. O the best of those endowed with intelligence, you have a superb intellect. Why (then) do you ask me this question, when you are well acquainted with all that should be known.

29. I am at a great loss to understand how you became subject to illusion who performed excellent deeds and obtained an abode in heaven.

The Serpent said :—

30. Even a highly intellectual and wise man is inflated with prosperity. And in my opinion those that are given to luxury lose their sense.

31. So, O Yudhisthira, I too, intoxicated with the drink of prosperity, have fallen into this degraded state and then having recovered my reason am addressing you thus.

32. O tormentor of foes, O mighty monarch, you have rendered me a good pious self I have been freed from this dreadful curse.

33. In days of yore when mounted on a celestial chariot I used to range through the heavens, elated with pride, I thought of nothing else.

34. The Brahmarshis, the celestials, the Gandharvas, the Yakshas, the Rakshasas, the Pannagas and all the inhabitants of the three worlds had to pay me taxes.

35. Such, O king, was the mysmeric power of my eyes, that all whatever creature I cast my looks, I instantly withdrew all his energy.

36. Thousands of Brahmarshis in drawing my palanquin.

O king, this sin on my part brought about my fall from my exalted position.

37. One day when the sage Agastaya was drawing my palanquin my feet touched his body. Thereupon Agastaya cursed me in anger saying "ruin overtake you; do you turn into a snake."

38. Thus deprived of my prosperity I fell down from that conveyance. And in the course of my fall I found myself turned into a snake with my head downwards. (Then) I besought that Brahmana "Kindly free me from this curse.

39. O divine sage, graciously pardon me (because) I have been mad through pride. Thereupon, he, moved with pity addressod me while I was falling down, thus:—

40. Yudhisthira, the best of the virtuous will liberate you from this curse. And O Monarch, when this horrible sin of pride (in you),

41. Will come to an end, you will enjoy the fruits of your virtue." I was then lost in wonder on beholding the strength of his asceticism.

42. And it is for that reason that I have put to you these questions relating to Brahma and the Brahmanas. Truthfulness, self-control, asceticism, benevolence, unenviousness and adherence to virtue,

43. O king, and not race nor (illustrious) family, are the means by which persons must attain salvation. May your younger brother Bhimasena be all hail; and O mighty monarch, may you be happy. I shall now go to heaven again.

Vaishampayana said:—

44. Having said this, the king Nahusha giving up his snake shape and assuming his celestial body returned to heaven.

45. And the virtuous and prosperous Yudhisthira too, accompanied by Bhima and Dhouma came back to his hermitage.

46. Then Yudhisthira, the best of the virtuous, related, in detail, all that had happened, to the assembled Brahmanas.

47. Hearing all that, O king, all the Brahmanas, his three brothers and the renouned Droupadi were greatly amazed.

48. And those best of the Brahmanas desirous of the welfare of the Pandavas, condemning the rashness of Bhima, told him not to do such an act again.

49. The Pandavas too were greatly de- [illegible] highly regretful Bhima out of danger and continued to dwell there happily.

Thus ends the hundred and eighty first chapter, the rescue of Bhima, in the Ajagara of the Vana Parva.

CHAPTER CLXXXII.

(MARKANDEYA-SAMASYA PARVA).

Vaishampayana said:—

1. While they (the Pandavas) were living there, the rainy season, which puts an end to summer and is agreeable to all creatures, made its appearance.

2—3. Then, hundreds and thousands of stable clouds covering the (entire) firmament and the cardinal points, emitting thundering roars, and looking like (so many) awnings in the rainy season, incessantly poured down showers night and day. The effulgence of the sun disappeared from the earth; and its place was filled by the stainless splendour of lightning.

4. And the earth, over grown with grass teeming with gnats and reptiles, maddened with joy, and saturated with water, looked serene and became delightful to all.

5. When the (surface of the) earth was flooded with water it could not be discerned whether the ground was even or uneven or whether there were rivers, ground &.

6. At the close of summer, the streams full or agitated waters and careering violently with a hissing noise like (flight of) arrows, lent a grace to the woods.

7. The boars, the stags and the birds, drenched in water began to utter various sounds that could be heard in the forests.

8. The Chatakas, the peacocks, the male kokilas and the excited frogs all intoxicated (with joy) began to frolic about.

9. Thus, while the Pandavas were wandering about in dry sandy tracts at the neighbourhood of mountains the delightful rainy season so various in aspect and resounding with (the roar of) the clouds passed away.

10. Then came autumn, croweded with ganders and cranes, when the forest tracts were over grown with verdure and the streams became clear.

11. The sky and the stars shone with a stainless lusture and tthe country was swarmed with beasts and birds. This season of autumn became auspicious to the high-souled sons of Pandu.

12. (Then) the nights free from dust and cool with clouds were adorned with numer-

13. And (the Pandavas) beheld the rivers and the tanks, full of cool water, and beautified with lilies and lotuses, and pleasant (to the eye).

14. And they experienced a great delight in wandering along the sacred Sarasvati whose banks resemble the firmament and are covered with canes.

15. And those weilders of strong bows were highly glad at seeing the auspicious Sarasvati full of limpid water.

16. O Janamejaya, while dwelling there they passed the most sacred night of the full moon in the month of Kartika.

17. And in company with the righteous and high-souled ascetics, the Panadavas, the best of the Bharatas, spent that juncture in exeellent devotion.

18. And when the dark fort-night set in immediately after, the sons of Pandu together with Dharma and their charioteers and cooks proceeded to the forest of Kamyaka.

Thus ends the hundred and eighty second chapter, the return to Kamyaka, in the Markandeya Samasya of the Vana Parva.

CHAPTER CLXXXIII.

(MARKANDEYA SAMASYA PARVA)

—Continued.

Vaishampayana said :—

1. Arriving at (the forest of) Kamyaka, and being hospitably recieved by the saints, Yudhisthira and the other Pandavas began to dwell there with Krishna.

2. While those sons of Pandu were securely dwelling at that place they were surrounded by multitudes of Brahmanas.

3. And a certain Brahmana said "Souri, the dear friend of Arjuna, of mighty arms, possessed of self-restraint and endued with high intellect, will come (here),

4. Because it is known to Hari that you the perpetuators of the Kuru race have arrived here ; and he is always desirous of seeing you and seeks your welfare.

5. And Markandeya, who has lived for ages, has performed severe austerities, has studied the Vedas and who is given to devotion, will very soon come and join you."

6.—7. And at the very moment when the Brahmana was saying these he saw Keshava coming thither. And that foremost of car-warriors, the son of Devaki, desirous of seeing those most exalted of the Kurus, arrived on a chariot yoked with the horses named Saivya and Sugriva and accompanied by Satyabhama as Indra by the daughter of Pulama (Sachi)

8. Getting down from the car, Krishna, following the usual custom, greeted with great delight, the intellectual Dharmaraja and the highly powerful Bhima.

9. He then paid his adoration to Dhouma and (in his turn) was greeted by the twins. Then embracing Gudhakesha (Arjuna of the curly hair) he spoke soothing words to Droupadi.

10. And that tormenter of foes, the descendant of the Dasarhas, having met with his beloved and heroic Arjuna after a long time, embraced him again and again.

11. And similarly Satyabhama, the beloved queen of Krishna,embraced Droupadi, the dear wife of the Pandavas.

12. Then the Pandavas together with their wife and priest paid their respects to the lotus-eyed (Krishna) and surrounded him on all sides.

13. And the learned Krishna being joined with the Partha, Dhananjaya (winner of riches), the slayer of demons looked as beautiful as that high-souled divine lord of all created beings (Siva) when united with Kartikeya (his son).

14. Then he who wore a coronet on his head (Arjuna) having related in detail to the elder brother of Gada (Krishna) all the incidents in connection with their forest life asked 'how are Subhadra and Abhimanyu ?'

15. And the destroyor of (the demon) Madhu, having, in the usual manner greeted Arjuna, Droupadi and the priest (Dhouma), and having eulogised the king Yudhisthira took his seat with them and spoke these words.

16. "It is asserted (by the wise), O Pandava, that righteousness is superior to winning kingdoms, and, O King, in order to foster it (virtue), asceticism is necessary. And you, who have performed your duties in strict obedience to truth and candour have conquered both this world and the next.

17. You first studied (the Vedas) by observing the proper rites ; you have next acquired mastery over the whole science of weapons; and then having obtained wealth by pursuing the methods followed by the Kshatryas you have performed all the ancient sacrificial rites.

18. You are neither addicted to sensual pleasures, nor, O king of kings, do you perform anything from motives of self-interest nor do you subserve your duties to greed of wealth. It is (for these reasons) that you have been styled the virtuous King.

19. O King, although you have won kingdoms, wealth and are surrounded by all sorts of luxury, you are ever bent on charity, truthfulness, asceticism, faith, meditation, forgiveness and patience.

20. When the inhabitants of Kuru Jangala beheld (the modesty of) Krishna outraged in the assembly hall, O Pandu who but yourself could brook that (beastly) conduct (on the part of the Kurus) so very odious to virtue and custom ?

21. It admits of no doubt that with all your desires gratified you will soon creditably govern your subjects. And when your promise (to spend twelve years in exile) will be fulfilled, we will try our utmost to chastise the Kurus."

22. Then, the chief of the Dasarhas said to Dhoumya, Bhima, Yudhisthira, the twins (Nakula and Sahadeva) and Droupadi "it is by your good fortune that Kiriti (Arjuna who wears a coronet on his head) has returned with a merry mind after having been well-versed in the science of weapons."

23. And the lord of the Dasarhas (Krishna) together with friends said to Jajnasenee the daughter of Jajnesena (Krishna "fortunate it is that you have been again united with Dhananjaya (the winner of wealth) all hale and hearty."

24. O Krishna, O Jajnesenee, these young sons of yours chiefly given to the acquisition of the science of arms are all of good behaviour and always follow in the footsteps of their worthy friends.

25. And, O Krishna, , although your father and your brothers try to tempt them with a kingdom and territories, the boys find no pleasure in the abodes of Jajnesena or of their maternal uncles.

26. And, O Krishna, safely proceeding towards the country of the Anartas when your sons, chiefly bent on the acquisition of arms, enter the city of the Vrishnis, they do not even long for celestial happiness.

27. And Subhadra always instructs them carefully to observe good manners as you yourself or the venerable Kunti would do.

O Krishna, as the son of Rukshmini [illegible] is the tutor and guide to Aniruddha, Abhimanyu Sunitha and Bhanu, so he is to your sons also.

29. And Prince Abhimanyu, an able teacher always gives instructions to them brave and active as they are, in the arts of wielding maces, swords, buckles, and other weapons and of driving cars and riding

30. And the son of Rukshmini, having thoroughly instructed and having duly conferred weapons upon them, takes much delight in witnessing the valour of your sons and of Abhimanyu.

31. And O daughter of Jajneasena, when your sons go out for field sports, each of them is followed by cars, horses, vehicles and elephants."

52. Krishna, then addressing the Dharmaraja, said "O king, let the Dasarha warrior, the Kukuras and the Andhakas, obeying your orders remain wherever you wish.

33. O monarch, let the army of the Madhus, the strength of whose bows is as impetuous as the wind, and led by Halahudha (the wielder of the plough) and consisting of cavalry, infantry, horses, chariots and elephants, prepare to carry out your commands

34. O Pandava, send Suyodhana, the son of Dhritarasthra, the vilest of sinners together with his friends and followers to the path of the lord of Subha (Soila) the son of the earth.

35. Dwell where you please, O monarch, during the period appointed by you in the assembly hall; but at the end of which let the city Nagpur (Hastina) await your arrival therein when the Dasarha warriors have cut down the forces of your enemies.

36. (During the appointed period) abandoning your sorrow and getting rid of your sin, wander at pleasure wherever you like; and then with a merry heart you will enter the renowned city of Hastina and also your principality."

37. Then the high-souled Dharmaraja, being informed of the views thus clearly expressed by that best of men and praising the same and looking at Krishna spoke these words with joined hands to him.

38. "O Keshava, it admits of no doubt that you are the refuge of the Pandavas; and the Parthas are under your protection. When the time for action will arrive, you will undoubtedly do all that you have just said.

39. We will spend the period of twelve years, as we have promised, in lonely forests. And then having duly completed the period of our incognito life, O Keshava, the sons of Pandu will place themselves under your protection.

40. May this intention of yours, always remain in you. For O Keshava, the Parthas, the sons of Pandu, firm in truth, and devoted to charity and duty, together with their friends, relations and their wives are (always) under your protection."

Vaishampayana said:

41. O Bharata, when the descendant of the Vrishnis and the Dharmaraja were thus conversing, the high-souled Markandeya, of great devotion, grown wise by austerities, who had lived many thousands of years, was seen to approach (there.) Being immortal and without signs of senelity, endued with beauty and magnanimity,

43. He looked like a youth of twenty five years old. When that wise saint who had seen many thousands of years made his appearance,

44. All the Brahmanas, and the Pandavas together with Krishna paid their adoration to him. And when that most exalted of saints, thus honoured, was peacefully seated, Keshava giving expression to the views of the Brahmanas and the Pandavas thus addressed him.

Krishna said:—

45. The Pandavas, the assembled Brahmanas, Droupodi, Satyabhama as well as myself are all desirous of hearing your most excellent words.

46. (Graciously) narrate to us (therefore) the sacred events of ancient ages and the eternal rules of righteous conduct by which kings, women and saints should be guided.

Vaishampayna said:—

47. When they were all seated the divine saint Narada too, of pure soul, came there to see the Pandavas.

48. Then, all those highly intellectual and most exalted of mortals, honoured that magnanimous saint by offering him, according to the usual custom, water to wash his feet, and the oblation called Arghya.

49. Learning that they were about to hear the words of Markandeya, the divine saint Narada signified his assent to the proposal.

50. Then the eternal Krishna, who knows well what is the convenient moment, spoke to Markandeya with a smile "O Brahmarshi, kindly relate to the Pandavas whatever you wish to say"

51. Thus addressed, Markandeya, of great austerities, replied "wait a moment. I will relate lots of events."

52. Thus spoken to, the Pandavas together with the Brahmanas waited a little looking at that great saint glorious as the noon-day sun.

Vaishampayana said:—

53. (Then) the son of Pandu, the king of the Kurus, seeing that the great sage was desirous of speaking, asked him, with the intention of suggesting topics for narration.

54. "You are ancient in age and are therefore conversant with the events relating to all the gods, the demons, the high-souled sages, and the royal saints.

55. We consider you deserve all honour and adoration; and we have, for a long time, been desirous of seeing you. This son of Devaki too has come here to pay us a visit.

56.—57. When I consider that I have been deprived of happiness for no fault of mine and when I see the wicked sons of Dhritarashtra prospering in every respect it strikes me that man is the agent of his meritorious or wicked acts, and that he reaps the fruits of his own deeds. How can then God be the agent?

58. And O the best of those conversant with the supreme Being, why does man become subject to pleasure or pain? Is it in this world or in another existence that he reaps the fruits of his acts?

59. O best of Brahmanas, how is it that the consequences of the good or evil acts of an embodied being follow him in this world or after his death in the next?

60. Do we reap the fruits of our acts in this life or in another existence? And O descendant of Bhrigu, where do the results of the acts of an animated creature rest after his death?"

Markandeya said:—

61. "O the best of speakers, this question is worthy of you and is just what you should ask. You are well informed of whatever is fit to be known. But it is for the sake of form that you are asking the question.

62. I will now narrate to you how men experience pleasure and pain in this world and in the next. Listen to me with an undivided attention.

63. Prajapati (the lord of all created beings) who first sprang into existence, created for the corporeal beings, bodies, stainless, pure and given to virtue.

64. O the most exalted of the the primary men had all their desires gratified, were given to virtuous deeds, and were truthful, godly and pure.

65. They were all as good as the themselves, could soar to the heavens, down again, and range at pleasure wherever they liked.

66. They had control over their life and death, had few difficulties and

had all their desires gratified, were free

67. Could visit the high-souled gods and the saints; were well-versed in all the religious ordainances; had self-control and were devoid of envy.

68. They lived for a thousand years and had as many sons. But in process of time their powers were limited to walking solely on the earth's surface.

69. And they became subject to lust and anger, practised falsehood and duplicity for subsistence and were overpowered by greed and ignorance. And when these (wicked) men died,

70, They were born among lower animals or driven to hell, and again and again had to suffer the pain of re-birth in this wonderful world on account of their vicious deeds.

71. Then their desires, their aims, their knowledge and thetr rituals bore no fruit; They were afraid of everything, their reason was clouded and they were oppressed with sorrow.

72. And they were generally marked by their wicked deeds, born in low family, afflicted with various diseases, and became evil-minded and the terror of others.

73. Their life became short and wicked and they paid the penalty of their terrible deeds; were covetous of everything, became atheists and indifferent in mind.

74. O son of Kunti, the fate of a creature after death depends upon his acts in this world. As regards your question as to where the treasure of the acts of the wise and the ignorant remains,

75. And where they reap the fruits of their own meritorious or vicious deeds, hear the decisions on the subject.

76. Man by his original subtle frame, made by the creator, accumalates a great store of good and evil deeds.

77. When his days are numbered he leaves this frail body and is immediately born among another order of creation; and he never remains disembodied even for a single moment.

78. In that new existence his (good and evil) acts always follow him like his shadow, and the consequences thereof make his existence either pleasurable or painful.

79. The wise only by means of spiritual insight know that every creature is chained to an unchangeable fate by the destroyer (Yama) for his virtue or vice and that he is to get rid of the consequences of his in good or evil fortune.

80. O Yudhisthira, I have related (to you) the fate of those whose intelligence has been clouded with ignorance. Now hear of the excellent state attained to by the wise.

81. These men are of great ascetic merits, learned in all the religious books (ie the Vedas and the Tantras), firm in duty, devoted to truth, engaged in ministering to the comforts of their elders;

82. Are well behaved, given to the practice of yoga, of forgiving spirit, self-controlled, energetic, well-born and are endowed with the signs of greatness.

83. Owing to their control over their passions they are well-governed in mind; by practising Yoga they are devoid of desease and by the absence of sorrow and fear they are free from (mental troubles.)

84. In course of birth whether timely or premature or while confined in the womb, (in short) in every state, they know the relation subsisting between their own souls and the eternal spirit, by spiritual in-

85. The high-souled saints gifted with positive and intuitive knowledge being born in this world of actions attain to the celestial regions again.

86. O monarch, by practising Yoga, or by Destiny or by their own acts, men attain to (happiness or misery). Do not think otherwise.

87. O the best of speakers, O Yudhisthira, hear an instance of what I deem to be the highest good in this world.

88. Some men enjoy happiness in this world but not in the next; some attain it in the next world but not in this; while others neither in this world nor in that to come.

89. They, that possess vast wealth, sport themselves every day richly adorning their persons (with ornaments and dresses.) Such men, O destroyer of powerful enemies being addicted to physical enjoyment, attain to happiness in this world but not in the next.

90. O slayer of foes, those who are absorbed in spiritual thoughts, devoted to asceticism, engaged in the study of the Vedas, and who mortify their bodies, have a control over their passions and abstain from killing animals, enjoy happiness in the next world but not in this.

91. Those that first lead a virtuous life, and honestly acquire wealth in due time and then marry and perform sacrificial rites, attain happiness both in this world and in that to come.

92. And those stupid persons who have neither learning nor asceticism, nor charity and who do not multiply their kind and are not given to worldly joys attain to happiness neither in this world nor in the next.

93. You are all highly powerful, vigorous, endued with celestial energy, well read and in order to serve the purpose of the gods have come down (from the heavens) and been born in this world for the extirpation (of the wicked people).

94. Having achieved glorious deeds and having gratified all the gods, the saints and the Pitris, you, who are so heroic, devoted to spiritual meditation, self-controlled, given to purity and engaged in self-extertion will at length in due course,

95. Gradually attain to that excellent heavenly region,—the abode of the virtuous, by means of your own (meritorious) deeds. O the lord of the Kurus, let no doubt, trouble your mind on account of your misfortune, for this affliction will lead to your (ultimate) happiness.

Thus ends the hundred and eighty-third chapter, the narration by Markandeya (of the events of by gone times), in Markandaya Samasya of the Vana Parva.

CHAPTER CLXXXIV.

(MARKANDEYA SAMASYA PARVA)

—Continued.

Vaishampayana said:—

1. Then the sons of Pandu said to the magnanimous Markandeya "(kindly) narrate to us of the greatness of the Brahmanas which we are very desirous of hearing"

2. Thus addressed, the highly energetic and divine Markandeya of great austerities and well versed in all the departments of religious writs replied (to them).

Markandeya said:—

3. Once upon a time a handsome and vigorous young prince of the Haihaya race, conqueror of enemie's cities, went out to hunt.

4. While he was wandering in the forest covered with grass aad creepers he saw near (him) a Muni wrapped up in an antelope's skin which served as an upper garment.

5. And mistaking him for a deer he killed (the Muni). Afflicted at heart and smitten with grief for what he had done,

6. The lotus-eyed prince went to the distinguished Haihaya Chiefs and informed them of the matter.

7. O child, on hearing of it, and seeing the (dead body) of the Muni who lived on fruits and roots they became sick at heart.

8. Then all those (kings) making enquiries here and there as to whose son the Muni was, soon arrived at the hermitage of Aristanemi, the son of Kasyapa.

9. And bowing down to that high-souled sage constantly engaged in austerities they remained standing there and the Muni too busied himself to welcome them.

10. They then said to that magnanimous sage, "we are no longer worthy of your reception in as much as we have unfortunately killed a Brahmana."

11. And that Brahmanical sage said to them "how have you killed a Brahmana? Say where he is; and you all behold the power of my devotional exercises."

12. The chiefs, then having truly related to him all that had taken place and having returned to the place (where the corpse of the Rishi was) did not find it there.

13. And searching about for it they returned covererd with shame and devoid of consciousness like one in a dream. Then, O the conqueror of your enemy's cities, that sage, the son of Kasyapa, said to them.

14. "O kings, is this the Brahmana who was killed by you? He is indeed my son devoted to great austerities."

15. And O king, beholding that Rishi they were highly amazed and they all exclaimed "it is indeed highly wonderful.

16. How has the dead been restored to life? Is it by the strength of asceticism that he has been brought to life again?

17. O Brahmana, we are (very) curious to hear it, if indeed it can be heard." (Therepon) he replied "O kings, death can not display its power before us.

18. I will relate to you the reason hereof briefly and argumentatively. As we strictly adhere to our own duties, we are not afraid of death.

19. We speak well of the Brahmanas and never vilify them; therefore we do not fear death.

20. As we entertain our guests with food and drink and regale our dependants with plenty of food and then eat what is left; so we have no fear of death.

21. We are peaceful, charitable, of forgiving disposition, fond of visiting sacred,

shrines, benevolent and we dwell in holy places; therefore we entertain no fear of death. And as we associate with men of devotional spirit, death has no fear for us.

22. I have told you a bit only (of our devotional power). Now devoid of pride and vanity you all return together (to your homes).

23. O best of the Bharatas, (then) those kings, saying "be it so" and bowing down to that great sage returned cheerfully to their country.

Thus ends the one hundred and eighty-fourth chapter, the story of the greatness of the Brahmanas, in the Markandeya Samasya of the Vana Parva.

CHAPTER CLXXXV.

(MARKANDEYA SHMASYA PARVA)

—Continued.

1. Hear from me again of the great of the Brahmanas. We have heard that royal sage Vainya by name was engaged in celebrating the horse-sacrifice and that Atri was prepared to go to him for alms. But at last actuated by religious motives he abandoned his desire for riches.

3. After much deliberation (as to what he should do) that highly energetic (sage) became desirous of living in the forests and calling his wedded wife and sons together spoke to them thus :—

4. May it be your inclination to go to the forests soon; because (by repairing there) we shall attain the highly blissful and tranquil fulfilment (of our desires).

5. To this his wife, actuated by virtuous motives, also replied "go to the high-souled Vainya and beg of him immense wealth.

6. That royal sage engaged in horse sacrifice will give you the wealth begged by you. Then, O Brahmanic sage, having received from him vast wealth,

7. And having distributed it among the sons and the attendants, you may go whither you like. This is the highest virtue as instanced by men versed in religion.

said :—

O highly fortunate (wife), I have been told by the noble-minded Goutama that Vainya is religious, conversant with (the principles of the science of) profit and devoted to truth.

9. But he is surrounded by Brahmanas who are very envious of me. As Goutama has informed me of this I dare not go there

10. For even if I speak these (highly) beneficial and religious words calculated to bring about the fulfilment of one's desires they will oppose me with speeches productive of no good.

11. But, O highly wise (wife), I relish your proposal and will (therefore) go there. Vainya will bestow on me cows and immense wealth.

Markandeya continued :—

12. Saying this, that sage of great devotion, soon repaired to Vainya's sacrifice. And reaching the sacrificial altar he eulogised the king,

13. With noble speeches and then said these words.

Atri said :—

O king, you are indeed blessed, you are the lord of all beings, and are the greatest sovereign on earth.

14. The sages pay their adorations to you. And there is none conversant with religion besides you." (Thereupon that sage of great austerities (Gautama) said to him in anger.

Goutama said :—

15. O Atri, do you not repeat such (foolish words) again. Your understanding is not yet matured. In this world, Mahendra, the lord of all creatures, is the greatest monarch.

16. O king of kings, thereupon, Atri replied to Goutama "this king is as much the dispenser of our destiny as Indra, the lord of all creatures. Your intellect is clouded with ignorance and you have no sense at (all)."

Goutama said :—

17. I am sure, it is not I but you who are labouring under a misconception in this matter. Desirous of obtaining his favour you are flattering the king before this assembly of men.

18. You are not conversant with what is the hightest duty nor do feel any need for it. You are ignorant as a child; why then have you grown so old in years?

Markandeya continued :—

19. When they were thus quarreling before the Munis who were engaged in the sacrifice, the latter enquired "What is the matter with these two men?

30. Who did admit them to the court of Vainya? What is it that they are clamouring for?"

31. Then the highly righteous Kasyapa versed in all duties stepping between the disputants inquired of them the cause of their quarrel.

32. Thereupon, Goutama addressing that assembly of the most exalted sages said. "O the best of Brahmanas, hear the cause of our dispute.

33. Atri says that Vainya rules over our destiny. But we entertain a grave doubt on the point.

Markandeya said :—

Hearing this, those high-souled sages soon repaired to

34. The righteous Sanatkumara in order to solve their doubt. And he (Sanatkumara) of great devotional spirit, hearing their words, addressed them with these words of true religious import.

Sanatkumara said :—

35. As (when) fire united with the wind burns down forests, so (when) a Brahmana's energy is united with that of a Kshatrya and vice versa it consumes all enemies.

36. The king is noted for establishing religion and he is the protector of his subjects. He is (like) Indra (a protector of all beings) like Sukra (a propounder of morals) like Vrishaspati (an adviser) and (therefore) he is (justly) styled the ruler of our destiny.

37. Is there (therefore) anybody who considers himself above worshipping the individual to whom such appellations as 'Prajapati' (the lord of all creatures), 'Virata,' 'Emperor,' 'Kshatrya' (one who preserves from pain), 'lord of earth,' and 'Monarch,' are applied in praise?

38. The monarch is further styled 'the prime cause,' (of social order), 'the conqueror of battles,' (and therefore) the preserver of the (peace), 'the watchman,' 'the contented,' 'the lord,' 'guide to heaven,' 'the easily victorious,' 'Vishnu like.'

39. 'Of effective wrath,' 'the victorious in wars, and 'the introducer of true religion.' The Rishis afraid of committing sins made over the (temporal) powers to the Kshatryas.

40. Like the sun among the gods in heaven who destroys darkness by his rays the king among men eradicates sin from the earth.

41. Therefore by the authority of the shastras the greatness of the king is established. And I declare for him who has spoken in favour of the king.

Markandeya said :—

42. Then the high minded king, greatly satisfied with the victorious party who first spoke in high terms of him, gladly addressed him with these words.

43. 'O Brahmanic sage, as you have styled me the greatest and best of men, here and have compared me with the gods,

44. I will therefore confer on you immense and various sorts of riches and one thousand well-dressed and well-adorned *Shayama* maids.

45. I bestow on you one hundred millions of coins and ten *Bharas* (each bhara is equal to 32 maunds) of gold. According to my belief you are conversant with every thing.

46. And the energetic Atri, thus honored by the king, and having rightfully accepted all the wealth returned home.

47. And having distributed that wealth among his sons, that self-contained sage gladly went to the forests with the view of performing asceticism.

Thus ends the one hundred and eighty-fifth chapter, the story of the greatness of the Brahmana in the Markandeya Samasya of the Vana Parva.

CHAPTER CLXXXVI.

(MARKANDEYA SAMASYA PARVA)

—Continued.

Markandeya said :—

1. O conqueror of hostile cities, O hero in this connection, Saraswati, when asked by, that intellegent Rishi Tarkshya, said (the following). Hear it.

Tarkshya said :—

2. O blessed lady, what is the best thing for a man to do here (on earth) and how he must act so that he may not deviate from (the path of) virtue. O beautiful lady, tell me all, so that being instructed by you I may not deviate from the path of my own duty (Dharma).

3. When and how must one offer oblations to the fire and when must he worship, so that his virtue may not be destroyed? O blessed lady, tell me all, so that I may live in this world without any passion, craving or desire.

Markandeya said :—

4. Thus questioned by that cheerful Rishi, and having seen him eager to learn, and at the same time possessed of great intelligence, Saraswati spoke these virtuous and beneficial words to the Brahmana Tarkshya.

Saraswati said :—

5. He who knows Brahma, he who perceives the Supreme with purity and equanimity goes to the celestial region and obtains the supreme bliss with the immortals.

6. Many large, beautiful and sacred lakes are there, abounding in fishes, flowers and golden lotuses. They are like holy shrines and their very sight drives away all grief.

7. Pious men, specially adored by the Apsaras, who are virtuous, well-adorned and golden-complexioned, live in contentment on the banks of these lakes.

8. He who gives away cows (to the Brahmanas here) goes to the highest region. By giving bullocks he goes to the solar region, by giving clothes he goes to the lunar region and by giving gold he goes to the region of the immortals.

9. He who gives away a beautiful cow with a fine calf,—a cow which is easily milked and which does not run away lives in the celestial region as many years as there are hairs on the body of that cow.

10. He who gives a fine, strong, powerful and young bullock which is capable of drawing the plough and of carrying burdens, goes to the region obtained by men who give away ten kine.

11. When a man gives away a well-caparisioned *Kapila* cow with money and with a bronze milk pot, he finds that cow, becoming a giver of boons, has come to his side by her own distinguished qualities.

12. He who gives away cows obtains so many merits as are the number of hair on the body of those cows. He also saves (from hell) his sons, grandsons and ancestors up to the seventh generation (upwards and downwards).

13. He, who presents to a Brahmana sesamum made up in the form of a cow having horns made of gold with money and a brazen milk pail, goes easily to the region of the Vasus.

14. A man by his own acts falls into the dark depth of the lower region infested by evil spirits, as a ship (goes down) tossed by the tempest on the high sea. But gift of kine saves him in the next world.

15. He who gives his daughter in marriage in the Brahma form, who gives away land to the Brahmanas and duly makes other presents goes to the region of Purandara.

16. O Tarkshya, the virtuous man who continually offers oblations to the sacred fire for seven years sanctifies by his this action his seven generations upwards and downwards.

Tarkshya said :—

17. O beautiful lady, tell me who ask you the rules of the Agnihotra as explained in the Vedas. I shall learn from you the time-honoured rules for perpetually keeping the sacred fire.

Thus ends the hundred and eighty-six'th chapter, the history of Tarkshya in the Markandeya of the Vana Parva.

CHAPTER CLXXXVII.

(MARKANDEYA SAMASYA PARVA), —*Continued.*

Vaishampayana said :—

1. Then that son of Pandu (Yudhisthira) spoke thus to the Brahmana Markandeya, "narrate (to me) the history of Vivaswata Manu."

Markandeya said :—

2. O king, O foremost of men, there was a mighty great Rishi; he was the son of Vivaswata and he was as effulgent as Prajapati.

3. He far excelled his father and grandfather in prowess, in strength, in fortune and also in religious penances.

4. Standing on one leg and with uplifted arms, that chief of men performed severe asceticism in the extensive *Vadari*.

5. With head downwards, and with steadfast eyes he performed these severe austerities for ten thousand years.

6. Once upon a time when he, with wet clothes on and with matted locks on his head, was performing such austerities, there came a fish on the banks of the *Cherivi* and spoke to him thus.

7. "O exalted one, I am a helpless little fish; I am afraid of the large ones; a vow-observing Rishi, you should extend your protection to me,

8—9. Especially when this is the fixed custom amongst us that the big fishes prey upon the smaller ones. Therefore be

pleased to save me from being drowned in the sea of terrors. I shall requite you for your help to me."

10. Having heard these words of the fish, the Vivaswata Manu was filled with pity and took out the fish from the water with his own hands.

11. The fish which had a body as bright as the rays of the moon, after being taken out of the water, was again put back in an earthen water vessel.

12. O king, thus being reared, that fish grew in size, and Manu carefully tended it as if it were a child of his.

13. After a long period of time that fish grew to be so large that there was no room for it in that vessel.

14. Manu saw that the fish again spoke to him thus, "O exalted one, appoint a better habitation for me."

15. Then the exalted Manu, that conqueror of hostile cities, took it out of that vessel and carried it to a large tank and and put it (into its water).

16—18. The fish began to grow even there for a long period of time, till at last though the tank was two *yoyonas* in length and one *yoyona* in breadth, O lotus eyed son of Kunti, O ruler of men, he had no room (even) there to play about. Manu saw that the fish again spoke to him thus,—

19. "O exalted one, O pious one, O sire, take me to the Ganga, the favourite wife of the Ocean, or do what you think proper.

20. O sinless one, as I have grown to this size through your favour, I shall cheerfully do what you command me."

21. Having been thus addressed, the up-right, continent and the adorable Manu took the fish to the river Ganga, and put it into its water with his own hands.

22. O chastiser of foes, the fish there also began to grow for some time, and then seeing Manu it spoke to him thus,—

23. "O lord, I am unable to move about in the Ganga on account of my huge body. Therefore, O exalted one, take me soon to the sea."

24. O son of Pritha, Manu took it out of the Ganga and carried it to the sea and put it there.

25. Notwithstanding its huge size Manu easily carried it and its touch and smell were also pleasant to him.

26. When that fish was thrown into the sea by Manu, it smilingly spoke these words to Manu,

27. "O exalted one, you [illegible] protected me with special care; hear what you should do in the fulness of time.

28. O exalted one, O greatly blessed one, the dissolution of all this mobile and immobile world is now near at hand.

29. The proper time for purging off this earth is almost come; therefore I tell you what will be good for you.

30. The terrible doom has now come to the mobile and the immobile things of the creation, those that have locomotion and those that have not.

31. You should (at once) build a strong and huge ark and furnish it with a long rope. O great Rishi, get into it with the seven Rishis.

32. Take with you all the different seeds which were ennumerated in the days of yore by the twice-born Brahmanas; and you must separately and carefully preserve them.

33. O beloved of the Rishis, while remaining in that ark wait for me; and I shall appear to you in the shape of a horned animal. O ascetic, recognise me then.

34. I now depart, you should act according to my instructions, for without my help, you cannot save yourself from the fearful flood."

35. He (Manu) then thus replied to that fish, "O lord, I do not doubt all that you have said. I shall do all this."

36. Giving instructions to each other, they both went away as they pleased. O great king, then Manu as told by the fish,

37. O chastiser of foes, O hero, procured all the different seeds and set sail in an excellent vessel on the surging sea.

38. O ruler of earth, O conqueror of hostile cities, he thought of that fish and that fish also, knowing his thought,

39—40. O best of the Bharata race, appeared there with horns in its head. O foremost of men, seeing in the ocean that fish with the horn emerging like a rock (as he was told before, he (Manu) threw the noose (made by the rope) on the head of that fish.

41—44. O foremost of men, O conqueror of hostile cities, fastened by the noose, the fish towed the ark with great force over the salt water. O best of men, it dragged him in that vessel in the roaring and bellowing sea. Tossed by the tempest on the great ocean, the vessel reeled about like a drunken harlot. O conqueror of hostile cities, neither land nor the four cardinal points of the horizon could be [illegible] distinguished

most of men, there was the water covered the heaven and the sky. O best of the Bharata race, when the world was thus flooded,

46—48. None but Manu, the seven Rishis and the fish could be seen. O king, for many years it diligently dragged the boat on the flood. Then, O descendant of Kuru, O best of the Bharata race, it then dragged the ark to the peak of the Himalayas. Then that fish smilinghly spoke thus to those Rishis.

49. "Without delay bind the ark to peak of the Himalayas." O best of the Bharata race, they soon tied the vessel there

50. On the Himalayan peak on hearing the words of the fish. Since that day that great Hamalayan peak is called *Naubhudhana*

51. And is celebrated as such up to date. O son of Kunti, know this. Then that fish thus spoke to those Rishis assembled together,

52. "I am the Lord of creatures, Brahma; none is greater than myself. In the form of a fish I have saved you from this fear.

53. Manu will create all beings, gods, Asuras, and men, and all those who have power of locomotion and who have not.

54. By practising severe asceticism, he will acquire this power. With my blessings, illusion will have no power over him."

55. Having said this, the fish disappeared in a moment. Vivaswata Manu also became desirous of creating the creatures.

56—57. In this work of creation, illusion overtook him; he therefore performed great asceticism. Having obtained ascetic success, O best of the Bharata race, Manu again took up the work of creation in proper and exact order. I have thus narrated to you the old story called the Legend of the Fish.

58. He who every day hears this old history of Manu obtains all happiness and all other objects of desires and goes to heaven.

Thus ends the hundred and eighty-seventh chapter, the history of the Vivaswata in the Markandeya of the Vana Parva.

CHAPTER CLXXXVIII.

(MARKANDEYA PARVA)—

Continued.

Vaishampayana said:—

1. Then Dharmaraja Yudhisthira again asked the illustrious Markandeya in all humility.

2. "O great Rishi, you have seen many thousands of ages pass away. In this world there is none who is seen to be so long lived as you.

3. O foremost of Bramhanas, there is none equal to you in years except the high-souled Bramha Parameshti.

4. O Bramhana, you worship Bramha at the time of the great dissolution of the universe when this world becomes devoid of sky, the celestials, and the Danavas.

5—6. When that dissolution ceases and the grandsire awakes, you alone, O great Rishi, see the Parameshti (Bramha) duly recreate the four orders of beings after having filled the cardinal points with air and placed the waters in their proper places.

7. O foremost of Bramhanas, you have worshipped in his own presence the great Lord and the grandsire of all creatures with your soul in great *Somadhi*.

8. O Bramhana, you have many times seen with your eyes, the primeval acts of creation. Being deeply engaged in severe asceticism, you have also excelled the celestials themselves.

9—10. You are considered to be one who is near Narayana in the next world. In the days of yore you had many times seen the supreme creator of the world with spiritual eyes and with renunciation which first opened your pure and lotus-like heart, —the only place where the multiform Vishnu of universal knowledge might be seen.

11. Hence through the favour of Parameshti, O Bramhana Rishi, neither death nor old age that causes the destruction of the body has any power over you.

12. When neither the sun nor the moon nor fire, nor earth, nor air, nor sky, remains,

13. When the world with its mobile and immobile creation being destroyed looks like an ocean, when the celestials, the Asuras and the great Nagas are destroyed,

14. When (at such a period) the lord of creatures takes his seat on a lotus and sleeps there, then you alone remain to worship him.

15—16. O foremost of Bramhanas, you have seen with your own eyes all that happened before. You alone have seen many things by your senses. There is nothing in all the world that is not known to you. Therefore, I eagerly desire to hear all about things.

Markandeya said:—

17—18. Bowing down to that self-existent, primordial Being, who is eternal, undeteriorating and inconceivable who is both endued and devoid of attributes, I shall explain to you all. O foremost of men, Janardana clad in yellow garb,

19. Is the great mover and creator of all; he is the soul and the framer of all things. He is the lord of all; he is called great, incomprehensible, wonderful and immaculate,

20. He is without beginning and without end, he pervades all the world, he is unchangeable and undeteriorating. He is the creator of all. But himself is increate,—the cause of all power.

21 His knowledge is greater than that of all the celestials. O foremost of kings, after dissolution, all this wonderful creation,

22—23. O best of men, again comes to life. It is said Kreta Yoga constitutes four thousand years, including its morning and evening which comprise four hundred years. Treta Yuga is said to comprise three thousand years.

24. Its morning and evening comprise three hundred years. The Yuga that follows is called Dapara, and it is said to comprise two thousand years.

25. Its morning and evening comprise two hundred years. It is said that Kali Yuga constitutes one thousand years.

26. Its morning and evening comprise one hundred years. Know that the duration of the morning and evening (of a Yuga) is the same.

27. After Kali Yuga is over, *Treta Yuga* comes again; and thus it is said that all the Yugas comprise a cycle of twelve thousand years.

28—30. One full thousand of such cycles would constitute a day of Bramha. O foremost of men, when this universe is withdrawn and taken back within its (original) home, (namely) Bramha himself, that disappearance of all things is called by the learned "the universal dissolution." O best of the Bharata race, at the end of the last mentioned one thousand years, men become addicted to falsehood. O son of Pritha, they then perform sacrifices and gifts by representatives.

31. Vows observed by representatives are also introduced. The Bramhanas perform acts that should be performed by the Sudras, and the Sudras take to earn wealth.

32—33. The Kshatryas also adopt the practices of the Bramhanas. In the Kali Yuga the Brahmanas will abstain from sacrifices and the study of the Vedas. They will give up their staff and deer skin, and I will eat everything. O child, the Brahmanas will give up prayer, and the Sudras will betake themselves to these.

34 O ruler of men, the course of the world then looks subverted,—there are the signs of the universal dissolution. Then will rule over the earth many Mlechaha kings.

35. These sinful kings addicted to falsehood will govern their subjects on principles that are false. The Audhas, the Sakas, the Pulandas, the Yavana kings,

36. The Kamvajas, the Valhikas, and the Abhiras will then O foremost of men, be endued with courage, and they will possess the sovereignity of the earth. O descendant of Bharata, at the end of the *Kali Yuga* such becomes the state of the world. Not a single Brahmana then adheres to the duties of his order.

37. O king, the Kshatryas and the Vaisyas also follow practices contrary to those of their own orders. Men become short-lived, weak in strength, energy and prowess.

38. They possess little strength and diminutive bodies; and they hardly become truthful. The country becomes deserts and all directions are filled with beasts and wild animals.

39. When the end of the *Yuga* comes, the utterings of the Vedas become futile, The Sudras address (others) saying "Bho;" while the Brahmanas address (others) saying "Noble Sir."

40. O foremost of men, at the end of the *Yuga* animals enormously increase. O rulers of men, perfumes even do not become agreeable to our sense of smell.

41. O foremost of men, the tastes of things do not become so agreeable to our sense of taste as at other times. Women give birth to numerous children who become of diminutive body, destitute of good conduct, and good manners. O king at the end of the *Yuga* women's mouth serves the purpos of intercourse.

42. O king, at the end of the *Yuga*, famine ravages the habitations of men, and the highways are infested by women of ill fame. O king, all women become hostile to their husbands and destitute of all modesty.

43. O ruler of men, cows yield little milk; trees are crowded with swarms of crows; they do not produce any fruits and flowers.

44. O ruler of earth, the Brahmanas, poluted with the sin of killing the twice-born, accept gifts from kings who are addicted to falsehood

45. Filled with coveteousness and ignorance; and bearing the outward symbols of religion, the Brahmanas afflicting the people of the earth rove about for alms.

46.—47. Men, leading domestic life, being afraid of the weight of taxation, become deceivers; while Brahmanas assuming the disguise of ascetics earn wealth by trade. O foremest of men, many Brahmanas become from their avarice of wealth religious mendicants of the *Brahmacharja* order.

48. O king, men at such a time behave contrary to the mode of life to which they belong; they become addicted to intoxicating drinks, they become capable of violating even the bed of their preceptors. They are deluded with the desires of this world, and they pursue things that only give pleasure ministering to flesh and blood.

49. O foremost of men, at the end of the Yuga the hermitage of ascetics becomes crowded with sinful and insolent wretches always praise the life of dependence.

50, O descendant of Bharata, the illustrious chastiser of Paka (Indra) never showers rain according to the season. The seeds that are scattered on earth never spring forth.

51. Unholy both in thought and deed, men take pleasure in envy and malice. O sinless one, the earth becomes full of sin and immorality.

52. O ruler of earth, he who becomes virtuous in such periods does not at all live long. The earth becomes devoid of virtue in every shape.

53. O foremost of men, traders, becoming full of deceit, sell their goods with false weights and measures.

54. The virtuous men do not prosper, only the sinful men then exceedingly prosper. Virtue then loses her strength and sin becomes all powerful.

55. Those that are devoted to virtue then become poor and short-lived. At the end of the *Yuga* those that are sinful become wealthy and long-lived.

56. At the end of the *Yuga* people behave sinfully even in places of public entertainment, in cities and towns. Men then always seek the accomplishment of their ends by means that are sinful.

57.—58. Having earned fortunes that are really small, men become intoxicated with the pride of wealth. O king, many men at the end of *Yuga* try to rob the wealth that has been secretely deposited with them by others out of trust. Full of sinful practices, they shamelessly declare, "they have nothing in deposit."

59. Beasts of prey and other animals and birds are seen to lie down in places of public entertainments, in cities and towns, as well as in sacred temples.

60. O king, girls of seven and eight years of age, give birth to children, and boys of ten or twelve years beget offspring.

61. In their sixteenth year men are overtaken by decripitude. And a man's life is soon run out.

62. O great king, when men become so short-lived, mere youths act like old men, while all that is seen in the youths is seen in old men.

63. Women, prone to impropriety of conduct and distinguished by bad manners, deceive even the best of husbands and forget themselves with servants and slaves, even with animals.

64. O king, even women who are the wives of good men forget themselves with others even at the life time of their husbands.

65. O king, at the end of those thousands of years and when men become so short-lived, a draught takes place which extends for many years.

66 O lord of earth, then men and (other) creatures, possessing but little strength and vitality, die of starvation by thousands.

67. O ruler of men, seven blazing suns then appear in the sky and drink up all the waters of the earth that are in the rivers and in the seas.

68. O descendant of Bharata, O best of the Bharata race, then every thing of the nature of wood and grass, whether dry or wet, is burnt down and reduced to ashes.

69. O descendant of Bharata, then the fire (called) *Samvastaka* helped by the wind appears on earth which has been already burnt (to ashes) by the seven suns.

70. Thereupon it (fire), penetrating the earth and reaching the nether region, creates great terror to the celestials, the Danavas and the Rakshashas.

71. O ruler of earth, burning down the nether region and also every thing on this earth, that fire then destroys all things in a moment.

72. That *Samvastaka* fire, helped by that inauspicious wind, consume this world which extends for hundreds of thousands of *Yoyanas*.

73. That lord of all things, that fire, blazing forth in great effulgence, burns down this universe with the celestials, the Asuras, the Gandharvas the Yakshas, the Nagas, and the Rakshasas.

Then there rise in the sky great masses of clouds resembling herds of elephants all adorned with garlands of lightning beautiful to look at.

75. Some of them are of the colour of blue lotus, some like lilies, some like the colour of the filaments of the lotus and some are red.

76. Some are yellow as turmeric, some are of the colour of a crow's egg, some are like that of the lotus leaves, and some red as vermillion.

77. Some in shape are like palatial cities, some resemble herds of elephants, some are in the form of lizards, and some of crocodiles and sharks.

78. O great king, the clouds adorned with garlands of lightning that gather in the sky on that occasion, are terrible to behold and they fearfully roar. Those masses of clouds charged with rain soon cover the whole of the firmament.

79. O great king, those masses of clouds then flood with water the whole earth with her mountains, forests and mines.

80. O foremost of men, then commanded by Parameshti (Brahma) those douds roaring fearfully soon flood all places.

81. Pouring a great quantity of water and filling the whole earth (with it), they extinguish that fearful, terrible and inauspicious fire.

82. Commanded by the supreme lord, they shower continually for twelve years and fill the earth with their downpour.

83. O descendant of Bharata, the ocean then overfloolds it bounds; the mountains fall down in fragments and the earth sinks under the increasing flood.

84. Then suddenly moved by the wind those clouds go over the entire expanse of the sky, and then disappear from the view.

85. O ruler of men, O descendant of Bharata, the Self Create, lord,—the first cause, the diety whoso abode is the lotus (Lakshmi) drinks up these fearful winds and goes then to sleep.

86. Then when earth becomes one great ocean, when all mobile and immobile creatures have been destroyed, when the celestials and the Asuras are annihilated, when the Yakshas and the Rakshasas are no more,

87. O ruler of earth, when there is no human being, when trees and wild animals have disappeared, when the firmament itself has ceased to exist, I alone in affliction rove about.

88. O foremost of kings, once thus roving over that one great ocean, my heart was filled with great affliction on not seeing any creature.

89. O ruler of men, then thus roving about for a long time, I became fatigued; but I did not get any resting place.

90. O ruler of earth, thereupon one day I saw in that great expanse of water a great and wide extending banian tree.

91. O great king, O descendant of Bharata, I then saw seated on a cot overlaid with a celestial bed and attached to one of the far-extending boughs of that banian tree

92. A boy with a face as beautiful as the lotus or the moon, O ruler of men, with eyes as large as the petals of full blown lotuses.

93. O ruler of earth, thereupon I was filled with great astonishment, and (I asked myself) "how can this child alone lie here when all the world is destroyed."

94. O ruler of men, though I knew the Present, the Past and the Future and though I took the help of ascetic meditation, I could not learn anythiug about the boy.

95, Possessing the lustre of the *Atasi* flower and adorned with the mark of *Srivatsa*, he appeared to me as if he were the abode of Lakshmi.

96. That lotus-eyed and greatly effulgent boy with the mark of *Srivatsa* then thus spoke to me in words highly pleasant to the ear.

97. "O child, I know you are fatigued and you are eager for rest. O descendant of Bhrigu, O Markandeya, rest here as long as you like.

98. O foremost of Rishis, enter into my body and rest there. That is the place assigned to you by me. I am gratified with you."

99, O descendant of Bharata, thus addressed by that boy, a sense of total disregard possessed me in respect both of my long life and state of manhood.

100. Then suddenly that boy opened his mouth and as fate would have it, I ha—— lost all power of locomotion, entered mouth.

101. O ruler of men, thus suddenly entering his stomach, I beheld the whol earth (there within it) with all its cities an kingdoms

102.—106. O foremost of men when wandering about in his stomach, I saw within it, the Ganga, the Satadru, the Sita, the Jamuna, the Kousaki, the Sarmanwati, the Vetravati, the Chandravaga, the Saraswati, the Sindhu, the Vipasa, the Godhavari, the Vasokasara, the Nalini, the Narmada, the Tamera, the Vena of fearful currents and sacred waters, the Suvenna, the Kreshnavena, the Irama, the Mahanadi, the Vitasta, that large river Kaviri, the Visalya, the Kimpuna and many others.

807. O chastiser of foes, I saw there also the ocean inhabited by alligators and sharks, that mine of gems, that excellent abode of waters.

108. I saw there also the sky adorned with the sun and the moon, blazing in great effulgence and possessing the lustre of the sun.

109. O king, I saw there also the earth

ed in many sacrifices,

110.—111. Many Kshatryas engaged in doing good to all the other orders, many Vaisyas engaged in the pursuits of agriculture and many Sudras engaged in serving the Brahmanas. Then wandering in the stomach of that high-souled being,

112. I saw the mountains of Himavat, and Himakuta. I also saw the Nishada and Sweta abounding in silver.

113. O ruler of earth, I saw also the mountain Gandhamadana, and O foremost of men, I also saw Mandara and the great mountain Nila.

114. O great king, I saw also the golden mountain Meru, also Mohendra and also that excellent mountain Vindhya.

115. I also saw there the mountains of Malaya and Paripatra. These and many mountains,

116. Were seen by me in his stomach. They were all decked with gems and jewels. O ruler of men, I saw also there the lions, the tigers and the bear.

117. O ruler of the earth, all the other creatures that are on earth were all seen by me in his stomach as I was wandering about there.

118. O foremost of men, having entered his stomach, as I wandered about, I saw the whole race of the celestials, Indra and others,

119. The Sadhya, the Rudra, the Adityas, the Guhakas, the Pitris, the Nagas, the birds, the Vasus, the Asmas,

120. The Gandharvas, the Rishis, the Daityas, the Danavas, the Nagas,

121. The sons of Shinghikas, and all other enemies of the celestials. Whatever mobile and immobile things I saw on earth.

122.—123. O king, I saw them all in the stomach of that high-souled one. O lord, living on fruits, wandering over the entire universe which was there, I lived within his body for many hundred years. But I did not see the end of his body.

124. O king, though I continuously about within his body in great anxiety, I could not find the limit of the body of that high-souled one.

125. Then in both thought and deed I sought the protection of that boon-giving and pre-imminently great diety and duly acknowledged his superiority

126. O king, O foremost of men, then I suddenly came out of the open mouth of that high-souled one by means of a great gust of wind.

saw seated on the branch of the banian tree that immeasurably effulgent being in the form of a boy, with the mark of *Srivatsa*, who had swallowed up the universe.

129. O foremost of men, that greatly effulgent boy with the mark of *Srivatsa* and with yellow robes on, being gratified with me smilingly thus spoke to me,

10. "O foremost of Rishis, O Markandeya, you were living for sometime within my body,—I shall however speak to you."

131. As he said to me, within that very moment, I acquired as if new sight; in consequence of which I saw myself possessed of true knowledge and freed from the illusions of the world.

132—35. O child, having seen the inexaustible prowess of that immeasurably effulgent being, I worshipped his revered and well-shaped feet with soles as bright as the burnished copper and with toes of mild red colour. Having placed them reverentially on my head and joined my hands in humility and having gone to him with all reverence, I saw that Divine Being who is the soul of all things and whose eyes are like the petals of lotus. Having thus bowed to him with joined hands I spoke to him thus, "O God, I desire to know you, and also your this wonderful illusion.

136. O excellent one, having entered into your body through your mouth, I have seen the entire universe in your stomach.

137. O god, the celestials, the Danavas, the Rakshasas, the Yakshas, the Gandharvas, the Nagas, nay the whole universe mobile immobile are all within your body.

138. Though I continuously ran over your body, yet through your grace, O god, my memory did not fail.

139. O great lord, I have come out through your desire and not mine. O lotus-eyed one, I desire to know you who are faultless.

140. Why do you stay here becoming a boy and swallowing up the universe? You should explain to me all this.

141. O sinless one, O chastiser of foes, why does the universe is within your body? How long will you stay here?

142. O lord of celestials, I desire to hear all this in detail and as they all happened. O lotus-eyed one, it is not improper for a Brahmana to desire to know it.

143. O lord, what I have seen is wonderful and inconceivable." Having been thus addressed by me, that highty effulgent and blessed god of gods, that foremost of all speakers, duly consoling me, thus spoke to me.

Thus ends the hundred and eighty-eighth chapter, the wonderful child, in the Markandeya Samashya of the Vana Parva.

CHAPTER CLXXXIX.

(MARKANDEYA SAMASYA PARVA)

—Continued.

The Deity said:—

1. O Brahmana, even the celestials do not know me truly. But as I am pleased with you, I shall tell you how I created the universe.

2. O Brahmana-Rishi, you have filial piety, and you have also sought my protection; you have also seen me with your eyes, and your *Brahmacharya* is also great.

3. In days of yore, I called the waters by the name of *Nara*, and because the waters have ever been my *Ayana* (abode), I am called *Narayana*.

4. O foremost of Brahmana, I am Narayana, the source of all things, the eternal, the unchangeable: I am the creator of all things and also the destroyer of all.

5. I am Vishnu, I am Brahma, I am Indra, the lord of the celestials. I am king Vaisravana (Kuvera), I am Yama, the king of the deceased spirits.

6. O foremost of Brahmanas, I am Siva, I am Soma, I am Kashyapa, I am the lord of all treated things; I am *Dhata*, *Bidhata*, I am the sacrifice embodied,

7. Fire is my mouth, the earth my feet, the sun and the moon are my eyes, the heaven is my head, the sky and the directions are my ears. And the waters are my sweats (of the body).

8. Space with the cardinal points are my body, and the air is my mind. I have performed many hundreds of sacrifices in which *Dhakshina* were in abundance.

9. I am ever present in the sacrifices of the celestials; those that know the Vedas offer sacrifices to me. On earth those chief Khastryas, those kings who desire to obtain heaven,

10—12. And those Vaisyas who also desire to attain to those blessed region,—all worship me. Becoming Shesha it is I who support (on my head) this earth bounded by the four seas and decked by Meru and Mandara. Assuming the form of the boar in the days of yore I raised up this universe sunk in water. O foremost of Brahmanas, becoming the fire that issues forth from the *Equine mouth*,

13. It is I who drink up the water and create them again. From my month Brahmanas, from my arms the Khashtryas, from my thighs the Vaisyas,

14. From my feet the Sudras, one after the other,—sprang up through my great energy. The Rig, the Sama, the Yayu and the Atharva Vedas,

15—17. Issued forth from me and disappear also in me. The Brahmanas, devoted to asceticism, those that value peace as the highest attribute, those that have their souls under complete control, those that are desirous of knowledge, those that are freed from lust and wrath and envy, those that are unwedded to earthly things, those that have their sins completely destroyed, those that possess gentleness and virtue, those that are free from pride, those that have a full knowledge of the soul—all these worship me with profound meditation. I am the fire called *Samvartaka*, I am the wind called *Samvartaka*.

18. I am the *Samvartaka* sun, I am the *Samvartaka* fire. Those that are seen in the skies in the shape of stars,

19. O foremost of Brahmanas, know them to be the pores of my skin. The oceans, those mines of gems, and the four directions,

20. Know, they are my robes, my bed, my abode. They have been spread by me to accomplish the purposes of the celestials.

21. O excellent man, know that desire, anger, joy, fear and ignorance are all different forms of myself.

22—23. O Brahmana, whatever is obtained by men by the practice of truth, charity, asceticism, peace, harmlessness towards all creatures and other such good deeds is obtained through my arrangements. Led by my laws, men rove about within my body, their senses being always overwhelmed by me. They do not move according to their will,—they are moved by me.

24—26. The Brahmanas, that have thoroughly studied the Vedas, that have obtained tranquility in their souls, and that have subdued their anger, obtain a high reward by performing many sacrifices. But such reward is not obtained by men who are wicked in their acts, who are overwhelmed with covetiousness, who are mean and disreputable, who have their souls unblessed and impure. Therefere O Brahmana, know that this reward which is obtained by only self-controlled men and not obtained by ignorant and foolish men —this which is attainable by asceticism alone,—produces high merits.

27. O excellent man, at those times when virtue and morality decrease (in the world) and sin and immorality increase, I create myself.

28—29. When fearful and vicious-minded Daityas and Rakshasas, that are incapable of being killed by even the foremost of the celestials, are born on earth, I then take my birth in the families of virtuous men. And assuming a human form, I restore peace by destroying all evils.

30. By my own *Maya* I create the celestials, the men, the Gandharvas, the Rakshasas and all the mobile and immobile things. And I again destroy them all (when the time comes).

31. For the preservation of virtue and morality I assume a human form, and when the times come I assumes form that are inconceivable.

32. In the *Satya Yuga* I become white, in the *Treta Yuga* I become yellow, in the *Dapara* I become red and in the *Kali Yuga* I become black.

33—34. In that *Kali Yuga*, the virtue remains only three fourths. When the end of *Kali Yuga* comes, I assume the fearful form of death and destroy all the three worlds with all their mobile and immobile creatures. I then cover the universe with three steps. I am the soul of the world, I am the source of all happiness.

35. I am the humbler of all pride, I am omnipresent, I am infinite, I am the lord of the senses, I am great in power. O Brahmana, I alone set the wheel of Time in motion. I am formless.

36. O foremost of Rishis, I am the destroyer of all creatures, and I am also the cause of all efforts of all creatures. My soul completely pervades all creatures. O chief of Brahmanas, none knows me.

37. It is I whom the pious, and the devoted worship in all the worlds. O Brahmana, whatever pains you have felt within my stomach,

38. O sinless one, know all that was for your happiness and good fortune. Whatever worlds with their mobile and immobile beings you have seen (within my stomach.)

39. Everything has been ordained by my soul which is the source of all existence. The Grandsire of all the worlds is half of my body.

40. I am named Narayana, weilding the conch, the discus and the mace. O Brahmana Rishi, for a period of thousand times of the four *yugas*,

41. I, who am the soul of the universe sleep, overwhelming all creatures in unconsciousness, O foremost of Rishis, then do I stay here for everlasting time,

42. O foromost of Brahmanas, in the form of a boy, though I am old, stay here until Brahma wakes up. I who am Brahma have given you boons.

43. I am gratified with you, O the adored of the Brahmana Rishis. Seeing one vast expanse of water and seeing that all mobile and immobile creatures are destroyed,

44. You were afflicted with sorrow. I knew this, and it is for this reason I showed the universe when you entered within my body.

45. You became astonished and bewildered by seeing the entire universe (within my stomach). O Brahmana Rishi, therefore you were soon brought out by me.

46. I have spoken to you about that Soul which is inconceivable even to the celestials and the Asuras. As long as that great ascetic, the holy Brahma, does not awake,

47. O Brahmana Rishi, till then, live here happily and trustfully.

48—49. O foremost of Brahmanas, when that Grandsire of all creatures will awake, I shall alone create all creatures having bodies, also the firmament, the earth, the light, the atmosphere, the water and also all mobile and immobile creatures on earth,

Markandeya said:—

50. O child, having said this that greatly wonderful deity disappeared. I then saw this varied and wonderful creation start into life.

51. O king, O best of the Bharata race, O foremost of all virtuous men, I saw all this wonderful sight at the end of the *Yuga*.

52. The lotus-eyed deity whom I saw in days of yore, that foremost of beings is Janardana (Krishna) who has now become your relative.

53. O son of Kunti, in consequence of the boon bestowed upon me by that deity O my child, memory does not fail, that the period of my life is long and that death itself is under my control.

54. That deity is Krishna, the descendant of Vrishni, the ancient supreme lord, the inconceivable Hari, the mighty-armed hero, who seems to sport (in the world.)

55. He is Dhata, Vidhata, the destroyer of all, the Eternal, the bearer of Srivatsa mark on his breast, he is Govinda, the lord of all creatures, the highest of the high.

56. Seeing the chief of the Vrishnis, this Primæval Deity, this victorious God, wearing the yellow robe, my recollections come back to me.

57. This descendant of Madhu (Krishna) is the father and mother of all creatures, O foremost of the Kurus, take refuge in this great protector.

Vaishampayana said:—

58. Having been thus addressed, the sons of Pritha, and those two foremost of men, the twins, with Draupadi, all bowed down to Janardana (Krishna).

59. That foremost of men (Krishna), deserving of all honour, being thus revered by them, comforted them with sweet words.

Thus ends the hundred and eighty ninth chapter, Markandeya's words about Narayana in the Markandeya Samashya of the Vana Parva.

CHAPTER CXC.

MARKENDEYA SAMASYA PARVA) —*Continued.*

Vaishampayana said:—

1, The son of Kunti, Yudhisthira again asked the great Rishi Markandeya about the future government of the earth,

Yudhisthira said:—

2. O Rishi, O descendant of Bhrigu, O foremost of speakers, the account of the destruction and re-creation of things at the end of *yuga* which we have heard from you is highly wonderful.

3. I am very curious to know what will happen in the *Kali Yuga*, and when virtue will be destroyed, what would remain.

4.—5. What will be the power of men then and what will be their food and what their amusements; what will be the length of their life, what their dress and what also will be the limit of time, after attaining which the *Kreta* (age) will again begin. O Rishi, tell me all this. All that you narrate is varied and delightful,

Vaishampayana said:—

6. Having been thus addressed, that great Rishi again began to narrate, delighting that foremost of the Vrishni race (Krishna) and the Pandavas.

Markendeya said:—

7. O king, hear all that has been and heard by me and all that has been known to me by intuition through the grace of the god of gods.

8. O best of the Bharata race, hear as I narrate the account of the world when the sinful time would come.

9. O best of the Bharata race, in the Kreta age, everything was free from deceit, and guile, avarice and covetousness. Virtue like a bull was among men with four legs complete.

10. In the Treta sin took away one of its legs; and virtue had then (only) three legs. In the Dwapara, sin and virtue are mixed half and half.

11—14. O best of the Bharata race, in the dark age (Kali) virtue being mixed with three parts of sin lives by the side of men. Accordingly virtue is said to wait upon men with only fourth part remaining. O Yudhisthira, know that the period of life, the energy, the intellect and the physical strength of men (gradually) decrease in every Yuga. O Yudhisthira, the Brahmanas, the Kshatryas, the Vaisayas and Sudras will practise morality and virtue with deceit, and men in general will deceive their fellow men by spreading the (false) net of virtue. Men with false pride of learning by their acts will make truth concealed.

15. In consequence of the loss of truth the lives of men will be short, and in consequence of the shortness of life they will not be able to acquire much knowledge.

16. In consequence of the littleness of knowledge, they will have no wisdom. And for this, covetousness and avarice will overwhelm them all. Men being wedded to avarice, anger, ignorance and desire,

17.—18. Will display enmity towards one another and will desire to take one another's life. Thus virtue diminished and their asceticism and truth gone Vaisyas, Brahmanas, and Kshatryas will all be equal to the Sudras. The lowest (orders of men,) will rise to the middle (orders of men,) and the middle will certainly descend to the lowest.

19. At the end of Yuga such will be the state of the world. The robes made of flax will be considered the best and *Koradushaka* grain will be considered to be the best.

20—21. At the end of Yuga men will consider their wives as only friends; they will live on fish and milk of goats and sheeps, for cows will then be extinct. At this time even those that always observe vows will become coveteous.

22. At the end of Yuga men will be opposed to one another and seek one another's life. They will be atheists and thieves.

23. They will dig even the banks of streams with their spades and sow grains there. But even those places will prove barren to them at this period of time.

24. Those men who are devoted to the rites in honour of the deceased and of the celestials will be coveteous and will also appropriate and enjoy what belongs to others.

25. The father will enjoy what belongs to the son and the son what belongs to the father. At such time things forbidden by the Sastras will be enjoyed by men.

26. The Brahmanas will speak ill of the Vedas, and they will not observe any vows. Their understanding being clouded by the science of controversy, they will neither perform sacrifices nor *Homas*. Deluded by the scienes of controversy, their heart will be led away to things mean and low.

27. Men will till low-lands and employ cows and calves that are but one year old in drawing the plough and carrying the burdens.

28. Sons having killed their fathers and fathers having killed their sons will incur no opprobrium by doing it; and they ever will take glory in them.

29. The whole world will be filled with Miecha conduct and Miecha notions. All (religious) rites and sacrifices will cease; there will be joy no where, and general festivities will disappear.

30. Men will rob the possessions of helpless persons, of those that are friendless and of those that are widows.

31.—33. Possessing little energy and strength, and no knowledge and being addicted to avarice, ignorance, and sinful practices, men will accept with joy the gifts made by the wicked-minded people with contemptuous words. O son of Kunti, the kings with their hearts wedded to sin, having no knowledge and always being proud of their wisdom will fight with one another with the intention of taking one anothers' lives. The Kshatryas will be at the end of the Yuga the thorns of the earth.

34. Full of avarice, swelling with pride and vanity, unable and unwilling to protect (their subjects), they will take pleasure in punishing (their subjects).

35. Again and again attacking the good and the honest, and feeling no pity for them even when they will cry in grief, the Kshatriyas will, O descendant of Bharata, rob them of their wives and wealth.

36. When this Yuga will come, no one will ask for a girl, (for marriage), and no one also will give away a girl. The girls will themselves choose their own husbands.

37. The kings with their mind darkened by Ignorance, and discontented with what they have, will at such a time rob their subjects by every means in their power.

38. There is no doubt the world will be then *Mlechafied*. When this Yuga would come, the right hand will deceive the left, and the left the right.

39. Men with false pride of learning will diminish truth. The old will display the folly of the young, and the young will show in them the dotage of the old.

40. The cowards will have the reputation of bravery, and the brave will be as melancholy (fools) as the cowards. At this age men will not trust one another.

41. Full of avarice and ignorance all the world will have but one sort of food,—sin will increase and virtue will fade away.

42. O ruler of men, the Brahmanas, the Kshatryas, and the Vaisyas will disappear, leaving no trace of their orders. At this time all men will be of one order.

43. Fathers will not forgive their sons, and the sons will not forgive their fathers; at this time wives will not serve their husbands.

44. When this age will come men will seek those countries where men's staple food is wheat and barley.

45. O king, men and women will become perfectly free in their conduct. When this age will come, they will not tolerate one another's acts.

46. O Yudhisthira, the whole world will be then *mlechafied*; men will no more gratify the celestials by performing the *Sradh* ceremony.

47. O ruler of men, no one will listen to the words of others, and none will be considered as another's preceptor. The whole world will be enveloped by fearful (intellectual) darkness.

48. Then the length of men's life will be sixteen years. When this age would come men will die at this age.

49. Girls of five and six years will give birth to children and boys of seven or eight years of age will be fathers.

50. O king, O foremost of monarchs, when this age would come the wife will not remain content with her husband, and the husband also will not remain content with his wife.

51. When this age would come, the possession of men will be small, and they will falsely bear the marks of religion. The world will be filled with avarice and jealousy. No one will be a giver to the other.

52. The country will be afflicted with dearth and famine. The roads will be filled with lustful men and unchaste women. Women will also hate their husbands.

53. When this age will come, men will certainly adopt the *Mlecha* conduct; they will eat all things; they will be free in all their all acts.

54. O best of the Bharata race, led by avarice, men will deceive one another when they will buy and sell.

55. When this age would come, men will perform the ceremonies and rites without knowing the ordinances; they will behave as they would like.

56. When this age would come, led by their nature, men will act with cruelty and will speak ill of one ano another.

57. People will pitilessly destroy trees and gardens. Men will be filled with anxeity for their livelihood.

58. O king, led away by covetousness, men will kill the Brahmanas and appropriate and enjoy their wealth.

59. The Brahmanas, being persecuted by the Sudras and afflicted with fear and exclaiming "Oh" "Alas" will rove over the world with none to protect them.

60. When men will kill others, when they will be wicked, cruel and destroyers of all animals, then will that (Kali) Yuga would come,

61—62. O perpetuator of the Kuru race, O king, the foremost of Brahmanas, being persecuted by the robbers, will like crows fly in fear and in great speed to rivers, to mountains and to inaccessible regions. Being afflicted with tasks imposed on them by cruel kings,

63. O ruler of earth, they will lose all patience in this fearful age. They will do all improper works and become the servants of the Sudras.

64. The Sudras will explain religion, Brahmanas will listen to them and settle their duties by accepting such interpretations (as made by the Sudras.)

65. The low will become the high, and all sources of things will appear in contrary shape. Abandoning the celestials, men will worship the bones &c.

66. At this age, the Sudras will cease to serve the Brahmanas. In the hermitages of the Brahamanas, in their schools and colleges,

67. In places sacred to the gods and in sacrificial grounds and in sacred tanks, the earth will be disfigured with tombs and walls containing bones &c., and they will have no temples dedicated to the celestials.

68—70. All this will take place in the (Kali) Yuga. Know these are the signs of the (Kali) Yuga. When men become always fierce, sinful, carnivorous, addicted to intoxicating drinks then does the (Kali) Yuga come. O king, when flowers will be produced in flowers, the fruits in fruits, then does the (Kali) Yuga come. In this Yuga the clouds pour rain unseasonably.

71. Ceremonial rites of men do not follow one another in due order and the Sudras quarrel with the Brahmanas.

72. Soon is the earth filled with the Mlechas, and Brahmanas for fear of heavy taxes fly in all directions.

73. All distinctions among men disappear. With honorary tasks and offices, men go to the forests and live on fruits and roots.

74. When the world will be so afflicted, there will be no rectitude of conduct. Disciples will not heed their preceptors' instructions,—nay they will even try to injure them.

75. Preceptors impoverished for the want of wealth will be disregarded by men.

Friends and relations and kinsmen will perform friendly offices for only the sake of wealth.

76—77. When that age would come, every one will be in want. All the directions will be in a blaze; the stars and the constellations will have no brilliancy, and the planets and planetary conjunctions will be inauspicious. The curse of the wind will be confused, and innumerable meteors will flash though the sky, foreboding great fear.

78. The sun will appear with six other suns. There will be great noise on everyside, and everywhere there will be (great) conflagrations.

79. The sun from his rising to setting will be covered by Rahu. The exalted deity of one thousand eyes (Indra) will unceasingly shower rains.

80. When this age will come, crops will not grow in (great) abundance. The women will always be very harsh in speech they will become pitiless and fond of weeping.

81. They will never obey the orders of their husbands. When this age will come, sons will kill fathers and mothers.

82. Women living uncontrolled will kill their husbands and sons. O great king, Rahu will then devour the sun out of season.

83—85. When this age will come, fire will blaze up in all directions. Travellers, being unable to obtain food, drink and shelter even when they ask for them, will lie down on the wayside. Crows, snakes, vultures, and kites and other animals and birds will utter discordant cries. When that age would come, men will abandon their friends and relatives,

86—87. Servants and followers. When this age will come, leaving the countries, directions, towns and cities that they occupy, men will one after the other seek for new ones. "Oh father, Oh son," uttering such frightful words,

88. Men in great affliction will rove over the (various) countries. When this terrible age would be over,

89. Creatures would come into existence again beginning with the Brahmanas. When that age will pass away, creation will again increase.

90. Providence will again be propitious at will. When the sun, the moon, and the Vrihaspati

91. Will with the constellation of Pushya enter the same, the clouds will duly shower rains, and stars and planets will be auspicious.

92. The planets, duly revolving in their orbits will be greatly propitious. Abundance, prosperiety, wealth and peace will be every where.

93. Impelled by Time a Brahmana named Kalki Vishungasha will be born. He will possess great energy, intelligence and prowess.

94—95. He will be born at a village called Sambhala in a blessed Brahmana family. As soon as thought of, vehicles, weapons, warriors, and arms and armours will all be at his command. He will be the imperial sovereign ever victorious by the strength of his virtue.

96—97. He will restore order and peace in this world overcrowded with creatures and contradictory in its laws. That effulgent and greatly intelligent Bramhana will destroy all things. He will be the destroyer of all, and he will be the maker of a new Yuga, That twiceborn one surrounded by the Brahmanas, will exterminate all the low and despicable *Mlechas* wherevever they will be found.

Thus ends the hundred and ninetieth chapter, prophecy for the future, in the Markendeya Samashya of the Vana Parva.

CHAPTER CXCI.

(MARKANDEYA SAMASYA PARVA)

—Continued.

Markandeya said:—

1. Then exterminating all robbers, he (Kalki) will duly give away this earth at a great horse-sacrifice to the Brahmanas.

2. Having established the blessed rectitude ordained by the Self-create (Bramha), that doer of virtuous and renowned deeds will then enter a charming forest.

3. The people of the earth will imitate his conduct. When thieves and robbers will be exterminated by the Bramhanas, there will be again prosperity (on earth)

4. When the countries will be (all) subjugated, that foremost of Brahmanas, having cast away the deer-skins, lances, and tridents and other weapons,

5. Showing his reverence for the excellent twice-born ones was engaged in killing the thieves. That Kalki, will rove over the earth being adored by the foremost of Brahmanas.

6. The heart-rending cries of "Oh father," "O mother" "O son" will rise when he will exterminate the thieves and robbers.

7. O descendant of Bharata, when at the appearance of the Krita Yuga sin will thus be completely destroyed and virtue will flourish men will again be engaged in religious rites.

8. Well-planted gardens, sacrificial grounds, large tanks, Vedic schools and colleges, ponds and temples will (all) reappear every where; various sacrifices will also begin to be performed at the appearance of the Krita age.

9. Brahmanas will be honest and good. Being devoted to asceticism, they will be Rishis.

10. The hermitages occupied by the wicked wretches will once more be the homes of men devoted to truth. Men in general will begin to honour and practise truth. All seeds sown on earth will grow.

11. O king of kings, every kind of crop will grow in every season. Men will devotedly practice charity, vows and relegious rites.

12. The Bramhanas, devoted to meditation and sacrifices will be of virtuous soul

13. In the Krita Yuga, the Vaisyas will devote themselves to trade, the Brahmanas will be devoted to their six duties and the Kshatryas will be devoted to the display of prowess.

14. The Sudras will be devoted to the service of the other three orders. Such will be the Dharma in Krita, Treta and Dapara Yugas.

15. O son of Pándu, I have now narrated to you everything. I have told you the periods embraced by the several Yugas,—that which is known to all.

16. Thus have I now told you everything appartaining to both the past and the future as narrated by Vayu in his own Purana adored by the Rishis.

17. Immortal as I am, I have many times seen and ascertained the courses of the world. I have now told you all that I have seen and felt.

18. O undeteriorating one, hear now my words with your brothers relating some thing else to clear your doubts about religion.

19. O foremost of virtuous men, O king, you should always fix your soul on virtue; for, virtuous-minded men obtain bliss both here and hereafter.

20. O sinless one, listen to the auspicious words that I tell you (now). You should never humiliate a Brahmana, for a Brahmana, if angry, can destroy the three worlds by his vows.

said :—

21. Having heard these words of Markandeya, the foremost of the Kurus, the greatly intellegent and highly effulgent king (Yudhisthira) spoke these words of wisdom.

Yudhisthira said :—

22. O Rishi, if I am to protect my subjects, what course of action must I follow? How should I behave, so that I may not fall away from the duties of my order?

Markandeya said :—

23. Be kind to all creatures and be devoted to their good. Love all without hating any one.

24. Be truthful, be self-controlled, be ever engaged in protecting your subjects. Practise virtue and avoid sin and worship the Pitris and the celestials.

Abandoning pride, alway possess humility.

26. Conquering all the world, remain in joy, and be happy. This is the course of conduct that accords with the rules of virtue. This is and this was what is considered as virtue.

27. Therefore, O child, do not be aggrieved by your this present calamity. There is nothing past or future that is not known to you.

28—29. O child, the wise men are never be overwhelmed when they are persecuted by Time. O mighty-armed hero, Time rises superior even to the dwellers of heaven. O child, time afflicts all creatures. O sinless one, let not doubt come into your mind regarding what I have told you.

30. If doubt comes to your mind, your virtue will be destroyed. O best of the Bharata race, you are born in the celebrated Kuru dynasty.

31. You should practise in thought, in word and in deed that which I have told you.

Yudhisthira said :—

O foremost of Brahmanas, the which you have spoken to me are sweet I hear.

32. O lord, I shall carefully follow them at your command. O foremost of Brahmanas, I have neither avarice, nor lust, nor fear, nor pride.

33. O Lord, I shall act according to what you have told me.

Vaishampayana said:—

Having heard the words of the intellegent Markandeya

34. O king, the Pandavas became exceedingly glad along with the wielder of the (bow) *Sarunga* (Krishna) and with all those foremost of Brahmanas and with all those that were there.

35. Having heard the blessed words of the ancient history told by the intelligent Markandeya, they were (all) filled with astonishment.

Thus ends the hundred and ninety first chapter, command to Yudhisthira, in the Markandey Samasya of the Vana Parva.

CHAPTER CXCII.

(MARKENDEVA SAMASYA PARVA)

—Continued.

Janamejeya said:—

1. You should speak to me about the greatness of the Brahmanas, as Markendeya told it to the Pandavas.

Vaishampayana said:—

2. The son of Pandu spoke thus to Markandeya, "You should speak to me about the greatness of the Brahmanas." Markandeya replied, "Hear the account of the Brahmanas in the days of old."

Markandeya said:—

3. A king of Ajodhya, born in Ikshaku's dynasty,—named Parikshit (once) went out hunting.

4. Pursuing a deer alone on a single horse he went away to a great distance (from his followers and retinue).

5. Fatigued and afflicted with hunger and thirst, he saw in that part of the country where he was (thus) led, a dark and dense forest.

6. He entered it (the forest). Seeing in the deep forest a charming lake, he with his horse bathed there.

7. Thus being refreshed and placing some lotus-stalks before the horse (for him to eat), he sat on the side of the lake. Lying down there he heard a sweet strain of music.

8. Hearing it he reflected, "I do not see any trace of any human being here: whose strain of music is then this?"

9. He then saw a damsel of great beauty and grace gathering flowers and singing (as she was doing it). She soon came near the king.

10. To her said he, "O blessed lady, who are you and to whom do you belong?" "She replied, I am a maiden." The king said, "I ask you to be mine."

11. To him replied the maiden, "Give me a pledge,—only then I can be yours." The king asked about the pledge and the maiden said, "I must never see water."

12. The king said, "Be it so" and he then married her. Having married her, the king Parikshit sported with her in great joy and sat with her in silence.

13. When he was thus living, his soldiers arrived at that spot.

14. Seeing the kings, the soldiers stood surrounding him. Cheered by the arrival of his soldiers, the king entered a palankin and went to his city. Arriving at his own city, he lived with her in privacy.

15. Even those who were stationed near him could not see him. Thereupon his chief minister asked those women that waited upon him. "What is your business?" The women said,—

16. "We see here a matchlessly beautiful damsel and the king has married her giving her a pledge, namely that he would never show her any water."

17—18. Having heard all this, he (the minister) made an artificial forest containing many trees with numerous fruits and flowers. He excavated a large and deep tank within that forest in one of its corners. He covered it with a net of pearls, and its water looked like ambrosia. One day he spoke thus to the king in private. "This is a beautiful forest having no water any where. Sport here in joy."

19—20. At these words of the minister, he (the King) entered that forest with his beatiful wife. One day when he was sporting in that charming forest, he became tired and fatigued and afflicted with hunger and thirst. He then saw a bower of *Madhavi* (creeper).

21. Entering it with his beloved, the king saw a tank full of water which was transparent and which was as sweet as nectar. Seeing it with his beautiful wife, he sat down on its bank.

22. Then the king thus spoke to that lady, "Cheerfully bathe in this water."

Having heard his words, she got down under the water, but she did not re-appear again.

23. When the king searched for her, he did not find any trace of her. He then ordered the water of the tank to be pumped out. He thereupon saw a frog sitting at the mouth of a hole. On seeing this, the king passed the following order in anger.

24. "Kill all frogs wherever they are to be found. Whoever wishes to see me, let him come to me with a dead frog as tribute."

25. When this fearful destruction of frogs went on, the frightened frogs went to their king and told him all that had happened.

26. Thereupon the king of the frogs, assuming the garb of an ascetic Brahmana, came to that monarch and thus spoke to him,

27. "O king, do not allow anger to take possession of you. Be kind, you should not destroy the innocent frogs."

Two slokas here follow:—

28—29. O undeteriorating one, do not destroy the frogs. Pacify your wrath. The prosperity and ascetic merit of those that have their souls steeped in ignorance always suffer diminution. Pledge yourself not to be angry with the frogs. What need have you to commit such a sin? What purpose will be served by killing the frogs?"

30. To him the king whose heart was full of the grief for the disappearance of his dear one thus spoke,

31. "I will never forgive the frogs. I will certainly destroy them. My beloved wife has been devoured by one of those wicked wretches. The frogs therefore will always deserve to be killed by me. O learned man, you shall not intercede on their behalf."

32—33. Having heard his words, he (the frog king) thus spoke with his senses and mind much pained, "O king, be kind. I am the king of the frogs, named Ayusha. She was my daughter, named Sushavana. This is but an instance of her bad character. She had deceived many other kings before. Then the king said, "I desire to have her. Let her be given to me by you."

34. Thereupon her father bestowed her upon him and he spoke to her thus, "Wait upon this king."

35. Having said this, he thus cursed his daughter in anger, "As you have deceived many kings, for your this untruthful conduct, your sons will be haters of Brahmanas."

36. Having obtained her, the king became greatly enamoured of her for her great accomplishments. Feeling that he had, as it were, obtained the sovereignty of the three worlds, he bowed down his head to the king of the frogs. Honouring him in due form he thus spoke with his voice choked with tears of joy, "I have been much favoured."

37. The king of the frogs, then biding farewell to his daughter, went away whence he had come.

38. After some time, the king begot on her three sons. They were named, Sala, Dala and Vala. Some time after, the king, their father, installing the eldest son on the throne, went to a forest with the desire of practising asceticism.

39. One day Sala, when out in hunting, saw a deer and pursued it on his car.

40. He spoke to the charioteer "Drive me faster." Having been thus addressed the charioteer said to the king,

41. "Do not entertain such a purpose. This deer is incapable of being caught by you. If however *Vami* horses were yoked to your chariot, then you could have caught it." Thereupon the king said to the charioteer, "Tell me all about the *Vami* horses, or else I shall kill you." Having been thus addressed by the king, the charioteer became greatly frightened. He was afraid of the king, he was also afraid of the Vamadeva; and therefore he did not tell the king anything. Thereupon the king uplifting his sword again said to him, "Tell me soon, or I will certainly kill you." Being afraid of the king, the charioteer said, "*Vami* horses are those that belong to Vamadeva, they are as fleet as the mind.

42. When he said this, the king thus spoke to him, "go (at once) to the hermitage of Vamadeva." Having gone to the hermitage of Vamadeva, he thus spoke to that Rishi,

43. "O exalted one, a deer shot by me is flying away. You should make me capable of catching it by giving me your pair of Vami horses. The Rishi replied, "I give you my pair of Vami horses; but after accomplishing your object, you must soon return them to me." Having taken those horses and having obtained the Rishi's permission, the king yoked the pair of Vami horses to his car and then pursued the deer. When he had left the hermitage, he thus spoke to his charioteer, "These (two) jewels of horses the Brahmanas (by no means) deserve to possess. They must not be returned to Vamadeva." Having said this and caught the deer, he returned to his

capital, and kept the Vami horses in the inner apartments of his palace.

44. Thereupon the Rishi reflected, "This prince is young. Having obtained an excellent pair of horses, he is sporting with them in great joy without returning them to me. Alas! What a pity!"

45. Having thus thought in his mind, he spoke to one of his desciples after full one month had passed away. "O Atreya, go and ask the king what he had done with the Vami horses. He should return them to your preceptor.

46. He went to the king and spoke to him as instructed. Thereupon the king replied, "These two horses deserve (only) to be possessed by kings. The Brahmanas do not deserve to possess jewels of such value. What business have Brahmanas with horses? Go back with contentment."

47. Going back he told all to the preceptor. Having heard this sad news, Vamadeva was filled with wrath, and he himself went to the king and asked for his horses. But he declined to give him what he asked.

Vamadeva said :—

48. O king, give me my Vami horses. By them you have accomplished something which was impossible to be accomplished by you. By transgressing the practices of both the Brahmanas and the Khashtryas, do not cause your own death by the terrible curse of Varuna.

The king said :—

49. O Vamadeva, these two excellent, well-trained, and docile bulls are fit animals for Brahmanas. Go with them wherever you like. Even the Vedas carry person, like you, (what will you do with horses)?

Vamadeva said :—

50. O king, the Vedas indeed carry persons like us,—but that is in the next world. But in this world animals like these (horses) carry me and also men like me and also all others.

The king said :—

51. Let four asses carry you, or four mules of the best kind, or four horses as fleet as the wind. Go away with these,—the pair of Vami horses deserve to be possessed only by the Khashtryas. Therefore, know that those (Vami horses) are not yours.

Vamadeva said :—

52. O king, very severe vows have been ordained for the Brahmanas. If I have observed them, then let four fearful and mighty Rakshasas of terrible appearance and iron body pursue you at my command and kill you, and then carry you on their sharp lances after cutting up your body into four parts.

The king said :—

53. O Vamadeva, let those that are armed with bright lances and swords and that know you to be a Bramhana who desires to take life in thought, word and deed, at my command cut you down with all your desciples,

Vamadeva said :—

54. O king, when you receive from me these Vami horses, you had said, "I will return them." Therefore give me back my Vami horses, so that you can save your life.

The king said :—

55. Hunting is ordained for the Kshatryas. I do not punish you for your untruthfulness. O Brahmana, obeying all your commands, I shall obtain the blessed region.

Vamadeva said :—

56. A Bramhana can never be punished in thoughts, words or deeds. That learned man who succeeds by ascetic austerities on knowing a Bramhana to be so does not attain to prominence in this world.

Markandey said :—

57. O king, when the king had been thus addressed by Vamadeva, there rose four fearful-featured Rakshasas. As they with up lifted lances in their hands came to the king with the intention of killing him, he thus cried aloud,

58. "O Bramhana, if all the Ikshakus, if Dala (my brother), if all these Vaisyas tell me, even then I will not give up these Vami horses to Vamadeva, for these men can never (then) be virtuous."

59. When he was thus speaking, they (the Rakshasas) killed him and that lord of earth fell on the ground. Thereupon learning of the death of the king, the Ikshakus installed Dala on the throne.

60. Then the Bramhana Vamadeva went to his kingdom and spoke thus to the king Dala, "O king, it has been ordained in all the *Srstras* that men should give away to the Brahmanas.

61. O king, if you fear sin, then give me my Vami horses back without any delay."

Having heard these words of Vamadeva, that king spoke thus to the charioteer in anger,"

62. Bring me one of those beautiful but poisonous arrows that are kept with you, so that pierced by it, Vamadeva may lie prostrate on the ground in pain and be torn by the dogs.

Vamadeva said :—

63. O ruler of men, I know you have a son ten years old, born of Senajata, your queen. Urged by my word, soon kill your that beloved boy by these fearful arrows.

Markandeya said :—

64. O king, when Vamadeva had said this, the (arrows) killed the prince in the inner appartment. Hearing that he had been killed by his arrows, Dala spoke these words.

The King said :—

65. O Ikshwakus, I shall today do your good. I will with great force kill this Bramhana. Bring me another of my greatly effulgent arrows. O rulers of earth, behold my prowess today.

Vamadeva said :—

66. This fearful and poisonous arrow that you aim at me, O ruler of men, you shall not be able to aim or to shoot,

The King said :—

67. O Ikshwakus, behold, I am incapable of shooting the arrow that has been taken by me ; I fail to kill this Bramhana. Let Vamadeva be blessed with a long life.

Vamadeva said :—

68. Touching your queen with this arrow, you may cleanse yourself off this sin.

Markandeya said :—

The king did as he was directed, and then the princess spoke thus to the Rishi.

The Queen said :—

69. O Vamadeva, let me be able to instruct duly this foolish husband of mine from day to day imparting to him words of grave import. Let me always wait upon and serve the Bramhanas ; and by this, O twice born one, let me acquire the sacred regions after death.

Vamadeva said:—

70. O princess, O beautiful-eyed lady, you have saved this royal dynasty. Ask of me a matchless boon. I will grant you whatever you ask. O faultless lady, rule over your these kinsmen and over the kingdom of the Ikshwakas.

The Queen said:—

71. O exalted one, this is the boon I ask, —that my husband may now be freed from his sin, and that you may think well of his son and kinsmen. O foremost of Bramhanas, this is the boon I ask.

Markandeya said:—

72. Having heard her these words, O foremost of the Kurus, the Rishi said, "Be it so." Thereupon that king, becoming exceedingly happy and bowing to the great Rishi, gave him his Vami horses.

Thus ends the hundred and ninety second chapter, the history of the frogs, in the Markandeya Samashya of the Vana Parva.

CHAPTER CXCIII.

MARKANDEYA SAMASYA PARVA)

—Continued.

Vaishampayana said :—

1. The Rishis, the Brahmanas and Yudhisthira then asked Markandeya how the Rishi Vaka was (so) long-lived. Markandeya thus spoke to them all.

2. "The greatly ascetic royal sage Vaka was long-lived ; you need not enquire of its reason."

3. O descendant of Bharata, having heard this, the son of Kunti Dharmaraja Yudhisthira with his brothers thus again asked Markendaya.

4. "We have heard that both the high-souled Vaka and Dalya were immortal ; and these (two) Rishis, held in universal reverence, were the friends of the lord of the celestials (Indra).

5. O exalted one, I desire to hear the account of the meetings of Indra and Vaka which is both full of joy as well as grief. Tell me all this in detail.

Markandeya said :—

6. O king, when the fearful war between the Devas and the Asuras was over, Indra became the lord of all the worlds.

7. The clouds copiously rained and people had an abundance of harvests. They had no malice or ill will, they were devoted to the duties of their own order. They were all devoted to virtue.

8. Adhering to the duties of their own order, people became very happy. Having seen all people happy, the slayer of Vala,

9. O king, the lord of the celestials, Indra himself became very happy. Seated on his (elephant) Airavata, he saw his happy subjects.

10. (He also saw) various hermitages and many auspicious rivers, prosperous towns, villages and rural regions, all enjoying plenty in everything.

11—12. (He also saw) kings devoted to virtue and skilful in protecting their subjects; also tanks and reservours, wells and lakes and small ponds all full of water and adorned with the foremost of Brahmanas engaged in the observance of various excellent vows. O king, then descending on the charming earth, Satakratu (Indra)

13. Went, O king, towards a blessed country abounding in numerous trees, and situated in the rigeon of the east near the sea.

14. It was a charming hermitage frequented by beasts and birds. The king of the celestials saw in that charming hermitage Vaka.

15. Vaka also seeing the chief of the celestials became exceedingly happy. He received him with the offer of *Argha* and water to wash his feet and also fruits and roots.

16. Having comfortably seated himself, the boon-giving, slayer of Vala, the king of of heaven, asked Vaka the following questions.

Indra said:—

17. O Rishi, O sinless one, you have lived for one hundred thousand years. O Brahmana, tell me what are the sorrows of those who live for ever.

Vaka said:—

18. To live with persons who are disagreeable, to be separated with persons that are agreeable and beloved, to associate with the wicked, these are the evils which they that are immortal have to bear.

19. What could be greater evil than (to witness) the death of sons and wives, of kinsmen and friends and than the pain of dependance on others.

20. I believe there is no more pitiable sight in the world than that of men destitute of wealth being insulted by others (who possess wealth).

21. The acquisition of family dignity by those who do not possess it and the loss of family dignity by those who possess it,—unions and disunions,—these are to be witnessed by one who lives for ever.

22. O diety Satakratu, those that have no family dignity gain wealth,—what could be greater reverses of family dignity than this? All this you are to see happening before your eyes (if your live forever).

23. What can be a greater sorrow than (to witness) the reverses of the celestials, the Danavas, the Gandharvas, men, the Nagas and the Rakshasas?

24. They that are nobly born suffer affliction by coming under the subjection of low-born men; the poor are insulted by the rich,—what can be a greater sorrow than (all) this?

25. Innumerable instances of such contradictory dispensations are seen in the world (by one who lives for ever). The foolish and the ignorant are happy while the learned and the wise are miserable.

26—27. Many instances of misery are seen among men in this world.

Indra said:—

O greatly exalted one, tell me what are the joys of those that live for ever,—joys adored by the celestials and the Rishis?

Vaka said:—

He who cooks even leaves at the eighth and twelveth part of the day,

28. And he who has no wicked friend,—who is happier than he? He in whose case the day is not counted is not called voracious.

29—32. O Maghavan, even he is happy who cooks only little leaves (for his food). Earned by his own efforts, without having to depend upon others, he who eats even fruits and leaves in his own house deserves to be respected. He, who eats in another's house the food given to him in contempt,—even if that food be rich and palatable,—does a thing which is hateful. Therefore the wise cry "fie" on the food that a mean wretch like a dog or a Rakshasha eats at another's house. If after feeding the guests and the servants, and offering food to the pitris, an excellent Brahmana

33. Eats what remains,—there can be none happier than he. O Satakratu, there is nothing sweeter or holier

34—35. Than that food which such a person takes after having fed the guests with its first portion. Each mouthful that the Brahmana eats after having fed the guests produces the fruit of giving away one thousand kine. Whatever sins might have been committed by him in his childhood are all destroyed.

36. If the water that is in the hands of a Brahmana who has been fed and honoured with Dakshina be sprinkled (on the feeder), then all his sins are instantly destroyed.

Markandeya said :—

37. Having talked over this and various other auspicious things with Vaka, the chief of the celestials went to heaven.

Thus ends the hundred and ninety-third chapter, colloquy between Vaka and Indra, in the Markandeya Sumashya of the Vana Parva.

CHAPTER CXCIV.

(MARKANDEYA SAMASYA PARVA)

—Continued.

Vaishampayana said :—

1. Thereupon the Pandavas again thus

greatness of the Brahmanas, we now desire to hear about the greatness of the royal order (the Kshatryas." To them replied the great Rishi Markandeya, "Hear now of the greatness of the royal order." A king of the Kuru dynasty named Suhotra went on a visit to the great Rishis, and as he was returning he saw king Shivi, the son of Ushinara. As they met, they each saluted the other as best fitted to his age. Considering each equal to the other, they did not allow way to each other. At this time Narada came. (He said) why are, you standing here thus blocking each others way?

3. They said to Narada, " O exalted one, you should not speak thus. The sages of old have said that way should be given to one who is superior or abler. We that stand blocking each other's way are equal to each other in every respect. If properly judged, there is no superiority or inferiority between us." Having been thus addressed, Narada recited the following *slokas*.

4. O descendant of Kuru, he who is cruel behaves cruelly towards even those who are humble, and he who is humble behaves humbly and honestly towards even those who are wicked. He who is honest behaves honestly towards even those who are dishonest,—why then should not he behave honestly with one who is honest.

5. He who is honest considers the service that is done to him, as if it were one hundred times greater than it (really) is. This is the custom amongst the celestials. The ruler of earth, the son of certainly possesses greater goodness than you.

6. One should conquer the mean by charity, the untruthful by truth, the wicked by forgiveness and the dishonest by honesty.

7. Both of you are generous-minded. Let one of you stand aside (giving the way to the other) according to the above *slokas*." Having said this, Narada became silent. Having heard this, the descendant of Kuru, (king Suhotra), walking round Sivi and praising his many good deeds, gave him the way and went away.

8. It is thus that Narada has described the greatness of the royal order.

Thus ends the hundred and ninety fourth chapter, the history of Sivi, in the Markandeya Sumashya of the Vana

CHAPTER CXCV.

(MARKANDEYA

—Continued.

Markandeya said :—

1. Now hear another story. One day when the king Yayati, the son of Nahusa, was sitting on his throne surrounded by the citizens, a Brahmana came there for (the purpose of begging) wealth for his preceptor. And he thus spoke, " O king, I beg wealth for my preceptor according to the pledge (I gave him.)

The king said :—

2. O exalted one, tell me what was your pledge.

The Brahmana said :—

3. O king, in this world when a man asks for alms, men hate him who asks for it. I ask you therefore (to tell me) with what feelings you will give me what I ask and on which I have set my heart.

The king said :—

4. Having given away anything, I never boast of it ; I never also listen to the prayers for things which cannot be given. But I (always) hear the prayers for things that can be given. Giving away, I always become happy.

5. I shall give you one thousand kine ; the Brahmana who asks me for a gift is always very dear to me. I am never at with a man who asks of me, and I never sorry for having given away.

Markandeya said :—

6. Having said this, the king gave one thousand kine to the Brahmanas, and the Brahmana also obtained one thousand kine.

Thus ends the hundred and ninety-fifth chapter, the history of Yayati in the Markandeya Samasya of the Vana Parva.

CHAPTER CXCVI.

(MARKANDEYA SAMASYA PARVA) —*Continued.*

Vaishaampyana said :—

1. The Pandavas again said, "Tell us again of the greatness (of the Kshatryas)

2. Markandeya said, "O great king, there were two kings, named Vrishadarbha and Seduka. Both of them were learned in the precepts of morality and skilful in the weapons of offence and defence.

3. Seduka knew that Vrishadharbha had from his boyhood a mental vow, namely that he would never give no other metal to a Brahmana except gold and silver.

4. Once upon a time, a Brahmana having completed his study of the Vedas, came to Seduka ; and uttering a benediction upon him he begged (wealth for his preceptor) ;

5. Saying "Give me one thousand horses." Seduka spoke to the Brahmana,

6. "It is not possible for me to give you this for your preceptor.

7. Therefore go to Vrishadharbha ; he is, O Brahmana, a (very) virtuous king ; go and beg of him. He will give you, for it is his vow."

8. Thereupon the Brahmana went to Vrishdharbha and begged one thousand horses. That king (however) struck him with a whip.

9. Then the Brahmana said, "I am innocent, why do you strike me thus ?"

10. Having said this, he was going to curse the king, when the latter said," Do you curse him who does not give you what you ask ? Is this the conduct proper in a Brahmana ?"

Brahmana said :—

11. O king of kings, sent to you by Seduka I came to you to beg. For your bad conduct, I am going to curse you.

The King said:—

12. I shall now give you whatever tribute comes to me before the morning is expired. How can I send away a man empty-handed who has been whipped by me ?

Markandeya said :—

13. Having said this, he gave the Brahmana whatever came to him that day which was more than the value of one thousand horses.

Thus ends the hundred and ninety-sixth chapter, the history of Seduka, and Vrishadharbha in the Markandeya Samashya of the Vana Parva.

CHAPTER CXCVII.

(MARKANDEYA SAMASYA PARVA) —*Continued*

Markandeya said:—

1. One day the celestials resolved that they should go to the earth and try the virtue of the ruler of earth, Sivi. Saying "very well" Agni and Indra went (to earth).

2. Agni, assuming the form of a pigeon flew away from Indra who pursued him in the form of a hawk.

3. The pigeon fell on the lap of the king Sivi who was seated on a costly seat.

4. Thereupon the priest thus spoke to the king," Afraid of the hawk, this pigeon has come to you for his life with the intention of saving it.

5. The learned men have said that the fall of pigeon on one's lap forebodes a great danger. The king who understands men should save himself by giving away wealth."

6. Thereupon the pigeon thus spoke to the king. "Afraid of the hawk and desrious of saving my life, I have come to you for the safety of my life. I am a Rishi. Assuming now the form of a pigeon I have come to you to seek the protection of my life. I consider you my life.

7. Know me as one who is learned in the Vedas, as one leading the life of a Brahmachari, as one who possesses self-control and asceticism. Know me also as one who have never spoken a harsh word to his preceptor, as one possessed of every virtue, and as one that is sinles.

8. I recite the Vedas, I know their prosody, I have studied all the Vedas letter per letter. I am not a pigeon. Therefore do not give me up to the hawk. Giving up a learned and a noble man is never a good gift"

Thereupon the hawk spoke thus to the king."

10. Creatures are not at once born in their own order. You may have been in a former birth begotten by this pigeon. O king, it is not proper for you ro interfere with my food by protecting this pigeon.

The King said :—

11. Has any one seen before that birds speak the pure speech of man? knowing what the pigeon says and also what the hawk says,—what is good for us to do?

12. He, who gives up a frightened creature seeking protection of his enimies, does not get protection when he is in need of it. The clouds do not shower seasonably for him and the seeds, though sown, do not grow for him.

13. He, who gives up an afflicted creature seeking protection of its enemies, sees his offspring die in childhood. The forefathers of such a man can never live in heaven. The very celestials decline to accept his *habya*, the libations of *ghee* poured by him into the fire)

14. He who gives up an afflicted creature seeking protection of his enemies is struck by the thunderbolt hurled by the celestials with Indra at their head. Being a very narrow-minded person, the food he eats is unsanctified, and he soon falls from the celestial rigeon.

15. O hawk, let Sivis put before you a bull cooked with rice in the place of this pigeon. Let them carry meat in abundance to the place where you like (to take them)

The Hawk said :—

16. O king, I do not ask for a bull or any other meat, or meat more than what is in that pigeon. He (the pigeon) is my food to-day ordained by the gods. Therefore give him up to me.

The King said :—

17. Let my men see and carefully carry the bull to you with its every limb entire. Let that bull be the ransom for this frightened creature. Do not kill this pigeon.

18. O hawk, I will give up my own life, but I will not give up this pigeon. Do you not see this creature looks like a sacrifice with the *Soma* juice? O blessed one, do not take so much trouble for it; I will never give up this pigeon.

19. O hawk, if it pleases you, order me to do something which may be agreeable to you and for doing which the Sivi people may praise me and bless me in joy. I promise that I shall do whatever you will tell me to do.

The Hawk said :—

20. O king, if you give me as much flesh as would be equal in weight to this pigeon, flesh cutting off from your right thigh, then can the pigeon be saved by you, then would you do what would be agreeable to me and what the Sivi people would speak in high terms of praise.

21. Thereupon he cut off a piece of flesh from his right thigh and weighed it with the pigeon, but the pigeon weighed heavier.

22. He cut off another piece of flesh, but still the pigeon weighed heavier. Then he cut off pieces of flesh from all parts of his body and placed them on the scale, but the pigeon still weighed heavier.

23. Thereupon the king himself got on the scale; he did not feel the least grief for it. Seeing this the hawk then and there disappeared exclaiming "saved." Thereupon the king said,

24. "O bird, O pigeon, I ask you, let the Sivi people know who this hawk is. None except the lord of creation can do what he did. O exalted one, reply to my question.

The pigeon said:—

25. O son of Surathe, I am the smoke-bannered deity, Vaisyanara (Fire). The hawk is the husband of Sachi, the wielder of thunder (Indra). You are the foremost of men, we came to try you.

26. O king, these pieces of flesh that you have cut off from your body with your sword to save me, have made gashes in your body. I shall make these marks auspicious. They will be handsome, golden-coloured and sweet scented.

27. Earning great fame and being respected by the celestials, you will long rule over these men. A son will be born to you from your side who will be named Kapotaramana.

28. You will get out of your own body this son named Kapotaramana. You will see him become the foremost heroes of the Sourathas blazing in fame, and possessing exceeding bravery and great beauty.

Thus ends the hundred and ninety seventh chapter, the history of Sivi in the Markendya Samasaya of the Vana Parva.

CHAPTER CXCVIII.

(MARKANDEYA SAMASYA PARVA)

—Continued.

Vaishampayna said:—

1. The Pandavas again spoke thus to Markandeya, "Tell us again about the greatness (of the royal order.)" And Markandeya said, "In the horse sacrifice of Ashtaka the descendant of Vishwamitra, all the kings came.

2. His brothers, Pratardana, Vasumana and Sivi, the son of Ushinara also came. When the sacrifice was over, he was going with his brother on a car when he saw Narada coming. They saluted him and said, "Come with us on this chariot."

3. Saying "So be it" he got on the car. One of them, having gratified the celestial Rishi, the exalted Narada, said, "All four of us are blessed with long life and possess every virtue. We shall therefore go to a certain celestial region and live there for a long time. But who will amongst us fall down first? The Rishi said "This Ashtaka will fall first."

4—5. He asked, "For what cause?" The Rishi said, "I lived for a few days in the palace of Astaka. He one day took me out of the city on his car. I saw there thousands of cows each distinguished by various colour. I asked him whose kine are these. He said, "I myself have made gifts of them." By these words he flourished his own praise; for this reason he will fall (first). (He said), "we shall then remain, there who amongst us will fall first?"

6. The Rishi said, "Pratardana."

"What is its cause?"

"I also lived in the house of Pratardana. One day he took me in his car.

7. While doing so, a Brahmana said to him, "Give me a horse." He said, "After my return, I shall give you." The Brahmana said, "Give it to me without any delay." He then unyoked the horse on the right (side of the car) and gave it to him.

8. There came to him another Brahmana desiring to get a horse. Saying as before, he then unyoked the horse on the left (side of the car) and gave it to him. He then went on. But another Brahmana, desiring to get a horse again, came to him. He then gave him the horse yoked to the left front of his car.

9. When proceeding, another man desirous of getting a horse, also came to him. He said to the Brahmana, "On my return I shall give (you the horse)." But the Brahamana said, "Give it to me without delay." He gave the Brahmana the only horse he had. He, then himself seizing the yoke of the car, began to drag it. He said, "There is now nothing (to give) to the Brahmanas."

10. The king had no doubt given away (in charity), but he did it with detraction. For this reason he will fall (first). (He asked), "We shall then remain two, who amongst us will fall first?"

11. The Rishi said, "Vasumana will fall first."

12. He asked "For what cause?" Narada said, "Wandering about I came to the house of Vasumana.

13. He was engaged in the ceremony of *Sashtivachana* for a flowery car; and at that time I came there. When the Brahmanas finished the *Sashtivachana* ceremony, then the car became visible to them.

14 I praised that car, and then the king spoke to me thus, "O exalted one, this car has been praised by you, let this car therefore be yours."

15. Once upon a time, I again went to him. I went there because I was in need of a car and the king said, "It is yours." For the third time I went to the king and praised a car. The king exhibited the flowery car to the Brahmanas and looking at me said, "O exalted one, you have enough praised the flowery car." He simply said this, but he did not give it to me. For this he will fall down (from heaven).

16. One said, "Between the one that will go with you, and you yourself who will go and who will fall? Narad again said, "Sivi will go, but I shal fall down. "He said "what is its cause?" Narada said:—I am not the equal of Sivi. (One day) a Brahmana came to Sivi and spoke to him thus, "O Sivi, I have come to you for food," To him Sivi replied, "What shall I do, command me."

17—18. The Brahmana then said, "Your son Vrihadgarva should be killed and cooked by you for my food." Thereupon I waited to see. He (Sivi) killed his son and cooking him in the proper way, placed it on a vessel and then taking it on his head he went to search for the Brahamana.

19. When he was thus searching, some one spoke to him thus, "The Brahmana whom you search, having entered the city, is setting fire to your house in anger, setting fire to your treasure house, your arsenal, your appartment for females and to your stables for horses and those for elephant."

20. Sivi heard all this without any change of colour in his face. Entering the city, he thus spoke to the Brahmana, "O exalted one, the food is ready." Hearing this the Brahmana stood silent. From surprise he stood with down-cast looks.

21. He then gratified the Brahmana and said "O exalted one, eat." Looking at Sivi for a moment he said,

22. "Eat it yourself." Thereupon Sivi said, "Be it so", He then without the least hesitation took down the meat.

23. The Brahmana then caught hold of his hand and thus spoke to him, "You have (really) conquered anger. There is nothing which you cannot give to a Brahmana." Then the Brahmana worshipped that greatly exalted one.

24. And as he (Sivi) looked in front, he saw his son standing before him like a celestial boy adorned with ornaments and full of fragrance all over his body. The Brahmana having done all this disappeared,

25. It was Vidhata himself who had thus come to try in disguise that royal sage. When he (Vidhata) had disappeared, the ministers thus spoke to the king, "You know everything, why did you then do all this?"

Sivi said:—

26. It was not for fame, or for wealth, or from desire of acquiring any object of enjoyment that I did all this. This path is (never) sinful; it is for this I do all this.

27. The path trodden by the virtuous is laudable; my heart is always inclined to such a path.

Markandeya said:—

I know this noble example of Sivi's greatness; and therefore I have narrated it to you.

Thus ends the hundred and ninety-eight chapter, narrating the Kshatrya greatness, in the Markandeya Samashya of the Vana Parva.

CHAPTER CXCIX.

(MARKANDEYA SAMASYA PARVA)

—Continued.

Vaishampayana said:—

1. The Rishis and the Pandavas again asked Markandeya,—"Is there any who [illegible] longer life than you?"

2. He told them, "Yes, there is a royal sage named Indradumna. His virtue being diminished, he fell from heaven crying "my achievments are lost." He came to me and asked, "Do you know me?"

3. To him said I, "From our eager desire to acquire virtue we do not stay at one place. We live for one night only in one village or in one town. A man like us therefore can not possibly know who you are. The fasts and vows that we are to observe make us weak in body, therefore we are unable to follow worldly pursuits to earn wealth." He said to me, "Is there any one who possesses a longer life than you?" I replied, "There lives an owl named Pravakarna on the Himalayas. He is older than I. He may know you. That part of the Himalayas where he lives is far from this place."

5. He became a horse and carried me to the place where that owl lived. Then he asked it, "Do you know me?"

6. It reflected for some time and then said, "No, I do not know you." Having been thus addressed, the royal sage Indradumna asked the owl:—"Is there any one who possesses a longer life than you?" Having been thus addressed, it said, "Yes, there is a lake called Indradumna; in it lives a crane named Nadijangha. He is older than we. You can ask him," Thereupon Indradumna taking both myself and the owl went to the lake where Nadijangha lived.

8. We asked the crane, "Do you know this king Indradumna." He reflected for a moment and then said, "I do not know the king Indradumna." Thereupon we asked him, "Is there any one more long-lived than you?" He said, "Yes. Here lives in this lake a tortoise named Akupara. He is older than I. He might know something of this king. Therefore ask Akupara."

9. Then that crane asked the tortoise Akupara. He said, "Our intention is to ask you something. Please come to us." Hearing this, the tortoise came out of the lake to the bank where we all were. When he came, we asked him, "Do you know this king Indradumna?"

10. He (tortoise) reflected for a moment. His eyes were filled with tears, and his mind was much agitated. He trembled all over his body and became almost senseless. Then with joined hands he said, "Why, don't I know this king? He placed sacrificial stakes one thousand time when kindling the sacrificial fire.

11. This lake was made by the feet of the kine given away by this king Brahmanas as Dakshinas when the

fice was completed. I have lived here ever since.

12. When we were hearing all this from the tortoise, a celestial car came there from the celestial region and an unvisible voice was heard which said, "Come and go to the place, you desire to obtain in heaven. Your achievements are great. Therefore cheerfully come to the place (set apart) for you."

13. Here occur these *Slokas* : "The report of virtuous acts spreads all over the earth and it reaches heaven. As long as the report lasts so long it is said that he lives in heaven.

14. The man, the report of whose evil deeds is talked about, is said to fall down ; and he lives in the lower region as long as that evil report lasts.

15. Therefore a man should be virtuous if he desires to obtain heaven. Abandoning a sinful mind, he should seek refuge in virtue."

16. Having heard this, the king said, "Let the car stay here so long I do not take back the old persons from the places whence I brought them."

17. Having brought me and the owl Pravarkarna to our respective places, he went away in that car to the place which was a fit rigeon for him. Long-lived as I am I saw all this.

Vaishampayana said :—

Thus Markandeya told all this to the Pandavas.

The Pandavas said :—

18. O blessed one, you acted properly in causing king Indradumna who had fallen from heaven to regain it. He (Markandeya) said, "The son of Davaki Krishna also had thus rescued the royal sage Mriga who had fallen into hell. He caused him to regain heaven.

Thus ends the hundred and ninety ninth chapter, the history of Indradumna in the Markendeya Samasya of the Vana Parva.

CHAPTER CXCX.

(MARKANDEYA SAMASYA PARVA.)

—Continued

Vaishampayana said —

1. Having heard from the highly exalted Markandeya the story of the royal sage Indradumna's regaining heaven, the king,

2.—3. Yudhisthira, the great monarch, again asked the Rishi, "O great Rishi, tell me how a man should practice charity to go to the regions of Indra. Is it by practicing charity when leading the domestic life or in boyhood, or in youth, or in the old age (that one goes to Indra's abode) ? Tell me the respective merits of charity in different stages of life.

Markandeya said :—

4. The life, that is useless, is of four kinds, and the charity which is useless is of sixteen kinds. That life is useless in which there is no son born, in which one has no virtue,

5. In which one lives on food given by another and in which one cooks (food) for himself only, without giving to the Pitris, the celestials and the guests and one who eats before all these.

6—7. The gift to one who has fallen away from the path of virtue, and the gift of wealth which has been earned wrongly and dishonestly are both useless. The gifts to a fallen Brahmana, to a thief to a false preceptor, are also useless. The gift to an unruthful man, to one who officiates at sacrifices performed by all classes of people residing in a village, to one that sells the Vedas to a Brahmana who cooks for a Sudra,

8—9. To one who is by birth a Brahmana, but who does not perform the duties of his order, —is all in vain. The gift to one who has married a girl already in her puberty, to a woman, to one who sports with a snake and to one who is engaged in menial services,—is also in vain. These are the sixteen useless charities. He who gives away wealth out of fear or anger,

10. Enjoys the fruits of that charity when he remains in the womb of his mother. The man who gives away (wealth) to the Brahmanas, enjoys its fruits while he is in old age.

11. O king, therefore, the man who desires to get to the path of heaven should under all conditions give away (wealth) to the Brahmanas.

Yudhisthira said :—

12. By what means do the Brahmanas, who receive gifts from all the four orders, save others as well as themselves ?

Markandeya said:—

13. By *Japa*, by *Mantras* by *Homa*, and by the study of the Vedas, they (Brahmanas) build a Veda boat and with it they save others as well as themselves.

14. The celestials themselves are gratified with that man who gratifies the Brah-

manas. At the command of a Brahmana, a man obtains heaven.

15. O king, you will certainly go to heaven for your worshipping the Pitris and the celestials and for your showing great reverence to the Brahmanas,

16. Even if your body be dull and weak and full of phlegm. He who desires to obtain virtue and heaven should worship the Brahmanas.

17—18. One should with great care feed them at the time of *Sradh* ceremonies, but those among them (Brahmana) that are cursed or fallen, that are either exceedingly handsome or excessively black, that have deseased nails, that are lepers, that are deceitful, that are bastards, born of widows or of women with their husbands in exile and that support themselves by the profession of arms,—all these should be excluded. A censurable *Sradh* consumes the performer as fire consumes the wood.

19. If those that are to be employed in a *Sradh* happen to be dumb, blind or deaf, care should be taken to employ them with the Brahmanas who are learned in the Vedas.

20—21. O Yudhisthira, hear now what you should give away. He who knows the Vedas should give away to only those Brahmanas who are able to save both the giver and himself, for he only is to be considered a competent (Brahmana) who can save the giver and himself.

22. O son of Pritha, the sacred fire does not become so much gratified in receiving the libations of *Ghee*, the offering of flowers and sandal paste and other perfumes as by the entertainment of guests.

23—24. Therefore with all care entertain guests. O king, those that give to his guests water to wash his feet, butter to rub over his tired legs, light in darkness, and food and shelter, do not (at all) go before Yama. The removal of garlands of flowers offered to the gods, the removal of the remnant of a Brahmana's food,

25. Serving with prepared pastes, the shampooing of a Brahmana's legs, O foremost of kings, each of these gives better fruits than the giving away of kine.

26. A man certainly rescues himself (from hell) by giving away *Kapila* cow, therefore a Kapila cow, decked with ornaments, should be given to a Brahmana.

27. One should make gifts to a person nobly born, one who is learned in the Vedas, one that is fair, one who leads a domestic life, but who is burdened with wife and children, one who duly worships the sacred fire and one who has done you no service.

28. O best of the Bharata race, O descendant of Bharata, you should always give away to such men and not to those who are wealthy. What merit is there to give (wealth) to one who is wealthy?

29. One cow must be given to one Brahmana. One single cow must not be given to many Brahmanas. If that cow is sold, three generations of the giver's family would be lost.

30. Such a gift will neither rescue the giver nor the Brahmana who takes it. He who gives away eighty *Ratis* of pure gold

31. Obtains the everlasting fruit of giving away one hundred pieces of gold. He who gives away a strong bull capable of drawing the plough

32. Does not certainly meet with any calamity; he finally goes to heaven. He who gives away land to a learned Brahmana

33—35. Has all his desires fulfilled. The tired traveller, with weakened limbs and with feet besmeared with dust, asks for the name of him who gives him food. There are men who answer him by telling him the name. That wise man who informs the toil-worn travellers the name of the persons who give them food is certainly considered equal in virtue as the giver of food himself. Therefore (even) abstaining from other kinds of gifts, give away food.

36. There is no virtue so great as that of giving well-cooked and pure food to the Brahmanas according to one's ability.

37. That man by his this act obtains the companionship of Prajapati. There is no gift superior to that of food. The food is the foremost and the first of all things.

38—39. It is said that food is Prajapati. Prajapati (again) is considered as year, and the year is sacrifice; for from sacrifice all mobile and immobile creatures take their birth. For this reason it has been heard by us that food is the foremost of all things.

40. Those, that give away lakes and large tanks, wells and ponds, shelter and food with sweet words, have not to bear the up-braidings of Yama.

41. Earth is always satisfied with that man who gives rice and wealth earned by his own labour to the Brahmanas whose behaviour is good. She pours upon such a man showers of wealth.

42. The giver of food walks first, then follows the speaker of truth; and man who gives away to a person w not ask. But all these three go to place.

Vaishampayana said :—

43. Being filled with curiosity, Yudhisthira, with his brothers, again asked the illustrious Markandeya.

Yudhisthira said :—

44. O great Rishi, what is the distance of the rigeon of Yama from that of men? What is its measurement? How does a man pass over it and by what meants? Tell me all this.

Markandeya said :—

45. O king, O foremost of all virtuous men, your this question relates to a great mystery. It is sacred and it is much praised by the Rishis. I shall speak to you about this Dharma.

46. O ruler of men, the distance of the rigeon of Yama from the abode of men is eighty-six thousand *Joyanas*.

47. The way is over space. There is no water there, and it is terrible to look at. There is nowhere in that rigeon any shade of any tree, any water, and any resting place,

48. In which the traveller when fatigued, may take rest for some time. Along this path are forcibly taken by messengers of Yama, obedient to his command,

49—50. All men and women and all creatures that have life. O ruler of earth, O king, those that have given horses and other good conveyances to the Brahmanas, go along (this path) on those animals and conveyances. Those that have given umbrellas thus (to the Brahmanas) go along this path with umbrellas, warding off the sun's rays.

58. Those that have given food go along without any hunger, and those that have not given food go along afflicted with (great) hunger. Those that have given cloths go along attired in cloths, and those that have not given cloths go along naked,

52. Those that have given gold go along in happiness,—well adorned in ornaments. And those that have given land go along with their every desire completely gratified.

53. Those that have given grains go along without being afflicted with any want; and those that have given houses go along on cars.

54. Those that have given kine go along with cheerful hearts without ever being afflicted by thirst. Those that have given lights go along in great happiness lighting the way before them.

55. Those that have given kine go along in happiness, their sins being all destroyed, Those that have fasted for a month, go along on cars drawn by swans.

56—57. O son of Pandu, those that have fasted for six nights, go on cars drawn by peacocks. O son of Pandu, he who fasts for three nights taking only one meal without a second goes to a rigeon free from desease and anxiety. The water has this excellent property that it produces happiness in the rigeon of the dead.

58. There they see a river named *Pushpadaka*. They there drink cool water which is like the very ambrosia.

59. He who is of evil deed drinks there puss which is the thing that has been ordained for him. O great king, that river fulfils one's all desires.

60. O king of kings, worship there these (Brahmanas) in all due form. Weakened with travelling and besmeared with the dust on this way, the traveller.

61. Asks for the name of him who gives food and comes in hope to his house to worship him with all care, for he is a great Brahmana.

62. As he proceeds all the celestials with Vasava (Indra) follow him. If he is worshipped, they are gratified; and if he is not worshipped they become cheerless.

63. O king of kings, therefore duly worship these (Brahmanas). I have thus spoken to you on one hundred subjects. What do you desire to hear from me more?

Yudhisthira said :—

64. O lord, O virtuous man, I desire to hear you again and again on sacred subjects relating to virtue and morals.

Markandeya said :—

65. O king, I shall now speak on another sacred subject relating to eternity which destroys all sins. Listen to me with all others.

66. O best of the Bharata race, the merit equal to that of giving away a Kapila cow in *Puskara* (*thirtha*) is obtained by washing the feet of the Brahmanas.

67. As long as the earth remains moist with the water touched by the feet of a Brahmana, so long do the Pitris drink water from the lotus leaves.

68. If a guest is welcomed, Agni is gratified. If he is offered a seat, Indra is gratified. If his feet are washed, it is the Pitris who are delighted. If he is fed, it is Prajapati (Brahma) himself who is gratified.

69.—70. One should with subdued soul give away a cow when the feet and the head

of her calf are visible. Before her delivery is complete, a cow with her calf in the air in the course of falling from the uterus to the earth is to be considered as equal to the earth herself.

71. O Yudhisthira, he is adored in the celestial rigeon as many thousand *Yugas* as there are hairs on the bodies of that cow and the calf.

72.—74. O descendant of Bharata, he who, having accepted a gift, gives it away immediately to a person who is virtuous and honest, obtains great merit. He certainly obtains the fruit of giving away the whole earth to her utmost limits with her oceans, seas, and caves, her mountains and forests and woods.

75. The Brahmana, who eats in silence from a plate, keeping his hands between his knees, succeeds in saving others.

76. Those Brahmanas who abstain from drink and who are never spoken by others as having any fault and who daily read the Samhitas are capable of saving others,

77. *Habya* (libation of *ghee*) and *Kabya* (edible offerings) should all be presented to a Brahmana who is learned in the Vedas. As an offering of *ghee* to Agni is never in vain, so a gift to the Brahmanas learned in the Vedas is never in vain.

78. The Brahmanas have anger as their weapon; they never fight with weapons made of iron or steel. The Brahmanas kill their enemies with anger, as the weilder of thunder killed the Asuras.

79. O sinless one, the theme relating to virtue and morality is now over. Having heard them, the Rishis, in the Naimisha forest, were greatly delighted.

80. O king, (hearing them) they were freed from grief, fear and anger and they were cleansed of their sins. Those men who hear them are freed from the bondage of rebirth.

Yudhisthir said:—

81. O greatly wise one, O foremost of virtuous men, what purification is there by which a Brahmana might always be pure. I desire to hear it.

Markandeya continued:—

82. There are three kinds of purity, namely purity in speech, purity in deed and purity by water. He who takes to these certainly obtains heaven.

That Brahmana who adores (the less) Sandhya in the morning and in the evening and who recites the sacred Gayatri, who is the mother of the Vedas,

84. Is cleansed from all his sins after being sanctified by the latter. Even if he accepts in gift the entire earth with her oceans, he does not suffer the least unhappiness.

85. Those planets in the sky including the sun that may be inauspicious and hostile towards him soon become favourable and auspicious towards him for his these acts. And those that are auspicious and favourable become more auspicious and favourable.

86. The terrible Rakshasas who feed on animal food, and who have gigantic and fearful appearances, all become incapable of doing any injury to a Brahmana who practises these purifications.

87. They incur no fault in consequence of teaching, of officiating at sacrifices, and of accepting gifts from others. The Brahmanas are like the blazing fire.

88. Whether learned in the Vedas or not, whether pure or impure, they should never be insulted, for Brahmanas are like fires, covered with ashes.

89. A fire that blazes forth in a place of cremation is never impure, so is a Brahmana either learned or ignonant is always pure. He is superior to a celestial.

90. Cities adorned with walls and gates and palaces lose their beauty if they are not inhabited by Brahmanas.

91. O king, that is really a city in which live Brahmanas learned in the Vedas, who duly observe the duties of their and who possess learning and ascetic merit.

92. O son of Pritha, whether it be a forest or a pasture ground where learned Brahmanas live is called a city. It is also a *Tirtha*.

93. By going to a king who protects (his subjects) and to a Brahmana who possesses ascetic merits and also by worshipping them both, one may be immediately cleansed off all his sins.

94. The learned men have said that ablutions in the sacred *tirthas*, recitations of the names of holy ones, and conversations with the good and the virtuous are all praiseworthy acts.

95. Those that are virtuous and honest always consider themselves sanctified by the holy companionship of persons like themselves and also by the water of pure and sacred conversation.

96—97. Carrying of the three staves, the vow of silence, matted locks (on head), shaving of the head, wearing barks and deer

skins, observing vows, practicing ablutions, worshipping of fire, and living in the forest emaciating the body,—all these are useless to one if his heart be not pure.

98. O king of kings, the indulgence of the six senses is (very) easy if purity be not its aim. Abstinence is itself difficult to acquire, and it is more so if purity be not its aim. Amongst all the senses, mind is the most dangerous.

99. These high-souled, men who do not commit sin in word, in deed, in heart or in soul, are said (really) to perform asceticism; but not those who make their bodies emaciated by fasts and penances.

100. He who has no feeling of kindness for his relatives even if his body be pure cannot be free from sin. That hard-heartedness of his mind is his great enemy to asceticism.

101. He who is always pure, who is endued with virtue and who practices virtue all his life, even if he leads a domestic life, is a (real) Rishi. He is freed from all sins.

102—104. Fasts and other penances, however they may weaken and dry up the body which is made of flesh and blood, cannot destroy sins. The man whose heart is without holiness suffers torture by undergoing penances only being ignorant of their meaning. He is never freed from sins of such acts. The fire he worships does not consume his sins. Through holiness, and virtue alone men can go to the rigeons of bliss and their vows and fasts can become efficacious. Living on fruits and roots, observing the vow of silence, living on air,

105—106. Shaving one's head, abandoning a fixed home, having matted locks on head, lying under the sky, observing daily fasts, worshipping the fire, bathing in water and lying on the ground,—these alone cannot lead one to heaven.

107. Those only that are endued with holiness succeed by knowledge and by (virtuous) deeds to conquer disease, decripitude and death,and they alone obtain a very high state.

108. As seeds that have been scorched by fire do not produce the plant, so the pains that have been burnt by knowledge cannot affect the soul.

109. The inert body, which is like a block of wood when destitute of soul, is certainly very short-lived like the froth in the ocean.

110. He who obtains a view of his soul that dwells within every one's body by the help of one or the half of a rythmic line (of the Vedas) has no need for anything else.

111. Some, by obtaining a knowledge of the identity of the supreme soul from but two letters (of the Vedas) and some, from hundreds and thousands of *slokas*, acquire salvation; for the knowledge of one's identity with the supreme soul is the sure sign of salvation.

112. The learned old men have said that neither this world, nor that hereafter, nor bliss can come to one whe is full of doubts. Faith is the certain sign of salvation.

113. He who knows the true meaning of the Vedas also understands their true use. He is frightened at the Vedic rites as man at a conflagration.

114. Abandoning dry discussion, take to *Smriti* and *Sruti*. Seek with the help of your reason the knowledge of the undying one who is without a second. One's search (for a thing) becomes in vain from the defect of means.

115. Therefore one should carefully try to obtain knowledge by means of the Vedas. The Vedas are the supreme soul, they are his body, they are the truth. The soul, that is bound by the animal organism belonging to a man in whom all the Vedas are manifest, can (only) know Him.

116.—117. The existence of the celestials as stated in the Vedas, the efficacy of (religious) acts and the capacity for action of beings furnished with bodies are noticeable in every Yuga. Independence from and the annihilation of these are to be sought by means of the purity of the senses. Thorefore the suspension of the function of the senses is the true fasting.

118. One may obtain heaven by asceticism, one may obtain objects of enjoyments by the practise of charity, one may have his sins all destroyed by bathing in *tirthas*, but complete emancipation cannot be obtained without knowledge.

Vaishampayana said:—

119. O king of kings, having been thus addressed, the greatly illustrious (Yudhisthira) replied, "O exalted one, I desire to hear about the rules of charity which is (really) meritorious.

Markandeya said:—

120. O king of kings, O Yudhisthira, O monarch, the rules of charity which you desire to hear from me are highly valued by him.

121. Hear about the mysteries of charity as they have been expounded in the *Sruti*

[illegible] O Yudhisthira, he who performs a *Sradha* in the conjunction of *Gojachhaya* at a place fanned by the leaves of an *Aswatha* tree enjoys its fruits one hundred thousand Kalpas.

122. O ruler of earth, he who gives food to one who is dying of hunger and he who founds a home of charity with a person to look after it both acquire the fruits of (performing) all sacrifices.

123. He who gives away a horse at a thirtha where the current of the water runs in an opposite direction obtains merits that are inexhaustible. A guest who comes for food is Indra himself. If he is entertained with food, Indra confers on the feeder merits that are inexhaustible. As men cross rivers and seas by boats, so is he saved from all his sins (by giving board to guests),

124. Therefore what is given to the Brahmanas produces, like the gift of curds, inexhausitible merits. A gift on a particular festive day produces twice the merit and on a particular season produces ten times the merit,

125. And in a particular year produces one hundred times the merit (than gifts made at any other time). A gift made on the last day of the month produces inexhaustible merit. A gift made when the sun is on the solstitial points, a gift made on the last day of the sun's path through Ubra, Asris, Gemini, Vrigo and Pisces, and a gift made during the ecclipses of the sun and the moon produce merits that are inexhaustible.

126. The learned men say that gifts made during the seasons produce merit that is ten times, those made during the change of seasons one hundred times, and those made during the day when Rahu is visible one thousand times greater than what is produced at other times. A gift made on the last day of the sun's course though Libra, and Aria produces merit that is everlasting.

127. O king, no one can enjoy landed property who does not give away lands; no one can drive on cars and conveyances who does not give them away. With whatever desire one gives away to the Brahmanas, one enjoys the fruition of that gift in the next birth.

128. Gold has been produced from fire, the earth from Vishnu, and the kine from the sun. Therefore he who gives away gold, land and kine obtains all the rigeons of Agni, Vishnu, and the sun.

129. There is nothing so everlasting as a gift. Is there any thing in the three worlds that is more auspicious? It is therefore that they who are greatly intelligent say that there is nothing higher in the three worlds than making gifts.

Thus ends the hundred and ninety-ninth chapter, the merits of charity in the Markandeya Samasya of the Vana Parva.

CHAPTER CC.

(MARKANDEYA SAMASYA PARVA)

—Continued.

Vaishampayana said :—

1.—2. O great king, having heard from the high-souled Markandeya the account of the attainment of heaven by the royal sage Indradumna, that foremost of the Bharatas, Yudhisthira, again thus asked that sinless great ascetic and long-lived Markandeya,

Yudhisthira said :—

3. O virtuous one, you know all the celestials and the Danavas, the Rakshashas, also various royal dynasties and many everlasting dynasties of the Rishis.

4. O foremost of Brahmanas, there is nothing in this world which you do not know. O Rishi, you know also excellent stories of men, of the Nagas, of the Rakshasas,

5. Of the celestials, the Gandharvas, the Yakshas, the Kinnaras and the Apsaras. O foremost of Brahmanas, I desire to hear from you all these accounts.

6. Why did that invincible descendant of Ikshwakhu, known by the name of Kuvalashya change and assume another, namely Dhandumara ?

7. O best of the Vrigu race, I desire to know in detail why the name of the highly intelligent Kuvalashwa underwent a change.

8. O descendant of Bharata, having been thus addressed by Yudhisthira, the great Rishi Markandeya narrated the story of Dhandumara.

Markandeya said :—

9. O king Yudhisthira, I shall tell you all. Listen to me. The story of Dhandumara is a moral story, hear it.

10. O ruler of earth, hear why the royal sage Kuvalashwa of the race of Ikshwaku came to be known as Dhandumara.

11. O descendant of Bharata, O child, there was a celebrated great Rishi named Utanka. He had his hermitage in a charming forest.

12. O great king, Utanka performed severest asceticism. In order to secure the grace of Vishnu that lord (Utanka) performed that severest penance for many years.

13. Being gratified with him, that exalted deity (Vishnu) appeared before him in his embodied form. As soon as the Rishi saw him, he gratified him in all humility and with many hymns.

Utanka said:—

14. O god, all mobile and immobile creatures with the celestials, the Asuras, and the human-beings,

15. O greatly effulgent one, Bramha himself, the Vedas and all things that are capable of being known, have been all created by you. O lord, the sky is your head, and the sun and the moon are your eyes.

16. O undeteriorating one, the winds are your breaths, the fire is your splendour, the directions are your arms, and the great ocean is your stomach.

17. O god, O slayer of Madhu, the hills and the mountains are your thighs, the atmosphere is your hips, the goddess earth is your feet and the plants are the down of your body.

18. Indra, Soma, Agni, and Varuna, the celestials, the Asurasas, and the great Nagas, all wait upon you and adore you with various hymns.

16. O lord of earth, all created things are pervaded by you. The great Rishis and the greatly effulgent Yogis all adore you with hymns.

20. O foremost of men, when you are pleased, the universe enjoys peace; when you are angry, a great fear pervades all. You are the only great dispeller of all fears; you are the supreme one.

21. O god, you are the cause of happiness of both the celestials and the human beings. By your three steps you covered all the three worlds.

22. It was you who destroyed the Asuras when they were in their great affluence. Through your prowess the celestials obtained peace and happiness.

23. O greatly effulgent one, it was your anger that vanquished the graat Daitya chiefs. You are the creator, you are the destroyer of all the creatures of this world.

24. Adoring you, the celestials have obtained happiness and bliss." There was Hrishikesha (Vishnu) praised by the high-souled Utanka.

25. Vishnu then thus spoke to Utanka, "I am gratified, Ask for a boon." (Utanka said), "It is (already) a great boon to me that you have become visible to me,

26. You who are Hari, the eternal the celestial creator, the lord

Vishnnu said, "O excellent one, I am pleased with your this littleness of desire and great devotion.

27. O Brahmana, O twice-born one, you should certainly accept some boon from me." Thus requested by Hari to ask for a boon,

28. O best of the Bharata race, Utanka with joined hands asked for a boon, "O lotus-eyed diety, if your exalted self is pleased with me,

29. O lord, then let my heart be always devoted to virtue, truth and contentment. Let my mind be always devoted to you."

30.—31. (The diety replied), "O Brahmana, all this will happen to you through my favour. A Yoga will be manifest in you. Through its power you will perform a great act for the dwellers of heaven as also for the three worlds. A great Asura, named Dhandu, is now undergoing severe austerities in order to destroy the world. Hear who will kill him. O child, a mighty and invincible king of the race of Ikshwaku,

33. Known by the name of Vrihadashwa, will be the ruler over earth. His son will be very illustrious, self-controlled and holy; he will be known by the name of Kuvalaswa.

34. O foremost of Brahmanas, that best of kings will be endued with *Yoga* power derived from me. Commanded by you he will be the slayer of Dhandu." Having said this to that Brahmana Vishnu disappeared,

Thus ends two hundredth chapter, the history of Dhandumara in the Markandeya Samashya of the Vana Parva.

CHAPTER CCI.

(MARKANDEYA SAMASYA PARVA)

—Continued.

Markandeya said :—

1. O king, when Ikshwaku died, the greatly virtuous Sarada, becoming the king of Ajodhya, began to rule over this earth.

2. Sarada had a powerful son, named Kukutstha. Kukutstha had a son named Anenas. Anenas had a son named Prithu.

3. Prithu had a son named Vishwagosha, and Vishwagosha begot a son, named Adri. Adri had a son called Yavanashwa, and Yuvanashwa begot Saravastha.

4. From this Sarvastha, the city called Sarvasthi was founded. The son of Sarvastha was the greatly powerful Vrihadashwa, the son of Vrihadashwa was

by the name Kuvalashwa; Kuvalashwa had twenty one thousand sons.

5. All these sons were powerful, and fierce, but they were learned. Kuvalashwa became superior to his father in all qualifications.

7. O great king, in due time his father Vrihadashwa installed that foremost of heroes and virtuous men, Kuvalashwa, on the throne.

8. Having thus made over the royal dignity to his son, that ruler of earth, that chastiser of foes and the greatly intelligent Vrihadashwa retired into a forest to perform asceticism.

9. O ruler of men, O king, when the royal sage Vrihadashwa was about to go away into the forest, that best of Brahmanas, Utanka, heard of it.

10. The greatly effulgent and the high-souled Utanka came to that foremost of all wielder of arms, that best of men, (Vriha dashwa) and asked him not to do it.

Utanka said:—

11. O king, your duty is to protect men. You should perform your that duty. Let us be freed from all anxieties through your favour.

12. O king, the earth, being protected by your august self, will be freed from all anxieties. Therefore you should not retire into the forest.

13. Great merit is the fruit of pretecting men in this world. Such merit can never be acquired in a forest Therefore, let not your heart have such an inclination.

14. O king of kings, such a (great) merit is not seen in anything else as it is seen in the protection of men as done by the royal sages in the days of yore.

15. O ruler of earth, the subjects should (always) be protected by the kings; you should therefore protect your people. I shall not be able to perform asceticism in peace.

16. Near my hermitage there is a large desert,—a sea of sand,—known by the name of Ujjalaka. It occupies a level country, and it has no water.

17. It extends many *Yoyanas* in length and breadth. There lives a fearful and greatly powerful Danava chief.

18. He is the fearful son of Madhukaitava, and his name is Dhandu. O king, this immeasurably powerful one lives underneath the ground.

19. O great king, kill him and then retire into the forest. He is now engaged in the severest penances with the intention of destroying the world and

20. As well as the celestials. O king, he has become incapable of being killed by the celestials, the Daityas, the Rakshahas,

21. The Nagas, the Yakshas, and the Gandharvas for his obtaining, O king, a boon from the Grandsire of all creatures.

22. Kill him and be blessed. Let not your heart be led away to any other course. By killing him you will certainly achieve a great thing, and also eternal and undying fame.

23.—26. O king, when at the end of every vear that wicked Asura, lying covered with sands, wakes up and begins to breathe, then the whole earth with her mountains, forests, and woods begins to tremble. His breath raises up clouds of sands and covers the very sun. For seven days continually the earth trembles, and sparks and flames of fire mixed with smoke spread all over the ground. For all this, O king, I cannot enjoy peace in my hermitage. O king of kings, kill him therefore for the good of the world.

27. When this Asura will be killed, the three worlds will be in peace and happiness. My opinion is that you are quite competent to kill him.

28. Your energy will be increased by that of Vishnu, the ruler of earth. A boon was granted by Vishnu in the days of yore.

29. Namely that he who will kill this fearful and great Asura would be pervaded by the matchless energy of Vishnu himself.

30. O king of kings, bearing that (Vishnu) energy which is hardly to be borne by any other on earth, kill this Daitya of fearful power.

31. The greatly powerful Dhandu, O ruler of earth, is incapable of being killed by any other man, even if that man tries for one hundred years to kill him.

Thus ends the two hundred and first chapter, the history of Dhandumara in the Markandeya Samasya of the Vana Parva.

CHAPTER CCII.

(MARKANDEYA SAMASYA PRAVA)

—Continued.

Markandeya said:—

1. Having been thus addressed by Utanka, O foremost of the Kurus, that invincible royal sage spoke thus to Utanka with joined hands.

2. "O Brahmana, your this visit will not be in vain. O holy one, my this son, known by the name of Kuvalaswa,

3. Is both active and steady; and he is also matchless in prowess on earth. He will certainly accomplish that which is pleasing to you,

4. Surrounded by his brave sons all of whom possess arms like maces. O Brahmana, give me leave to depart, for I have now abandoned all weapons."

5.—6. Having been thus addressed by him, that immeasurably, effulgent Rishi said, "So be it." And the royal sage, after ordering his son to obey the command of the high-souled Utanka, retired into an excellent forest.

Yudhisthira said:—

O exalted one, O great ascetic, who was this greatly powerful Daitya?

7. Whose son and whose grandson was he? I desire to know all this. O great ascetic, I never heard of this greatly powerful Daitya.

8. O exalted Rishi, O greatly wise one, O great ascetic, I desire to know all this in detail with all its true particulars.

Markandeya said:—

9. O king, O ruler of men, O greatly wise one, hear all this as I narrate it in detail with all its true particulars.

10. O best of the Bharata race, when the world became one great ocean and all mobile and immobile creatures were killed,

11. He who is the source and creator of the universe, the eternal and undeteriorating Vishnu, whom the Rishis endued with ascetic success call the lord of all the worlds,

12. That being of great sanctity, then lay in Yoga sleep on the wide hood of the snake Sesha of immeasurable energy.

13. The creator of the universe, the greatly blessed one, the exalted and undeteriorating Hari, lay on the hood of the snake encircling the whole world.

14. When he (thus) lay asleep, a lotus as beautiful and effulgent as the sun sprang from his navel. From that sun-like effulgent lotus sprang the Grandsire,

15—16. That lord of the worlds, Bramha, who is the four Vedas, who has four forms and four faces, and who possesses great strength and prowess. Once upon a time the two greatly powerful Danavas,

17.—19. Madhu and Kaitava saw the lord Hari of great effulgence adorned with a crown and the Kaustava gem and clad in purple silk robe, lying stretched for many *Yoyanas* on that excellent celestial bed furnished by the hood of the snake which itself lay extended far and wide blazing in its own beauty and lustre which resembled like one thousand suns concentrated in one mass.

20. Madhu and Kaitava became greatly astonished on seeing the lotus-eyed Grandsire sitting on the lotus.

21.—22. They then began to terrify Brahma of immeasurable prowss. The illustrious Brahma, frightened by them, began to tremble on his seat. At his trembling, the stalk of the lotus began to tremble, and thus Keshava awoke, and he saw those two greatly effulgent Danavas.

23. Seeing them, the deity said to them, "O mighty heroes, be welcome. I am gratified with you. I shall therefore give you some excellent boons."

24. O great king, those two greatly proud and powerful Danavas then laughingly replied to Hrishikesha, that slayer of Madhu,

25. "O deity, O foremost of the celestials, ask some boons from us. We are inclined to grant you some boons that you think proper.

The Deity said:—

26.—27. I shall accept a boon from you. There is a boon which I desire (to have from you). Both of you are indeed endued with very great prowess. There is none equal to you (on earth) O heroes of matchless prowess, allow yourselves to be killed by me. This is what I desire to do for the good of the world.

Madhu Kaitava said:—

28. O foremost of Purushas, we have never before spoken an untruth,—not even in joke,—what to speak of the other occasions? Know that we are always firm in truth and morality.

29. There is none equal to us in strength, in appearence, in beauty, in virtue, in asceticism, in charity, in conduct, in goodness and in self-control.

30. O Keshava, a great danger has overtaken us. Therefore do what you say. None can prevail over Time.

31. O deity, O lord, O foremost of all the celestials, there is one thing, however, which we want to be done by you. You must kill us at a place which is absolutely uncovered,

32. O exalted one, O deity, O divine being, we desire to become your sons. Know this is the boon that we desire to get from you.

33. Let not that which you spoke first be false.

The Diety said:—

Be it so. I shall do as you desire. Every thing will happen as you wish.

Markandeya said :—

34. Then Govinda (Vishnu) reflected ; but he could not find any uncovered place. When the slayer of Madhu could not find such a place, either in heaven or on earth,

35. That foremost of the celestials then saw his thighs absolutely uncovered. And there, O king, the slayer of Madhu, cut off the heads of Madhu and Kaitava with his sharp discus.

Thus ends the two hundred and second chapter, the history of Madhu Kaitava, in the Markandeya Samasya of the Vana Prava.

CHAPTER CCIII.

(MARKANDEYA SAMASYA PARVA)

—Continued.

Markandeya said:—

1. O great monarch, they (Madhu and Kaitava) had a son, Dhandhu by name, who was most illustrious, and possessed of immense power and energy ; and who also observed severe asceticism.

2. He remained for a time, standing on one leg ; and becâmo lean as the skeleton. Much pleased Brahma granted him a boon, which he asked of the Lord in the following way :

3. " Such a boon is asked by me, as will render me incapable of being killed by either the celestials, the Danavas the Yakshas, or by the snakes, Gandharvas, or Rakshasas.'

4. The grandsire answered him, saying —So be it, and do you go away. Having been thus addressed, he touched his feet by his head, and went away.

5. The most courageous and energetic Dhandhu, too, speedily advanced to Vishnu, after gaining this boon, and also recollecting the murder of his father (by that god.)

6. The unconquerable Dhandhu at first defeated all the celestials as well as the Gandharvas ; and then he began to cruelly oppress the other celestials with Vishnu at their head.

7. O foremost of the Bhorata race, that wicked-minded one came to a country where there was an ocean of sands, known by the name of Uljjalaka.

8. O illustrious one, he, lying in an under-ground cave excavated in the bed of sands, greatly harassed the asylum of Utanka.

9. The fearfully powerful son of Madhu and Kaitabha, Dhandhu, laid himself there (in that cave), performing severe religious austerities, with a view to destroy the three worlds.

10—11. While, at this time, he was taking his breath, resting very close to the asylum of the Utanka, who was like the fire in effulgence, then O ruler of the earth, O foremost of the Bharata race, the great king Kubalashwa departed to that country with the Brahmanas, Utanka, and all his sons.

12. The repressor of enemies, the ruler of men, Kubulashwa was accompanied by the most powerful sons, who were twenty-one thousand in number.

13. Thereupon at the injunction of Utanka, the omnipotent Lord Vishnu, imparted to him his own energy, with the object of doing good to the three worlds.

14. When the haughty one was gone away, a loud noise was heard in the heaven, uttering the words—'this invincible hero will this day be the slayer of Dhandhu.'

15. The celestials showered heaven-grown flowers upon him from the sky ; as also the divine kettle-drums played spontaneously without cessation.

16. While that intelligent one was proceeding onwards, cool breezes began to blow and showers were poured forth by the chief of the gods, making the earth free from dusts.

17. O Yudhisthira, the cars of [illegible] were seen on the sky just when the great Asura, Dhandhu, was below the heaven.

18. Propelled by curiosity the celestials with the Gandharvas, as well as the great sages, beheld from heaven the combert between Kubalashwa and Dhundu.

19. O son of the Kuru race, thereupon that ruler of men, supplied with the energy of Narayana went speadily in all directions with all of his sons.

20—23. Then the ruler of the earth, Kubalashwa, excavated that sea of sands ; and while the sons of Kubalashwa were digging that sea, they found out, after seven

days, the greatly powerful Dhandhu. O foremost of the Bharata race, the monstrous body of that hero lay in the interior of those sands, and shone as the sun in splendour. Thereupon O great monarch, Dhundhu lay asleep, occupying the whole of the western point of the horizon, and he looked effulgent like the all-destroying fire, entirely surrounded as he was by all the sons of Kubalashwa.

24. He was also assaulted with the sharp arrows, the maces, and clubs, as well as with the axes, iron spikes, shafts and sharp and bright swords.

25. Having been thus wounded, the greatly powerful one rose up in anger; and swallowed up all the various sorts of weapons in great excitement.

26. Thereupon he vomited from his mouth the fire, that was like the Sambartaka (appearing at the end of the Yoga); and he burnt the sons of the king by these his own flames.

27—29. Surrounding the three worlds with the fire emitted from his mouth, the wrathful one seemed in a moment to be a miracle like Lord Kapila of old, who consumed the sons of Sagara (by the fire of his wrath). O foremost of the Bharata race, after the sons were thus consumed by the fire of wrath, the ruler of earth, Kubalashwa, endued with great energy, approached that high-souled one (Asura), who, now awake, was like a second Kumvakarna.

30. O great king, a current of water flowed copiously from the body of the monarch, who now extinguished those flames, O king, by that stream of water.

31—34. Endued with the yuga prowess, he extinguished the fire by the stream of water (flowing from his body); and, O best of kings, he then repressed the evil-spirited Daitya by the weapon, called Brahma, with the object of benefiting the three worlds. O best of the Bharata race, thus having been repressed by that weapon the great Asura, who was the enemy of the gods, as well as the chastiser of all foes, the sage-like king, Kubalashwa became a second chief of the three worlds; and from that day the lofty-minded king Kubalashwa became known by the name of Dhundhumara, and was thought to be unconquerable on account of his slaying Dhundhu. Thereupon all the celestials as well as the great sages became highly gratified with him.

35. Having been solicited by them to take a boon from them, he folded his hands and bowed down to them; and, O king, being highly delighted, he addressed them, saying:—

36. 'Grant me the boon that I may give wealth to the best of the Brahmanas; and that I may be unconquerable in respect to all enemies; and I may have friendship with Vishnu; and that I may not entertain any animosity against any body; and

37—38. That I may have heart always turned towards virtue; and also that I may have an everlasting abode in heaven.' Thereupon the celestials, with the sages and Gandharvas, as also with the intelligent 'Utanka, highly gratified, said to the king—so be it, O monarch,' then they also saluted him with various other blessings.

39. The celestials as well as the great sages departed to their respective residences. O Yudhisthira, then the king (Kubalashwa) had still three sons left.

40—41. O descendant of the Bharata race, they (the sons) were called Dridashwa, Kapilashwa, and Chandrashwa, from whom, O king, has sprung the line of greatly powerful kings belonging to that most illustrious race of Ikshvaku. O blessed one, O the most excellent, thus was slain by Kubalashwa

42. The great Daitya, Dhundhu, the son of Madhu and Kaitava. The king Kubalashwa, too, came to be known by the name of Dhundhumara.

43. By his assuming this appellation, he really became, from that time forward, one of innumerable virtues. Now I have related to you the whole account, which you asked me.

44. By this act of his (Kubalshwa's) the story of Dhundhu's death has become famous; for it has been associated with the glory of Vishnu.

45. The person, who listens to this history becomes virtuous; and also father of children; and listening to it on the holy days, he becomes blessed with longivity, and and good fortune. Becoming delivered from all diseases, he even gets no fear of indisposition.

Thus ends the two hundred and third chapter, the story of Dhundhumara, in the Markandeya Samasya of the Vana Parva.

CHAPTER CCIV.

(MARKANDEYA SAMASYA PARVA)

—Continued.

Vaishampayana said:—

1. O best of the Bharata race, thereupon king Yudhisthira asked the most enlightened Markandeya a question that is too difficult to be understood.

2. O thou that art possessed of great [illegible], I desire to listen to the best account of a woman's greatness. O Brahmana, you relate to me in detail the principles of pure morality.

3. O Brahmanical sages, O foremost of men, the sun, the moon, the earth, and the fire look like the dieties in their embodied forms.

4. O holy one, O excellent one, O descendant of the Vrigu race, the father, the mother, and the preceptor—these and others, as ordained by the celestials, also appear as dieties.

5. All venerable persons are to be respected, as also the women who are devoted to one husband. The service, that chaste women offer to their husbands, seems to me to be very difficult.

6—8. O lord, it behoves you to relate to us the excellency of chaste women, who, O blameless one, putting a check upon all their senses, and even restraining their minds, always think their husbands as gods. O holy one, O lord, O Brahmana, the worship that sons offer to their fathers and mothers, and also what wives render to their husbands, appears to me to be fraught with difficulty. In fact, I do not find anything more difficult than the duties of chaste women (to their husbands).

9. O Brahman, what the wives of good behaviours perform carefully (in respect to their husbands), and also what the sons do to their father and mother, are indeed, highly difficult.

10. To those women who are attached to one lord; and those who speak the truth; and those who conceive in their womb a child for full ten months;

11. And to those women also who in due time are subject to great troubles, and suffer extraordinary pains, what is more wonderful than these?

12. O worshipful one, women give birth to their children with great pain to themselves; and, O foremost of the Brahmanas, they bring them up with great affection.

13. That the persons, who are desirous of doing evils to others, and who are always engaged in cruel deeds, discharge their duties, is, in my opinion, highly difficult.

14. O twice-born one, relate to me the detailed account of the virtue of the Kshatrya race. O Brahmana, the acquisition of virtue becomes very difficult for the lofty-minded ones, for they have to perform certain cruel deeds (in obedience to their racial duties.)

15. O worshipful one, O thou that dost know answers to all questions, I desire to listen to the answers that you will relate; for, O foremost of the Vrigu race, O thou of excellent vows, I always worship you.

Markandeya said:—

16. O the best of the Bharata race, I will relate to you in detail the whole history of your question, although it is too difficult to state, you listen to me, as I tell you.

17. Some consider the mother to be superior, and some again consider the father as such. The mother, however, performs the most difficult thing; for she propagates the species.

18. The fathers, too, by observing severe asceticism, by the adorations of the celestials, and by chanting their praises, by undergoing the rigour of heat and cold, by repeating incantations, and also by other expedients desire to possess children.

19. O hero, thus having obtained a child after having recourse to these painful expedients,—a child which is difficult of attainment, they always think what the child would do in the future.

20. O descendant of the Bharata race, both the father and the mother aspire that the son is possessed of fame and celebration, wealth and subjects, as also virtue.

20—21. O best of kings, the son who satisfies these aspirations of the parents, is considered to be virtuous. The son, whose father and mother are always satisfied with him, establishes everlasting reputation and virtue both in this world and the next. She needs no sacrifices, nor she is required to perform Sradh, or to observe abstinance,

23—24. When the wife offers all her services to her husband. In fact, thereby he alone obtains heaven. O king, O Yudhisthira, remembering this fact, listen to the virtue of chaste women with as much attention as possible.

Thus ends the two hundred and fourth chapter, the history of chaste women, in the Markandeya Samasya of the Vana Parva.

CHAPTER CCV.

(MARKENDEYA SAMASYA PARVA)

—Continued.

Markandeya said:—

1. O descendant of the Bharata race, there was a high class Brahmana,

by the name of Kunshika, who was a student of the Vedas, and was rich with the wealth of devotion, himself a great devotee and possessed of virtuous behaviour.

2. That foremost of the Brahmanas had finished the study of the Vedas with the Angas and the Upanishadhas. On a certain day, he was reciting the Vedas, seated on the root of a tree.

3. On that occasion there sat on the top of the tree a female crane, which at the time voided excrement on the body of the Brahmana.

4. Thereupon the twice-born one, who was greatly enraged, beholding the female crane, intended to do her an injury. The crane was looked by him, when he became insensible with great rage.

5. Having been injured by the Brahmana, the crane fell down upon the ground; and as she fell, the Brahmana, seeing her insensible and lifeless,

6. Became oppressed with compassion, and lamented for her, saying,—'I have committed a crime forced by passion and anger.'

Markandeya said:—

7. Having uttered these words several times, the educated Brahmana entered a village for alms, and O foremost of the Bharata race, after having gone round the sacred families in the village,

8. He, at last, entered a house where he used to come before. There he asked by saying—*Give*. Thereupon he was answered by a female, saying,—*wait*.

9. While the matron was cleansing the vessel for giving the alms, then, O monarch oppressed with great hunger,

10. Her husband, O foremost of the Bharata race, entered the house all on a sudden. The chaste house-wife, seeing her husband and neglecting that Brahmana,

11—12. Gave to her husband water for rincing the feet and mouth, as also a seat. Then the black-eyed matron served her husband with sweet food and drink, and stood by his side, as if to attend to all what he would want. O Yudhisthira, that lady, devoted to her husband, daily ate the remnants of her husband's dish.

13. That lady, always pursuing the thoughts of her husband, regarded the husband, as a celestial; and either in action, thought, or speech, she never considered her husband otherwise.

14. Her thoughts all turned towards her ; and she was always engaged in her lord. She was virtuous, and was skilful in good behaviours; and also was ever beneficent to her relatives.

15—17. She was always attentive to what was beneficial to her husband, and with her controlled passions she daily attended to the service of the gods, the guests, the mother-in-law, the father-in-law, and the servants. Whilst thus engaged in the service of her husband, she of beautiful eyes saw the Brahmana, who was still waiting for alms. Remembering this she was ashamed. Then, O foremost of the Bharata race, that chaste and famous lady went away to give alms to the Brahmanas.

The Brahmana said:—

18. O the most excellent of women, what was this, that you requested me to wait and that you have not dismissed me?

Markandeya said:—

19. O foremost of individuals, seeing that Brahmana greatly enraged and effulgent in energy, the chaste lady addressed him in friendly expressions.

The woman said:-

20. O learned one, it behoves you to grant me forgiveness. My husband is my chief god. He was very hungry and fatigued. Finding him thus, I served him.

Brahmana said:—

21. The Brahmanas are not regarded by you to be superior, rather you supposed your lord to be superior to all. Living a domestic life you disrespect the Brahmanas.

22. Not to mention the men on earth, even Indra bows down to them. O proud one, do you not know, or have you not heard from old men that

23. Really the Brahmanas are like fire, and even can burn the whele earth.

The woman said:—

O sage-like Brahmana, O thou who art possessed of the wealth of asceticism, do not consider that I am the female crane.

24. Wrathful as you are, what will you do to me by this yonr wrathful look? Really I never disrespect the Brahmanas, who are like the celestials themselves, possessed of great energy.

25. O Brahmana, O sinless one, you should forgive this fault of mine. I know the energy of the Brahmanas, as also the superior position of those who are ——— ed of great intelligence.

26. By their wrath the ocean was made brackish and undrinkable. (I know also the energy of) the sages, blazing with asceticism; and who are possessed of restrained souls.

27. The fire of their wrath has not been appeased us yet in the woods Dandaka. Owing to his disregard of the Brahmanas, the evil-minded Vatapi,

28. The crooked, but great, Asura, having advanced to the sage, Agasthya, was digested by him. Thus the superior energy of the high-souled Brahmanas has been heard.

29. O Brahmana, the high-souled ones possess immense wrath, as also a good deal of forgiveness. O Brahmana, O sinless one, it behoves you to grant me forgiveness in this matter of my transgression.

30. O regenerate one, the merit, that is derived from the worship of my husband, is liked by me. Of all the gods, my husband is my highest diety.

31. O the most excellent of the Brahmanas, I cultivate that special virtue *viz.*, the serving of my husband as the highest god. O Brahmana, you observe what results from the worship of one's husband.

32. It is known to me that the female crane was consumed by you with your wrath. But, O best of the Brahmanas, the wrath of persons, that resides in their body, is their mortal enemy.

33. The gods know him to be a Brahmana, who forsakes his wrath and spiritual ignorance; and who also speaks the truth here, and comforts the preceptor.

34. The gods know him to be a Brahmana, who having himself injured, never injures others; and who, again, possesses passions all controlled; and who is holy, virtuous, and ever devoted to the studies of the Vedas).

35. The gods know him to be a Brahmana, who has a control over the wrath and desires; and who, again, acquainted with virtue and possessed of energy, considers man to be equal to him.

36. The gods know him to be a Brahmana, who is conversant with all systems of religion; and who himself studies and teaches others; and who, again, performs sacrifices himself, and presides at the sacrifices performed by others.

37. The gods know him to be a Brah
... away according to his
and who—that foremost of
-is a Bramhachari,

of liberality, and always attends to the studies.

38. The gods know him to be a Brahmana, who carefully studies (the Vedas), and repeats before them what is agreeable to the Brahmanas.

39. The mind of those, who always walk in the path of truth, never takes pleasure in untruth. The virtue of the Brahmana is said to consist in the study of the Vedas, in the repression of all passions, and in the simplicity of manners.

40. O best of the Brahmanas, the persons, who are versed in morality, consider the subduing of the senses, truth, and simplicity of behaviours to be the eternal and highest virtue.

41. Virtue is eternal and difficult of attainment. It is established upon truth. Virtue, again, rests entirely upon Sruti, which is the saying of old men.

42. O foremost of the Brahmanas, virtue seems to be varied and fine. You, too, are holy, virtuous, and devoted to the study of the Vedas.

43. O all-powerful one, in my opinion, you do not know the real essence of virtue. O Brahmana, O regenerate one, if you do not know that highest virtue,

44. Go to the city of Mithila, and there you ask the virtuous fowler, who is ever ready to serve his father and mother, who is truthful, and who has a control over his passions.

45. O foremost of the twice-born ones, that fowler lives in Mithila. He will explain to you the different systems of religion. If you like, you, O blessed one, may go there.

46. Whatever I tell you, is merely an exaggeration; and, therefore, O sinless one, you should excuse me. For to them, who really learns virtue, the women are incapable of being injured.

The Brahmana said:—

47. O beautious lady, be happy. I am much satisfied with you. My wrath ... been appeased. The chidings uttered by you will prove most beneficial to me. O beautiful one, be happy. I shall go there and perform what is advantageous to me.

Markandeya said:—

48. Thus dismissed by her, the foremost of the twice-born ones, came

out; and, chiding himself, returned to his own house.

Thus ends the two hundred and fifth chapter, the history of a chaste woman, in the Markandeya Samasya of the Vana Parva.

CHAPTER CCVI.

(MARKANDEYA SAMASYA PARVA) —*Continued.*

Markandeya said :—

1. Continuously meditating upon that wonder, which the woman had told, and reproaching himself very often, he appeared as if he was a criminal.

2. Thus meditating upon the fine way of virtue, he said—I should, indeed, respectfully agree to her speech; and, therefore, go at once to Mithila.

3. Surely there lives in that city a fowler, who possess a soul under complete control, and who also is thoroughly versed in the the principles of morality. This day I will go to him, who possesses wealth of asceticism in order to ask him about the principles of morality.

4. Thus meditating in his mind, and relying upon the statement of the woman, which was ensured by her knowledge of the death of the female crane, as also by her happy discourse bearing upon the principles of virtue, he (Koushika),

5. Being filled with curiosity, (he) departed to Mithila, and crossed over forests, villages and cities.

6. Then at last he came to Mithila, which was governed by king Janaka. The city was decorated with the flags hoisted by men of various creeds. It was echoed with the sound of sacrifices and festive celebrations. Also the city looked most beautiful.

7. Having entered that beautiful city, he saw that it was adorned with magnificent porches, buildings and splendid palaces; and protected on all sides by lofty walls, and also filled with numberless cars.

8. The city was traversed by several broad roads, lined with innumerable shops. It was also covered over with innumerable horses, cars, elephants and warriors.

9. The Brahmana saw the town full of men, who were enjoying health and cheer, and were always engaged in the celebration of festivities; as also he saw there various other things.

10. Having entered the city, he searched after the virtuous fowler. Some regenerate persons pointed out to him the place, where he repaired and saw the fowler seated in the midst of a butcher's yard.

11. The twice-born person stood at a distant corner; for the fowler, devoted to asceticism, was then selling venison and the flesh of the buffalo; and a large number of buyers gathered round him in right earnest.

12. Understanding that the twice-born one had come to him, he (fowler) suddenly got up from his seat, and went to the place, where the Brahmana was standing in seclu-

The Fowler said :—

13. O virtuous one, O foremost of the regenerate ones, I salute you. You are welcome! I am the fowler. Indeed, be you happy! Command me what I will do for you.

14. The words, that a woman told to you, *viz., you go to Mithila*, are all known to me. I know also with what object you have come here.

15. Hearing these words of his, the Brahmana became greatly astonished. The regenerate person went on meditating—Oh! this is the second marvel!

16. The fowler then addressed the Brahmana, saying—Indeed, you are now staying at a place, that is not at all proper for you. O holy one, O faultless one, should you like, let us go to my own abode.

Markendeya said :—

17. The Brahmana, highly gratified, addressed him, saying—So be it. Making the Brahmana proceed before him, he (fowler) departed towards his own abode.

18. Having entered his beautiful abode, he honoured him with a seat. Accepting the water that was given to him for washing the feet and face, the foremost of the regenerate ones

19. Seated himself at his ease. Thereupon he addressed the fowler, saying—It appears to me that this business is not really suitable to you. O father, I greatly regret that you should adopt such a dishonourable profession.

The Fowler said :—

20. This profession belongs to my race; and it has descended to me from my father and grandfather. O twice-born one, do not be sorry for the reason of my adopting the profession that belongs to my own family.

21. Fulfilling the duties of my own trade, to which I am already destined by the creator, I carefully devote myself, O best of the

regenerate ones, to the service of my superiors as well as the old men.

22. I always speak the truth; and I never envy other persons. As also I give away to the best of my power; and live upon what is left after the service of the gods, the guests, and my own dependants.

23. I never speak evil of anything; neither I hate anything, however great. O best of the twice-born persons, the actions done in the past existence always follow the doer.

24. In this world the chief professions of men are agriculture, the rearing of cows, and trade. But in the next world, the acquaintance in ethics and the three special branches of knowledge (the three Vedas) prove most conducive.

25. Service of other three classes has been the fixed duty of the Sudra. Agriculture has been fixed for the Vaishyas; and fighting has been ordained for the Kshatriyas. The vow of Brahmacharya, devotion, repeatition of the *mantras*, and truthfulness are always to be observed by the Brahmanas.

26. The king should govern, in accordance with the dictates of virtue, the subjects, who always stick to their fixed profession. He should also appoint men to their own profession, who have really fallen from it.

27. The king should always be feared by his subjects; because he is their lord. The kings, again, should check their subject, who has gone away from his fixed profession, even as they restrain the deer by the arrows.

28. O twice-born sage, O best of the Brahmanas, there is none here in the kingdom of king Janaka, who has fallen from his ordained duties. In fact, all the four classes strictly follow their respective duties.

29. Janaka is such a king that, even if his son be a cruel and a criminal one, he puts him under punishment. But he never inflicts penalty upon the virtuous.

30. With the assistance of the spies appointed by him, he casts a virtuous look upon all things. O best of the regenerate ones, prosperity, kingdom, and the power of inflicting punishment rest with the Kshatriyas.

31. Indeed, the kings, practising their own special virtues, crave for immense prosperity. In fact, the king is the preserver of all the four classes.

32. O regenerate one, I never slay the hogs and buffalos myself. They are slain by others. O twice-born sage, only I always sell their flesh afterwards.

33. I never eat flesh myself. Really I have an intercourse with my wife during her season. O twice-born one, I always fast during the day, and eat only during the night.

34. A person, being born bad, may be of good character. Again, he may turn out virtuous, even if he be a slayer of animals by birth or profession.

35. Virtue diminishes in strength on account of the misconduct of the kings; and sin becomes predominent. Thereon the subjects grow less.

36. Then also the formidable monsters, dwarfs, and those, who have crooked backs and wide heads, and those, who have lost the power of procreation, the dead and blind persons as also those, who have their eyesight paralysed, begin to take birth.

37. In consequence of the criminalty of the rulers of the earth, the subjects undergo continuous harms. But Janaka is such a monarch, that he looks upon his subjects with virtuous eyes.

38. He is ever kind to all his subjects, who perform their fixed duties. As for myself, those who praise me, or those men who blame me,

39—40. All of them I satisfy with deeds well done. But those kings, who lead their lives in the strict observance of their duties, and are ever busy (in the performance of honest deeds), and who can bear austerity and possess smartness and promptitude, never depend upon anything for their support. Giving away food incessantly to the best of one's power, patience and firm belief in virtue,

41. Necessary regard for all creatures always,—these virtues are present only in that person, who has wholly abandoned the world (the worldly pleasures); but in none else.

42. One should do away with falsehood. He should render good to all without being asked. He should never forsake virtue out of lust, or anger, or malice.

43. One should not express unnatural joy at good fortune, or succumb under calamities. He should not grow dispirited, when overpowered by poverty, or forsake his virtue when so overpowered.

44. If on a certain occasion one commits a wrong, he should not commit it again. One should direct his soul to what contributes to the happiness of others.

45. There should be no wrong over wrong; rather one should deal honestly. The sinful person, who desires to commit a crime, is slain by himself.

46. By committing a crime one becomes wicked and dishonest. Those, who consider

there is no virtue, or those, who laugh at the pure and good,

47. These vicious men undoubtedly find decay in the long run. The wicked person daily grows flatulent, even as the leather bag inflated with wind.

48. The ideas of those, who are destitute of all sensibilities and who also are most worldly, are worthless. The inner soul points him out (as a fool), even as the sun discovers all features during the day.

49. The fool can not shine in this world only by praising himself. Rather the learned man, even if he be dirty and unanointed, shines gloriously in this world.

50. He never speaks ill of any one; nor does he utter his own praise. No person is found on earth, who shines with all the excellent qualities.

51. The person, who repents for his sins, is freed from them. If one declares that he would not commit the sin again, he is delivered from committing a second one.

52. O best and foremost of the Brahmanas, he may also be saved from sin by the performance of any one of the ordained acts. O Brahmana, this is Sruti, which may be referred to as one this relating to virtue.

53. A person, who was formerly virtuous, having committed sins out of ignorance, can destroy those sins afterwards. O monarch, the virtue of persons shines again (drives off all sins), if sins are committed out of mistake.

54. After having committed a sin, one should consider that he is no longer a man. The gods behold his sin, as also the monitor that is within him.

55. The person, who with piety and without detestation, hides the faults of the honest, like holes in his own garment surely desires to provide for the means of salvation.

56. After having committed the sin, if a person really seeks salvation, he is delivered from all his sins, even as the moon looks bright after it has come out of the clouds.

57. Thus seeking salvation, a man is freed from all his sins, even as the sun, upon rising, displays its lustre after it has driven off all darkness.

58. O best of the twice-born ones, do you know that temptation forms the groundwork of all sins. Men, that are destitute of enough of knowledge, having been given to temptation, commit sins.

59. Sinful persons hide themselves under the guise of virtue, even as the wells remain undiscovered on account of the grasses growing over, and covering them. The self-control, which they seem to possess, their holiness, their speeches regarding virtue, all these are witnessed in them. But good behaviours are hardly found in them.

Markandeya said:—

60. Indeed, that greatly wise Brahmana asked the virtuous flower, saying—O foremost of men, how shall I know the virtuous behaviours?

61. O best of virtuous persons, you are blessed! I desire to hear this from you. O lofty-minded one, O fowler, tell me the details of it trully.

The fowler said:—

62. O foremost of the regenerate ones, sacrifice, gift, austerity, the study of the Vedas, and truthfulness, these five holy things are always noticed in a virtuous conduct.

63. Having control over desires, anger, haughtiness, avarice, and wickedness, those who take pleasure in virtue because it is virtue, are, in the opinion of the honest and wise, really reckoned to be virtuous.

64. Those persons who perform sacrifices and are ever devoted to the study of Vedas, have no behaviours other than what are practised by the virtuous. Indeed good behaviours form the second attribute of the pious.

65. O Brahmana, rendering services to the superiors, truthfulness, wrathlessness, and gift,—these four are ever present in those, who are really virtuous.

66. One can wholly obtain credit by directing the heart towards virtuous behaviours. This he gains only by practising the above four; otherwise to gain this becomes impossible.

67. Truth constitutes the essence of the Vedas. Control over passions constitutes the essence of truth. And self-denial (refraining from the worldly enjoyments) forms the essence of self-control. These attributes are aways present in a virtuous conduct.

68. Those persons, who, being intelligent and full of delusions, hate these virtues, surely tread in the sinful path. The men who follow them fall in the abyss of decay.

69. They, who are virtuous and are devoted to the observance of the vows, to the Srutis, and to self-denial; and they who have ascended the paths of virtue, and are engaged in speaking truth and observign virtues;

70. They, who are endued with the virtuous behaviours; they, who follow the orders

of the preceptors; and they, who minutely observe the import of the scriptures, obtain the highest intelligence.

71. Forsake the atheists, who are notorious, wicked, and always entertain cruel ideas. Take shelter under knowledge, and always worship those, that are virtuous.

72. By means of the boat of endurance you cross over that river, which is replete with such creatures as the desires and temptations. Its waters are the fine senses, and the shoals found therein are the successive births.

73. As great is virtue, or as it consists in the practice of intelligence and yoga, it looks very beautiful, when acquired and added to a virtuous behaviour, like the dye on a white garment.

74. Absence of malice and truthfulness are most beneficial to all creatures. Absence of malice constitutes the chief virtue, which, again, is founded upon truth. Indeed, all our desirabilities find their scope, when they are all based upon truth.

75. Truth is the supreme virtue, which is specially adopted by the pious. Good behaviour forms the peculiar virtue of the honest and the wise. Those, that are holy, possess good conduct.

76. Every creature frames principles of his own according to his inherent tendency. The vicious man, who can not restrain his own self, becomes subject to these vices, viz, desires, wrath and others.

77. It is an immortal maxim that justice constitutes virtue. The virtuous say that evil behaviours constitute sin.

78. Those men are reckoned to be virtuous, who never show wrath, pride, or haughtiness and malice; or whose conduct is ever marked by simplicity and quiet due.

79. Those, again, are said to possess virtuous conduct, who carefully follow the rites laid down in the three Vedas; who are holy; who possess piety and sacred character; who serve the superiors; and who also have the power of restraining the self.

80. The actions and behaviours of those great men are difficult of acquisition. The sins of those men, who are made pure by means of their own actions, die out of themselves.

81. This pious behaviour is most wonderful, ancient, inchangeable and eternal. The wise men who with sanctity lead a vertuous life secure heaven.

82. The holy men, who are atheists, as also who are unaustentatious, and who are respectful towards the degenerate persons, and who, again, are familiar with the holy rites, are deserved to live in heaven.

83. The explanation of virtue is threefold. The first is called the supreme virtue, which is inculcated in the Vedas. The second is what is laid down in Dharmashastras. The third is called the honest behaviour, which is observed by the pious. Crossing over (the ocean of) knowledge, the performance of ablutions in the places of pilgrimage,

84. Forgiveness, truthfulness, simplicity, sacredness are the characteristics of [virtuous conduct. Those, who, are kind to all creatures, and who are never malignant,

85--86. And who never speak ill of any body, and who are always dear to the twice-born ones, and who are familiar with the results of good or evil actions, are reckoned by the wise to be virtuous. Again, those who are just and virtuous, and well disposed towards all,

87. And who are honest, and have obtained heaven, who possess sacred characters, and constantly tread in the path of virtue, who are liberal in gifts, and unselfish, who show favour to the distressed,

88. And who are revered by all, who possess the wealth of knowledge, who are devotees, and who are kind to all creatures, are virtuous according to the honest and wise.

89—90. The persons, who are charitable, secure prosperity in this world, and abodes of happiness, in the next. The virtuous men, if approached and solicited by the honest and wise, give away alms to them with the best of his power, even at the denial of the comforts of his wife and dependants. Looking to their own interest, and having an eye upon virtue and the ways of the world,

91. The men, who thus practise virtue, obtain the greatest amount of virtue through eternal ages. Persons, who possess the attributes of truthfulness, abstention from injuring others, modesty, and simplicity,

92. And who are not malicious and proud, who are mild and self-sacrificing, who have self-control, and forbearance, intelligence and patience, who are kind towards all creatures,

93. And who are free from desires and malice, are said to be the witnesses of the world. These three are reckoned to constitute the highest way of the pious, viz.,

94—95. A man must not offend any body. He must be charitable. Also he must speak the truth always. Those great men of highest virtue, who are kind on all occasions, and who are filled with compassion, obtain the

greatest contentment and ascend the superior path of virtue; and whose acquisition of virtue is most certain.

96. Harmlessness, forgiveness, peacefulness, contentment, agreeable speach, giving away passions and excitements, the service of the virtuous characters.

97. Actions performed in accordance with the dictates of the *Sastras* constitute the superior path of the learned and the wise. Those who constantly follow the path of virtue and daily worship the virtuous,

98. Can ascend the palace of knowledge. It is they only who are freed from that greatest terror (rebirth). O best of Brahmanas, it is they only who have the power of observing the several aspects of human nature.

99. O foremost of Brahmanas I have thus related to you all about the virtuous as well as the vicious, behaviours according to my own knowledge, or as I have heard on the matter. O Brahmana, O foremost of the twice-born ones, I have done justice to the subject of virtuous conduct, which I had introduced.

Thus ends the two hundred and sixth chapter, colloquy between the and the Fowler, in the Markandeya Samasya of the Vana Parva.

CHAPTER CCVII.

(MARKANDEYA SAMASYA PARVA)

—Continued.

Markandeya said:—

1. O Yudhisthira, that virtuous fowler then said to that Brahmana, "The acts that I perform are certainly cruel.

2. O Brahmana, Destiny is all powerful; it is difficult to overcome the consequences of our past actions. This is the *Karma*,—evil arising from sins committed in a former life.

3. O Brahmana, I am always assiduous in eradicating this evil. The Destiny has already killed one (when he is killed by another),—the executioner is but an instrument.

4. O foremost of Brahmanas, we are but such agents in consequence of our *Karma*, O twice-born one, those animals that are killed, and the most of which are sold,

5. Also acquire *Karma*, for the celestials, the guests and servants are entertained and Pitris are gratified with this dainty food.

6. It is mentioned in the *Sruti* that herbs, vegetables, deer, birds and the wild animals are the ordained food for all creatures.

7. O foremost of Brahmanas, the son of Ushinara, Sibi of great forbearance, obtained heaven which is very difficult to obtain, by giving away his own flesh.

8. O Brahmana, in the days of yore two thousand animals used to be killed every day in the kitchen of the king Rantideva.

9. And in the same manner two thousand kine were killed every day. Rantideva daily distributed food mixed with meat.

10. O foremost of Brahmanas, that king thus acquired unrivalled fame. For the four monthly festival, animals must daily be killed.

11. It is heard in *Sruti*, that Agni is fond of animal food. O Brahmana, in sacrifices animals are always killed by the Brahmanas.

12. O Brahmana, they thus sanctified by *Mantras* go to heaven. If Agni were not so fond of animal food in the days of yore,

13. Then it could never have become the food of any one else. O foremost of Brahmanas, the following rule about meat-eating has been laid down by the Rishis.

14. "Whoever eats animal food after duly offering it to the celestials and the Pitris does not commit any sin by eating it."

15. It has been heard in the *Sruti* that such a man is considered to have taken no animal food, as a Brahmachari, if he holds intercourse with his wife in her season, is still considered to be a (good) Brahmana.

16. After due consideration of the propriety and impropriety of this matter, this rule has been laid down. O Brahmana, king Sudasha under a curse used to eat human flesh,—what harm is then when I do it (kill animals)?

17. O foremost of Brahmanas, knowing this to be the duty of my order, I do not give it up. Knowing this to be the result of my own acts, I earn my livelihood by doing it.

18. O Brahmana, to abandon one's own duty is considered to be a sin. To stick to one's own duty is certainly a meritorious act.

19. The acts done before (in one's own former birth) never leave any creature. In determining the various effects of *Karma*, the Creator did see it.

20. A man, being under the influence of evil *Karma*, must always consider how he

can atone for his *Karma* and how he can extricate himself from an evil doom.

21. There are various ways in which evil *Karma* might be expiated,—such as, by making gifts, by speaking truth and by serving the preceptor,

22. By worshipping the order of the twiceborn, by becoming devoted to virtue, free from pride and idle talk. O foremost of Brahmanas, I do these things.

23. Agriculture is considered to be a praise-worthy occupation, but it is well-known that even in it great harm is done to animal life. In ploughing the ground, various creatures and animal lives are destroyed.

24—26. O foremost of Bramanas, do you not think so? *Vrihi* and other so called seeds of rice are all living organisms,—what is your opinion on this matter? Men hunt wild animals and kill them to eat their meat; they also cut up trees and plants. O Brahmana, there are innumerable animal organisms in trees and fruits.

27. And also in water,—do you not think so? O Brahmana, the whole universe is full of animals and animal organisms.

28—29. Do you not see that fish preys upon fish and various other species of animals prey on various other animals, and there are also some who prey upon one another.

30—31. O Brahmana, a man kills innumerable animals that live in the ground by trampling them by their feet. Even wise and learned men kill many animals in various ways when sleeping or resting. What have you to say to this? The earth and the sky are all full of animal organisms

32. Which are unconsciously killed by men from ignorance,—what have you to say to this? "Do not kill", this commandment as ordained in the days of yore was laid down by men who did not know the real facts.

33. O foremost of men, who is there on earth who does not do harm to any creature? After full consideration,—this is the conclusion (that I have come to) that there is none who has not killed an animal.

34. O foremost of Brahmanas, even the Rishis whose vows are not to destroy animals, (do destroy animals). Only on account of their very great care, they commit less destruction (of animals),

35—38. Men of noble birth and great accomplishment perpetrate wicked acts in defiance of all, and they are not ashamed of it. Good men acting in an examplary way are not praised by other good men, nor bad men acting in a contrary way are praised by other wicked men. Friends are not agreeable to friends, however accomplished they might be. Foolish pedantic men (ever) find fault with the virtue of their preceptors. Such reverses of the natural orders of things, O foremost of Brahmanas, are always seen (in this world). What is your opinion as to the virtuousness or otherwise of this state of things?

39. There can be said many things as regards the goodness or the badness of our actions. But he who sticks to the *Dharma* of his own order
fame.

Thus ends the two hundred and seventh chapter, history of Pativrata, in the Markandeya Samasya of the Vana Parva.

CHAPTER CCVIII.

(MARKANDEYA SAMASYA PARVA) —*Continued.*

Markandeya said :—

1. O Yudhisthira, that foremost of all virtuous men, that pious fowler, then skilfully thus again spoke to that best of Brahmanas.

The Fowler said:—

2. It is ordained by the old as found in the *Sruti* that the ways of virtue are subtle, diverse and infinite.

3. In life being at risk, and in marriage, it is proper to speak an untruth. Sometimes by untruth, truth is maintained and by truth untruth is maintained.

4. Whatever conduces to the greatest good of all creatures is considered to be the truth. Virtue is thus perverted. Do you mark its subtle ways?

5—6. O excellent one, man's actions are either good or bad, and he undoubtedly reaps their fruits. The ignorant man, having attained to an abject state, grossly abuses the gods, not knowing that it is the result of his own evil *Karma*.

7. O foremost of Brahmanas, the foolish men, designing men, and the fickle men attain the very reverse of happiness or misery.

8—9. Neither learning, nor good morals, nor porsonal exertion can save them. If the fruits of one's exertions were not dependent on any thing else, men would have obtained the object of their desire by their

own exertions. Able, intelligent and diligent men

10—11. are seen to have been baffled in their efforts; and they attain the fruits of their actions. Persons who are always active in injuring others and in practising deception lead a happy life in this world. There are many who obtain prosperity without any exertion.

12. There are others again who with the greatest exertion are unable to obtain what is their own dues. The miserly persons with the object of having sons worship the celestials and perform asceticism.

13. These sons, remaining for ten months in the womb, (when born) become the stains of their family. Others enjoy luxury, wealth and coins amassed by their ancestors.

14—16. The diseases from which men suffer are certainly the result of their own *Karma*. They then behave like small deer in the hands of the hunters. They are afflicted with mental troubles. O Brahmana, as deer are stopped by the hunters, so these diseases are checked by able and skilful physician with their many drugs. Those that have objects of enjoyments suffer from severe bowl complaints.

17. Behold, O foremost of all virtuous men, he cannot enjoy. O those who possess great strength of arms suffer from misery.

18. O foremost of Brahmanas, they are enabled to earn their livelihood with (only) good deal of difficulty. Thus men are helpless, afflicted with grief and illusion and

19—20. Again and again tossed and overpowered by the powerful current of his own actions. If there were absolute freedom of action, then no creature would die, and none would be subject to decay or await his evil doom. Every body would then attain the object of his desire. All persons try to excel their neighbours; they try to do it with the utmost of their power, but the result becomes the reverse.

21. Many persons are born under the influence of the same star and the same auspicious good luck, but a great diversity is observed in all their actions.

22. O Brahmana, O excellent one, none can be the dispenser of his own destiny. The actions done in a former life is seen to produce fruits in this life.

23. O Brahmana, it is said in the everlasting *Sruti* that the soul is eternal and everlasting, but the bodies of all creatures are liable to be destroyed here (in this world)

24. Thereupon when death occurs, only the body is destroyed, but the spirit bound in the bonds of actions goes elsewhere.

The Brahmana said :—

25. O excellent one, learned in the mystery of *Karma*, O foremost of speakers, how does the spirit become eternal? I desire to hear this in detail.

The Fowler said :—

26. The spirit does not die,—in death it simply has a change of abode. They are mistaken who foolishly say that all creatures are to die. The soul only goes to another body, and its this change of abode is called the Death

27. In the world of men none reaps the fruits of another man's *Karma*. Whatever one does, he is sure to reap the fruits of his own actions, for the consequences of *Karma* are never destroyed.

28. The virtuous become endued with great virtue, and the sinful become the perpetrators of wicked deeds. Men's actions follow them, and influenced by these (fruits of his actions) they are born again.

The Brahmana said :—

29. Why does the soul take its birth and how does it become sinful or virtuous? O excellent one, how does it come to belong to a sinful or virtuous man?

The Fowler said :—

30—31. This mystery belongs to the subject of procreation, but I shall briefly describe it to you. O foremost of Brahmanas, the soul is again born with its accumulated load of *Karma*, the virtuous ones in the virtuous and the sinful ones in the sinful.

32. By performing (only) virtuous actions, it attains to the state of the celestials. By a combination of good and bad (actions), it acquires the state of human beings. By ipdulging in sensuality and similar vicious propensities, it is born as lower animals, and by sinful acts it goes to hell.

33. Afflicted with the miseries of birth, death and dotage, man is destined to rot here (on earth) from the evil effects of his own actions (in a previous birth)

34. Passing through hell and also through thousands of various births, our souls bound by the bonds of their own *Karma* travel (for everlasting time).

35. Animate creatures become miserable in the next world from their own actions,

ana as the result of those miseries they are (again) born as lower animals.

36. Then they again accumulate a new store of actions, and consequently they suffer misery over again, as does a diseased man who eats unwholesome food.

37. Although they are thus afflicted with misery, they consider themselves to be (very) happy and comfortable; and consequently their bonds (of *Karma*) are not loosened and new *Karma* thus again arises.

38. Suffering from various miseries, they turn in this world like a wheel. If they cast off their bonds (of actions) and if they purify themselves by their actions,

39. If they perform asceticism and practise religious meditation, then, O foremost of Brahmanas, men by their these acts can attain to the region of bliss.

40. By casting off their bonds (of *Karma*) and by purifying *Karma*, men attain those regions of bliss where misery is unknown.

41. The sinful man who is addicted to vices never comes to the end of his course of inequities. Therefore we must do what is virtuous and forbear from doing what is sinful.

42. Whoever with a heart full of gratitude and free from malice try to do what is good, obtain wealth, virtue, happiness and heaven.

43. Those who are freed from sin, those who are wise, forbearing, righteous and self-controlled enjoy continuous bliss in this world and in the world next.

44—45. O Brahmana, man must follow the standard of virtue of the good; and in his acts he must imitate the example of the virtuous. There are virtuous men learned in the holy *Sastras* and conversant in all moralities. Man's proper duty consists in his following his own proper avocations. such being the case, these avocations never become confused and mixed up.

46.—47. The wise man delights in virtue and he lives by virtue. O foremost of Brahmanas, such a man with the wealth of which he thus acquires waters the root of the plant (particular righteousness) in which he finds most virtue. The virtuous man thus acts and his mind becomes thus calm.

48.—49. He is pleased with his friend, in this world, and he also enjoys happiness in the world next. O excellent one, know, virtuous men acquire sovereignity over all and obtain (the pleasures) of beauty, flavour, sound and touch according to their desire. O Brahmana, (an enlightened) man is not satisfied with the fruits of virtue.

50.—52. Not satisfied with it, he with the light of spiritualism becomes indifferent to pain and pleasure; the worldly vices cannot influence him. Of his own free will, he becomes indifferent to all worldly pursuits, but he does not forsake virtue. Observing every thing worldly as transcient, he tries to renounce everything and not calculating on mere chance, he divises means for the attainments of salvation. Thus does he renounce all worldly pursuits and shuns all sins.

53. He thus becomes virtuous and he thus finally attains salvation. *Tara* (meditation) is the chief requisite for obtaining salvation, resignation and forbearance are its roots.

54. By this means he obtains all the objects of his desire. By subduing his senses, and by means of truthfulness and forbearnces, O foremost of Brahmans, he obtains the supreme state of Brahma.

The Brahmana said:—

55.—56. O foremost of all virtuous and vow-observing men, you talk of the senses;—what are they? How might they be subdued? What is the good of subduing them? How does a creature obtain the fruits of doing it? I eagerly desire to know all about these matters.

Thus ends the two hundred and eighth chapter colloquy between the Fowler and the Brahmana in the Markendeya Somasya of the Vana Parva

CHAPTER CCIX.

(MARKENDEYA SAMASYA PARVA)

—Continued.

Markandeya said:—

1. O Yudhisthira, O ruler of men, hear what the virtuous fowler said to that Brahmana when he was thus asked by him.

The Fowler said:—

2. O foremost of Brahmanas, men's minds are first bent towards acquiring knowledge. When that is acquired, they indulge in their desires and anger.

3. For that end, they labour and perform great works and indulge in their much desired pleasures of beauty, of flavour &c.

4. Then follows attachment, then follows envy, then avarice and then illusion (extinction of all spiritual light).

5. When men are thus influenced by avarice, envy and attachment, their understanding does not lean towards

they then practise the very mockery of virtue.

6.—7. O foremost of Brahmanas, practising virtue with hypocracy, they remain satisfied in acquiring wealth by dishonourable means. And with the wealth thus acquired, their intelligence becomes attached to the evil ways; they were then filled with the desire to commit sins. O foremost of Brahmanas, when their friends and the learned men remonstrate,

8. They are ready with various answers which are neither sound nor convincing. From their attachment for evil ways, they are guilty of threefold sins.

9. They commit sin in thought, in word and also in action. Addicted to evil ways, all their good qualities are destroyed.

10. These men of evil deeds form friendship with men of similar character, and therefore as its result, they suffer misery in this world as well as in the next.

11.—12. All sinful men are of this nature. Now hear about the virtuous man. He discerns evils by means of his spiritual sight. He is able to discriminate between happiness and misery. He is full of respectful attention to men of virtue: and by practising virtues, his mind becomes inclined to virtue.

The Brahmana said :—

13. You have given a true exposition of virtue which none else is able to do. Your spiritual power is great, and you appear to me to be a great Rishi.

The Fowler said :—

14. The greatly powerful Brahmanas are worshipped with the same honours as our anscestors. They are before others always propitiated with offerings of food. Wisemen in this world do what is pleasing to them with all their heart.

15. O foremost of Brahmanas, after having bowed down to Brahmanas as a class I shall now tell you what is pleasing to them Learn now the Brahma Philosophy,

16. This whole universe, which is unconquerable and which abounds in great elements, is Brahma (himself). There is nothing higher than this.

17. Earth, air, water, and sky are the great elements. Form, flavour, sound, touch and taste are their characteristic properties.

18. These latter also have their (own peculiar) properties correlated to each other. Of the three qualities they are characterised by each in order of priority.

19. The sixth property is consciousness which is called mind. The seventh is intelligence, and then follows Egoism.

20—21. Then are the five senses, then the soul, then the moral qualities, called, *Satya, Raja, and Tama*. These seventeen are said to be the unknown or incomprehensible qualities. I have told you all this,—what else do you wish to know?

Thus ends the two-huadred and ninth chapter, colloquy between the Fowler and the Brahmana in the Markandeya of the Vana Parva.

CHAPTER CCX.

(MARKANDEYA SAMASYA PRAVA)

—Continued.

Markandeya said :—

1. O descendant of Bharata, having been thus addressed by that Brahmana, the virtuous fowler again began to speak (on things) so pleasing to the mind.

The Brahmana said:—

2. O foremost of all virtuous men, it is said that there are five great elements. Will you describe to me in detail the properties of those five (elements)?

The Fowler said :—

3. The earth, water, fire, air, and sky, all have properties enterlapping each other. I shall describe them to you.

4. O Brahmana, the earth has five qualities, water four, fire three and the air and the sky together three.

5. Sound, touch, form, flovour and taste, these five qualities belong to earth.

6. O foremost of Brahmanas, O twice-born one, O vow-observing Rishi, sound, touch, form and taste have been described to you as the properties of water.

7. Sound, touch and form are the three properties of fire; sound and touch are the two properties of the air; and sound is the property of the sky.

8. O Brahmana, these fifteen properties inherent in five elements, exist in all substances of which this universe is composed.

9—10. O Brahmana, they are not opposed to one another; they exist in proper combination. When this universe is thrown into a state of chaos then every corporeal being in proper time assumes another body. It perishes also in due order.

11—12. There (everlastingly) exist the five elementary substances of which all the mobile and immobile world is composed. Whatever is perceptible by the senses is called *Vyakta* (manifest), and whatever is not perceptible by the senses is called *Avyakta* (not manifest).

13-17. When a person engages in *Tapa* after having duly subdued his senses which have their own proper objective play in the external conditions of sound, form &c., then he sees that his own spirit pervades the whole universe and the universe is also reflected in him. He who is bound to the bonds of his previous *Karma*, although learned in the highest spiritual wisdom, is cognisant only of his own soul's objective existence, but the person whose soul is never affected by the objective conditions around is never subject to ills, owing to its absorption in the primal spirit of Brahma. When a person has overcome illusion, his manly virtues consisting the essence of spiritual wisdom turn to spiritual enlightenment which illuminates the intelligence of all beings. Such a being is called by the omnipotent, the intelligent one who is without beginning and without end, selfexistence, immutable, incorporeal and incomparable.

18. O Brahmana, what you have enquired of me is the result of self-discipline. This self-discipline can only be acquired by subduing the senses. It can not be acquired by any other means.

19. Heaven and hell both are dependent on our senses. When subdued, they lead us to heaven and when indulged in, they lead us to hell.

20. This subjugation of the senses is the highest means of attaining spiritual advancement; it is also at the root of all our spiritual degradation.

21. By indulging in them, a person contracts vices and by bringing them under control, he attains salvation.

22, The self-controlled man who acquires over his six senses is never tainted with sin; and consequently evil has no power over him.

23. Man's body has been compared with a chariot, his soul with a charioteer, and his senses with the horses. A skilful man drives about without confusion, like an able charioteer with well-broken horses.

24. That man is an excellent driver who knows how to patiently wield the reins of these wild horses,—namely the six senses inherent in our nature.

25. When our senses become ungovernable like horses on the road, we must patiently rein them in, for with patience we we are sure to get the better of them.

26. When man's mind is overpowered by any one of these senses running wild, he loses his reason and becomes like a ship tossed by the tempest in the sea.

27. Men are deceived by illusion in hoping to reap the fruit of those six things the effects of which are studied by persons of spiritual insight who thereby reap the fruits of their clear perception.

Thus ends the two hundred and tenth chapter, colloquy between the fowler and Brahmana, in the Markandeya Samasya of the Vana Parva.

CHAPTER CCXI.

(MARKANDEYA SAMASYA PARVA) —*Continued.*

Markandeya said—

1. O descendant of Bharata, when the fowler expounded these abstruse points, the Brahmana with great attention asked about other subtle points.

The Brahmana said :—

2. Truly describe to me who duly now ask you the respective virtues of the three qualities, namely *Satya*, *Raja* and *Tama*.

3. I shall tell you what you ask me. I shall separately describe to you their respective virtues. Listen to them.

4. *Tama* is characterised by illusion, *Raja* incites men to action, *Satya* is of great splendour and therefore it is called the greatest of them all.

5. He who is greatly under the influence of spiritual ignorance, who is foolish, senseless and given to (day) dreaming, who is idle, unenergetic, full of anger and haughtiness, is said to be under the influence of *Tama*.

6. O Brahmana Rishi, that excellent man who is agreeable in speech, thoughtful, free from envy, industrious in action from an eager desire to reap its fruits and of warm temperament, is said to be under the influence of *Raja*.

7. He who is resolute, patient, not subject to anger, free from malice and is not skilful in action from want of a selfish desire to reap its fruits and who is wise and forbearing, is said to be under the influence of *Satya*.

8—10. When a man endued with *Satya* quality is influenced by worldliness he suffers

misery but he hates worldliness when he realises its full significance. Then a feeling of indifference to worldly affairs begins to influence him. And then his pride decreases and uprightness becomes more prominent. His conflicting moral sentiments are reconciled and then self-restraint in any matter (for him) becomes unnecessary.

11—12. O Brahmana, a man may be born as a Sudra but if he is endued with good qualities, he may attain to the state of a *Vaisya*. Similarly that of a Kshatrya and if he is steadfast in rectitude he may even become a Brahmana. I have described to you all these virtues,—what else do you wish to learn.

Thus ends the two hundred and eleventh chapter, colloquy between the fowler and the Brahmana, in the Markandeya Samasya of the Vana Parva.

CHAPTER CCXII.

(MARKANDEYA SAMASYA PARVA)

—Continued.

The Brahmana said :—

1. How is it that the (vital) fire in combination with the earthly elements (matter) becomes the corporeal (living creatures) ? And how does the (vital) air (the breath) according to the nature of its seat excites to action (the corporeal living creatures) ?

Markandeya said :—

2. O Yudhisthira, this question being put to the fowler by the Brahmana, the fowler thus replied to that high-souled Brahmana.

The Fowler said :—

3. The vital spirit manifesting itself in seat the conciousness causes the action of the corporeal frame. The soul being present in both of these acts.

4. The past, the present and the future are inseparably associated with the soul. It is the highest of the possessions of all creatures. It is the essence of Supreme Spirit and we adore it.

5. It is the animating principle of all cretatures, it is the eternal *Purusha*. It is great,—it is the intelligence and it is the *Ego*, it is the seat of all elements.

6. Thus while seated here (in the corporeal form), it is sustained in all its external or internal relations by the subtle eternal air called *Prana* and afterwards each creature goes its own way by the action of another subtle air called *Samana*.

7. This (*Samana*) transforming itself to *Apana* air and supported by the head of t stomach carries the refuge matter of t body, such as urine &c to the kidneys and intestines.

8. It is present in the three elements of actions, exertion and power and then in that state it is called *Udana* by men learned in the physical science,

9. When it manifests itself by its presence at all the junctional points of the system, it is known by the name of *Vyana*.

10. The internal heat is diffused over all the tissues of our system and supported by these kinds of air, it transforms our food and the tissues and the humours of our system.

11. By the coalition of *Prana* and other airs, a reaction ensues and the heat generated thereby is known as the internal heat of the human system which causes digestion of food.

12. The *Prana* and the *Apana* airs are interposed within the Samana and the Udana airs. The heat generated by their coalition causes the growth of the body.

13—15. That portion of its seat extending to as far as the rectum, is called *Apana* and from that, arteries arise in the five airs *Prana*. *Prana* acted on by the heat, strikes against the extrimity of *Apana* region and then recoiling, it reacts on the heat. Above the navel is the region of undigest food and below it, the region of digestion. *Prana* and all other airs of the system are seated in the navel.

16. The arteries issuing from the heart run upwards and downwards and also in oblique directions, they carry the best essence of our food and are acted upon by the ten *Prana* airs.

17. This is the way, by which go to the highest state, the Yogis who have overcome all difficulties who are patient and self-controlled and who have their souls seated in their brains. The *Prana* and *Apana* are thus present in all creatures.

18—21. Know that the soul is embodied in the corporeal disguise, in the eleven alloteopus conditions (of the animal system) and that though eternal, its normal state is apparently modified by its accompaniments even like the fire purified in its pan,—eternal yet with its course altered by its surroundings; and that the divine thing which is kindred with the body is related to the latter in the same way as a drop of water to sleek surface of a lotus leaf on which it rolls; know that Satya Raja and Tama are the attributes of all life. Life is the attribute of spirit and

spirit again is the attribute of the Supreme Soul.

22. Inert and insensible matter is the seat of the living principle which is active in itself and induces activity in others. That by which the seven worlds are incited to action is called the most high by men of high spiritual insight.

23. Thus in all these elements the eternal spirit does not show itself, but is perceived by the learned in spiritual science by reason of their high and keen perception.

24. A pure-minded man, by purifying his heart, is able to destroy the good and evil effects of his actions and obtains eternal bliss by the enlightenment of his inner spirit.

25. This state of peace and purification of heart is likened to the state of a person who, in a cheerful state of mind, sleeps soundly or to the brilliance of a lamp trimmed by a skilful hand.

26—27. Such a pure-minded man living on frugal diet perceives the supreme spirit reflected in his own mind and by practising concentration of mind in the evening and early in the morning, sees the Supreme Spirit which has no attributes, in the light of his heart, shining like a dazzling lamp and thus he obtains salvation.

28. Avarice and anger must be subdued by all means, for this constitutes the most sacred virtue that people can practice. It is considered to be the means by which men cross over to the other side of this sea of misery and pair.

29. A man must preserve his virtue, being overcome by anger, his righteousness by pride, his learning by vanity and his soul by illusion.

30. Leniency is the best of virtues, and forbearance is the best of powers; the knowledge of the spirit is the best of all knowledge and truthfulness is the best of religious vows.

31. To tell the truth is good and the knowledge of truth also is good, but what conduces to the greatest good of all creatures is known as the highest truth.

32. He whose actions are performed not with the object of securing any reward or blessing, who has sacrificed all to the requirements of his renunciation is a real *sanyasi* and is really wise.

33. Communion with Brahma cannot be taught to us even by our spiritual preceptor; he can only give us a clue to the mystery; renunciation of things of the material world is called Yoga.

34. We must not do harm to any creature and must live in amity with all. In this our present existence we must not ourselves on any creature.

35. Self-abnegation, peace of mind, renunciation of hope, and equanimity, these are the ways by which spiritual enlightenment can always be secured. The knowledge of self is the best of all knowledge.

36. In this world as well as in the next, renouncing all wordly desires and assuming a stolid indifference, in which all suffering is at rest, people should fulfil their religious duties with the aid of their intelligence.

37. The Rishi who desires to obtain salvation which is very difficult to obtain, must always perform austerities, must be forbearing, self-controlled and must give up that longing fondness which binds him to the things of the earth.

38—39. The attributes that are perceptible in us become non-attributes in Him. He is not bound by anything, He is preceptible only by the expansion and development of our spiritual vision. As soon as the illusion of ignorance is despelled, this supreme and unalloyed bliss is obtained. By foregoing the objects of both pleasure and pain and by renouncing the feeling which binds him to the things of the earth, one attains to Brahma.

40. O excellent Brahmana, I have told you in brief all that I have heard. What else do you desire to hear.

Thus ends the two hundred and twelfth chapter, colloquy of the Fowler and the Brahmana, in the Markandeya Samashya of the Vana Parva.

CHAPTER CCXIII.

(MARKANDEYA SAMASYA PARVA)

—Continued.

Markandeya said:—

1. O Yudhisthira, when all this about the mystery of salvation was told to the Brahmana, he was highly pleased. He then thus spoke to the virtuous Fowler.

The Brahamana said:—

2. All this that you have told me is rational. It appears that there is nothing in connection with the mysteries of religion which you do not know.

The Fowler said:—

3. O foremost of Brahmanas, chief of the twice-borns, behold with your own eyes

all the virtues that I possess and by reason of which I have attained to this success (blissful state).

4. O exalted one, arise, soon enter this inner apartment. O virtuous one, you should see (first) my father and my mother.

Markandeya said :—

5. Having been thus addressed, he went in and saw a magnificient and charming house, divided in suits of rooms,

6. Resembling the abode of the celestials adorned by the gods. It was furnished with seats and beds and filled with excellent perfumes.

7. His adorable parents, after their meal, were comfortably seated there on excellent seats, with white robes on. Seeing them the fowler prostrated himself before them with his head at their feet.

The Aged ones said :—

8. O virtuous one, arise, arise, may virtue protect you. We are much pleased with your virtue. Be blessed with a long life,

9. And with knowledge, high intelligence and fulfilment of your desires. O son, you are a good and dutiful son, we are always taken care by you.

10. There is not even amongst the celestials such a one as to deserve worship from you. By always subduing your senses you have acquired the self-control of the twice borns.

11. Your father, grand-father and great grand-fathers are, O son, always pleased with you, for your (great) self-control and for your reverence for us.

12. In thought, in word or in action, your attention to us never flags and it appears, even at present, that you have no other thought in your mind.

13. O son, as the son of Jamadagni, Rama tried to serve his old parents, so have you done to please us, nay you have done more.

Markandeya said :—

14. Then the virtuous fowler introduced the Brahmana to his parents; they received him with the usual salutaion of welcome.

15. The Brahmana accepting their welcome, enquired if they with their children and servants were well and if they were always enjoying good health.

The aged ones said :—

16. O Brahmana, we are all well in our home with all our servants. O exalted one, have you come here without any difficulty?

Markandeya said :—

17. The Brahmana replied in gladness by saying "yes." Then the virtuous fowler thus spoke to the Brahmana.

The Fowler said :—

18. O exalted one, these my father and mother are the idols I worship with whatever adoration due to the gods.

19. Thirty three million gods with Indra at their head, are worshipped by all men, so are these aged parents of mine worshipped by me.

20. As the Brahmanas try to procure offerings for their gods, so do I, with diligence for these two (my aged parents).

21. O Brahmana, these my father and mother are my supreme gods. O twice-born one, I always try to gratify them with the offering of fruits, flowers, and gems.

22. To me they are like the three sacred fires mentioned by the learned. O Brahmana, they are to me as the sacrifices in the four Vedas.

23. My five vital airs, my wife, children, and friends are all for them. With my wife and my children, I always serve them.

24. O foremost of Brahmanas, with my own hands I assist them in bathing; I also wash their feet, I give them food.

25. I speak to them only what is agreeable, avoiding all that is unpleasant and disagreeable. I even do that which is not virtuous, to please them.

26—28. O foremost of the twice-borns, O Brahmana, I am always diligent in always waiting upon them. The parents, the sacred, fire, the soul, the preceptor,—these five, O foremost of Brahmanas deserve the highest worship from a person who seeks prosperity. By properly serving them, one acquires the merit of perpetually keeping up the sacred fires. It is the eternal and invariable duty of all who lead domestic life.

Thus ends the two hundred and thirteenth chapter, colloquy between the Fowler and the Brahmana, in the Markandeya Samashya of the Vona Parva.

CHAPTER CCXIV.

(MARKANDEYA SAMASYS PARVA)

—Continued.

Markandeya said :—

1. Having introduced both of his parents to that Brahmana as his highest Gurus'

that virtuous-minded fowler again thus spoke to the Brahmana.

The Fowler said:—

2—3. Behold the power of my this virtue by which my spiritual vision has extended. For this reason you were told by that self-controlled, and truthful and chaste lady, 'Go to Mithila, there lives a Fowler who will explain to you the mysteries of religion.'

The Brahmana said:—

4. O virtuous and vow-observing man, thinking of what that truthful, well-behaved and chaste lady told me, I am of opinion, that you really possess very high qualities.

The Fowler said:—

5. O foremost of Brahmanas, O Lord, what that chaste lady told you about me, was certainly said with full knowledge of the facts.

6. O sire, I have explained to you all this as a matter of favour. O Brahmana, hear what will be good for you.

7. O foremost of Brahmans, O faultless one, you have wronged your father and mother, for you have left home for learning the Vedas without their permission.

8. You have not properly acted in this matter, for your ascetic and aged parents have become completely blind from grief at your loss.

9. Go back to please them. May this virtue never forsake you. You are an ascetic, you are high-souled; you are always devoted to your religion,

10. But all has become in vain, therefore soon go back to console your parents. Have regard for my words and do not act in any other way. I tell you what is good for you, O Brahmana return even to-day.

The Brahmana said:—

11. O man of virtuous practices, what you have said is certainly true. Be blessed, I am much pleased with you.

The Fowler said:—

12.—13. O foremost of Brahmanas, as you assiduously practise these divine, ancient and eternal virtues which are so difficult to be acquired even by pure-minded men, you seem to be a divine being. Return soon to the side of your parents and be quick and diligent in honouring your father and mother, for I do not know, if there is any virtue higher than this.

The Brahmana said:—

14. By good luck, I have come here and by good luck I have met with you. Such expounders of religion are difficult to get in this world.

15. There is hardly one man amongst one thousand, who is learned in the mysteries of religion. O foremost of men, I am highly pleased with you. Let prosperity and good fortune be yours.

16, O sinless one, I was at the point of falling into hell, but I have been saved by you. It was ordained and therefore I did meet you

17. O foremost of men, as the fallen king Yayati was saved by his virtuous grandson, so have I now been saved by you.

18. I shall serve my father and mother at your command. No vicious-minded man can ever expound the mysteries of virtue and vice.

19. As it is very difficult for a Sudra to learn the mysteries of eternal religion, I do not consider you to be a Sudra. There must be some reason for all this.

20. You must have been born as a Sudra as a result of your past *Karma* (in a previous birth). O high-souled one, I eagerly desire to learn truth of this matter. Tell this to me with attention and according to your inclination

The Fowler said:—

21. O foremost of the Brahmanas, O sinless one, Brahmanas are worthy of all respect from me, hear about the story of my previous existence.

22. O son of the best of Brahmanas, I was a Brahmana previously (in my another birth); I was well-read in the Vedas and learned in the Vedangas.

23. Through my own fault I have been degraded to my present state. A certain king learned in the science of arms was my friend.

24. O Brahmana, from his companionship, I too became proficient in archery. Once upon a time the king went out hunting,

25. Surrounded by his ministers and followed by his best warriors. He killed many deer near a hermitage.

26. O foremost of Brahmanas, I too shot a swift and fearful arrow. A Rishi was wounded by that arrow with head bent.

27. The Brahmana fell down on the ground and screaming aloud said "I have done no wrong, what wretch has done this!"

28. O lord, taking him for a deer I soon went near him and saw that Rishi pierced by my that arrow with head bent.

29.—30. "For my wicked deed I was very much aggrieved in my mind. I said to that Rishi of severe auterities who was loudly crying lying on the ground, "I have unconsciously done this." I again said to that Rishi "you should pardon me for this sinful act."

31. But the Brahmana, becoming exceedingly angry said "you shall be born as a cruel fowler in the Sudra order."

Thus ends the two hundred and fourteenth chapter, colloquy between the Fowler and the Brahmara, in the Markandeya Samasya of the Vana Parva.

CHAPTER CCXV.

(MARKANDEYA SAMASYA PARVA)

—Continued.

The Fowler said :—

1.—2. O foremost of the best of Brahmanas, having been thus cursed by the Rishi, I said "Pardon me, O Rishi, I have unconsciously done this wicked act. You should pardon all (my fault). O exalted Rishi, be graceful (to me).

The Rishi said :—

3. The curse that I have pronounced can never be falsified. This is certain. But for kindness I shall do you a favour.

4. Even taking your birth as a Sudra, you will be virtuous, you shall certainly serve and wait upon your parents.

5. By (thus) serving them, you will acquire great success. You shall also remember the events of your past life and shall go to heaven.

6. On the expiration of this curse, you shall again become a Brahmana. I was thus in the days of yore cursed by that greatly effulgent Rishi.

7. O foremost of men, thus was he propitiated by me. O best of men, I extricated the arrow from his body.

8. I took him to the hermitage, but he was not deprived of his life, (he recovered from the wound). I have thus narrated to you all that happened to me before.

9. O foremest of men, and also now I can go to heaven hereafter.

The Brahmana

10. O greatly intelligent one, all men are thus subject to happiness or misery. You should not therefore grieve for it.

11. O virtuous man, O man learned in the ways of the world, in obedience to the customs of your present caste (Fowler), you have pursued these wicked ways.

12. These being the duties of your profession, the stain of evil *Karma* will not attach to you. After living here for sometime you shall again become a Brahmana.

13.—14. There is no doubt that even now I consider you to be a Brahmana, for the Brahmana who is vain and haughty who is sinful and evil-minded and who is fond of degraded practices, is no better than a Sudra. The Sudra who is endued with righteouness, self-control and truthfulness,

15. Is considered by me as a Brahmana. A man becomes a Brahmana by his own good act; by his own evil *Karma* a man meets with an evil and terrible doom.

16. O foremost of men, I believe that all your sin is destroyed; you must not grieve for it, for men like you, who are so virtuous and learned in the ways and mysteries of the world, can have no cause of grief.

The Fowler said :—

17. The bodily disease should be cured with medicines and the mental ones by spiritual wisdom. This is the power of knowledge. Knowing this, the wise should not behave like boys.

18.—20. Men of low intelligence are overpowered with grief at the occurrence of something which is not agreeable to them, or non-occurrence of something which is good or much desired. Every creature is subject to this (law). It is not merely a single creature or a class, that is subject to misery. Cognisant of this evil, people quickly mend their ways, if they percieve it at the very out-set, they succeed in curing it altogether.

21.—22. Whoever grieves for it, only makes himself miserable. Those wise men whose knowledge has made them happy and contented and who are indifferent to happiness and misery, are really happy. The wise are always contented and the foolish are always discontented.

23.—24. There is no end to discontent and contentment is the highest happiness. The man who has attained the highest state does not grieve. They are always conscious of the final destruction of all creatures. One must not give way to discontent, for it is like a virulently poisonous snake. It kills persons of undeveloped intelligence just as a child is killed by an enraged snake.

25. That man has no manliness whose energies do abandon him and who is overpowered with perplexity, when an occation for displaying vigour presents itself.

26. Our actions are with certainty followed by their effects. Whoever merely gives himself up to passive indifference (to worldly affairs) accomplishes no good.

27. Instead of grumbling, one must try to find out the means by which he can be freed from all misery

28. He who has attained the highest state, being conscious of the great difficiency of all matter and seeing before him the final doom, never grieves.

29. O excellent man, O learned one, I too do not grieve. I wait abiding my time. For this reason I am not confined (in any way).

The Brahmana said :—

30. You are wise, great in knowledge and vast in your intelligence ; O virtuous one, you are content with your wisdom. I have nothing to complain in you.

31. O foremost of all virtuous men, (now) farewell. May prosperity come to you, may virtue protect you and may you be ever steady in the practice of virtue.

Markandeya said :—

32. The fowler with joined hands said to him "so be it." That foremost of Brahmanas then walked round him and went away.

33. When the Brahmana returned home he assiduously and duly began to serve his old father and mother.

34. O Yudhisthira, O child, O foremost of virtuous men, I have thus told you in detail all that you asked me :—

35. The virtue of women's devotion to their husbands and the filial piety as described to the Brahmana by the virtuous fowler

Yudhisthira said :—

36. O foremost of all virtuous men, O best of Rishis, O Brahmana, wonderful is this excellent moral story.

37. Listening to you, O learned man, O exalted one, my time has passed away as if it were but a (fleeting) moment. But I am not as yet satiated with hearing about *Dharma*.

Thus ends the two hundred and fifteenth chapter, colloquy between the fowler and the Brahmana, in the Markandeya Samasya of the Vana Parva

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CHAPTER CCXVI.

(MARKANDEVA SAMASYA PARVA) —*Continued.*

Vaishampayana said :—

1. Having heard this excellent discourse on religion, Dharmaraja (Yudhisthira) again asked the Rishi Markandeya thus :—

Yudhisthira said :—

2. Why did in the days of yore, Agni hide himself in water and why did the greatly effulgent Angirasa convey the oblations by becoming Agni, when Agni had disappeared ?

3. O exalted one, there is but one fire, but it is seen, according to the nature of its actions as many. I desire to hear all this.

4. How *Kumara* (Kartikeya) was born, how he came to be known as the son of Agni and how he was begotten by Rudra (Siva) on Ganga and Kirtika ?

5. O best of the Vrigu race, O great Rishi, I desire to hear all this in detail. I am filled with great curiosity.

Markandeya said :—

6. This is the old history cited as an instance, in which (is related) why Agni in wrath went to the forest to perform asceticism.

7. And why the exalted Angirasa, transforming himself into Agni, destroyed all the darkness and distress (the world) by his splendour.

8. O mighty-armed hero, in the days of yore Angirasa performed severe asceticism in his hermitage. That highly exalted one even excelled Agni. Becoming such he illuminated the whole universe.

9. Agni was then performing asceticism and he became greatly aggrieved with that effulgence. That greatly powerful deity was greatly sorry, but he did not know what to do.

10. The exalted one thus reflected: "Another Agni was created by Brahma.

11. As I am practising asceticism my services as Agni have been dispensed with." He then considered how he could again become the deity of fire.

12. Seeing the great Rishi giving heat to the entire universe, he came to him with fear ; thereupon Angirasa said.

13. "Soon become Agni, the protector of the world, you are celebrated over the three stable worlds.

14. You Agni was first created by Bramha to despel darkness. O destroyer of darkness, do you quickly occupy your own place."

Agni said :—

15. My reputation has been destroyed in this world, you have become the fire, people will know you as Agni and not me.

16. I have relinquished my godhood of fire, do you become premeval fire. I shall act as the second *Prajapatya* fire.

Angiras said :—

17. O deity of fire, do you become the fire-god and the destroyer of darkness. Do you attend to your sacred duty of clearing people's way to heaven. O god, make me your first child.

Markandeya said :—

18. O king, having heard the words of Angirasha, Agni did as desired ; Angirasha had a son, named Vrihaspati.

19. O descendant of Bharata, knowing him to be the first son of Angirasha by Agni, the celestials came and enquired about the mystery.

20. Having been thus addressed by the celestials, he told them the reason ; and the celestials accepted the explanation of Angirasha.

21. I shall (now) describe to you various sorts of fire of great effulgence which are known to the Bramhanas by their respective names.

Thus ends the two hundred and sixteenth Chapter, the history of Angirasha, in the Markandeya Samashya of the Vana Parva.

CHAPTER CCXVII.

(MARKANDEYA SAMASYA PARVA) —*Continued.*

Markandeya said :—

1. O perpetuator of the Kuru race, he who was the third son of Bramha had a wife named Suva. Hear about her sons.

2. O King, his son Vrihaspati was very famous, high-souled and vigorous. His genius and learning were very great. He was highly renowned as a counsellor.

3. Vanumati was the name of his eldest daughter ; she was the most beautiful of all his children.

4. Angirasa's second daughter was called Raga, she was so named because she was the source of all creatures' love.

5. Sinwali was the third daughter of Angirasha. Her body was of such slender make, that she was visible at one time and invisible at another and therefore she was likened to the daughter of Rudra.

6. Archismati was his fourth daughter, she was so named because of her great effulgence ; the fifth was Habismati, so named from her accepting *Habis* (oblations) ; the sixth daughter of Angirasha was named Mahismati, who was very pious.

7—8. O high-minded one, his seventh daughter was named Mahamati ; she was always present at sacrifices of great splendour and that adorable daughter of Angirasha whom they called matchless and about whom men cried *Kuhu, Kuhu*, in wonder was called Kuhu.

Thus ends the two hundred and seventeenth chapter, the history of Angirasha, in the Markandeya Samashya of the Vana Parva.

CHAPTER CCXVIII.

(MARKANDEYA SAMASYA PARVA) —*Continued.*

Markandeya said :—

1. Vrihaspati had a celebrated wife belonging to the lunar world. He begot on her six sons, all of them by different fires, and one daughter.

2. The fire in which oblations of ghee are offered at the *Purnamashya* and at other sacrifices was a son of Vrihaspati and that high-souled one is called Sangu.

3. At the *Chaturmashya* and the *Aswamedha* sacrifices, animals are first offered in his honour ; this powerful fire is indicated by numerous flames.

4. Sanju's wife was called Satya ; she was of matchless beauty ; she sprang from Dharma for the sake of truth, the blazing fire was his son and he had three daughters of great religious merit.

5—6. The fire which is honoured with the first oblations at sacrifices is his first son called Bhanudwaga, the second son of Sanju is called Bharata in whose honour oblations of Ghee are offered with the sacrificial laddle at all the *Purnamashya* sacrifices.

7. Besides these, there were then other sons, of whom Bharata was the eldest. He had a son named Bharata and a daughter called Bharati.

8. The Bharata Agni was the son of Prajapati Bharata Agni. O best of the Bharata

race, because he was greatly honoured, therefore he was called "great".

9. Vira was the wife of Bharadwaja, she gave birth to Bira. It is said by the Brahmanas that he is worshipped like Soma with offering of Ghee.

10. He is joined with *Soma* in the secondary oblations of Ghee and is called Ratha prova and Rathadwana and Kumbhareta.

11. He begot a son on his wife Saraga named Siddhi and covered the son with his splendour. As he is the presiding genius of fire, he is always mentioned in all fire hymn.

12. The fire *Nechyavana* only praises the earth; he never suffers in reputation, splendour and prosperity; the sinless fire Satya blazing with pure flame was his son.

13—16. He is free from all stain, he is not defiled by sin, he is the regulator of time; that fire has another name called *Nishkriti*, because he accomplishes the *Nishkriti* of all creatures; when properly worshipped, he gives good fortune. His son is called Swana who is the generator of all diseases, he inflicts severe sufferings on men for which they loudly cry. He moves in the intelligence of all creatures; the other fire is called Vishwajit by men of spiritual wisdom.

17. O descendant of Bharata, the fire, which is known as the internal heat by which all foods are digested, is called Sarvavaka and was begotten by him.

18. He is self-controlled, he is of great religious merit, he is a *Brahmachari*, and he is worshipped by the Brahmanas at the *Paka* sacrifice.

19. The sacred river Gomati was his wife and by him all religious-minded men perform their sacrifices.

20. That terrible water-drinking sea fire called Varava has the tendency to go upwards and hence it is called Urdhabhag, It stands in the *Prana*.

21. The sixth son is called the Swetakrit, for him oblations become *Shweta*; *Udagkira* oblations are always made in his honor.

22—23. When all creatures are calmed the fire named Manianti becomes full of fury. This inexorable, fearful and highly wrathful fire is the daughter of Vrihaspati. He is known by the name of Sapa and is present in everything, he had a son like whom there was none in heaven in personal beauty. And therefore he was called by the celestials "Kama Agni".

24—25. He had another son, called Amogha, who was the destroyer of all his enemies in battle. Assured of success he controls his wrath. He is armed with a bird, he is seated on a chariot and is adorned with garlands of flowers; she had another son named Ukta, praised by the three Uktas. He is the originator of the great words (the Vedas) and he is therefore called *Samaswara*,

Thus ends the two hundred and eighteenth chapter, the history of Angirasha, in the Markandeya Samasya of the Vana Parva.

CHAPTER CCVIX.

(MARKENDEYA SAMASYA PARVA) —*Continued.*

Markandeya said :—

1—3. He performed severe asceticism lasting for many hundred years with the desire of getting a virtuous son equal to a Brahmana, in reputation when invocation was made with *Vyahiriti* hymns and with the aid of the five sacred fires,—namely Kasyapa, Vasista, Prana, the son of Prana, the son of Angira, Deravana Suvarchaker,—there was a bright fire full of the animating principle and of five different colours.

4. Its head was brilliant as the flaming fire, its arms were as bright as the sun; its skin and eyes were gold coloured and its feet, O descendant of Bharata, were black.

5. Its five colours were given to it by these five men, by reason of their great penances. This celestial being is therefore described as appertaining to five men and he is the progenitor of the five tribes.

6. Having performed asceticism for ten thousand years, that being of great merit, produced the terrible fire appertaining to the *Pritis* in order to begin the work of creation and from his head and mouth respectively,

7. He created Vrihat and Rathantara, who quickly steal life away. He created Siva from his navel, Indra from his prowess and wind and fire from his soul.

8. And from his two arms the hymns *Udotta* and *Anudotta*. He also created the mind and the five senses and other creatures. Having created these he produced the five sons of the Pitries.

9. Of these Pranidhi was the son of Vrihadratha, the son of Kashyapa, Bhanu was the grand son of Chyavana Saurava, the son of Suvarchaka; and Anudutta the son of Prana.

10—13. These twenty five beings were created by him. Tapa also created fifteen other gods who obstruct sacrifices. (They are) Subhima, Bhima, Atibhima, Bhimavala

Avala, Sumitra, Metravarna, Metrajna, Metravardhna, Metradharman, Surapravna Vira, Suvesha, Suravarchas and Surahantri.

14. These deities were divided into three classes of five each. Placed here in this world, they destroy the sacrifices in heaven.

15. They frustrate their objects and spoil their oblations of *Ghee*; they do this only to spite the sacred fires carrying oblations to the celestials.

16. If the priests are careful, they place the oblations in their honour outside the sacrificial altar; to that particular place where the sacred fire may be placed, they cannot go.

17. They carry the oblations offered by the votaries by means of wings. When appeased by hymns they do not frustrate the sacrificial rites.

18. Vrihadkutta, another son of Tapa belongs to the earth. He is worshipped in the world by virtuous men who perform *Agnihotra* sacrifices.

19—20. Of the son of Tapa, who is known as Rathantara, it is said by the priests that oblation offered in his honour is offered to Mitravinda. The celebrated Tapa was thus very happy with his sons.

Thus ends the two hundred and nineteenth Chapter, history of Angirasha, in the Markandeya Samashya of the Vana Parva.

CHAPTER CCXX.

(MARKANDEYA SAMASYA PARVA) —*Continued.*

Markandeya said :—

1. The fire named Bharata was bound by severe rules of asceticism; Pushtimati is his another name; when he is satisfied he grants *pushti* (developement) to all creatures and therefore he is called Bharata.

2. The fire named Siva is ever engaged in worshipping the force (of nature). As he always relieves the sufferings of creatures, he is called Siva.

3. When Tapa acquired great ascetic merit, an intelligent son, named Purandara was born to him to inherit all these ascetic merits.

4. Another son was also born to him, named Usha. This fire is seen in all vapours. Another son named Manu was also born; he officiated as Prajapati.

5. The Bramhanas learned in the Vedas then speak of the deeds of the fire named Sumbhu. Then the Bramhanas speak of the greatly effulgent fire (called) Avarthya.

6. Tapa thus created the five Urjaskara fires,—they were as brilliant as gold. They all partake of the Soma in sacrifices.

7. The greatly exalted sun, when fatigued is known as the Prosaita (fire). He created the fearful Asuras and various other creatures of the earth.

8. Angira also created the Prajapati Bhanu, the son of Tapa. He is also called Vrihadvanu by Bramhanas learned in the Vedas.

9. Bhanu's wife was Supraja, and Vrihadvanu, the daughter of Suryay; they gave birth to six sons, hear about their progeny.

10. The fire who gives strength to the weak is called Valada. He is the first son of Bhanu.

11. The fire, who appears as terrible when all the elements are in tranquility, is called the Manguman fire; he is the second son of Bhanu.

12. The fire in whose honour oblations of *Ghee* are poured in the *Daysha* and *Purnamashya* sacrifices is known as Vishnu in this world. He is called Dhritiman or Angira.

13. The fire to whom with Indra, the Agrayana oblation is made is called Agrayana fire. He is the (fourth) son of Bhanu.

14—16. The fifth son of Bhanu is Agraha who is the source of the oblations which are daily made for the performance of the *Chaturmashya* rites. Stuva is the sixth son of Bhanu, Nisa was the name of another wife of that Manu who was known under the name of Bhanu. She gave birth to one daughter,—the two Agnisomas and also five other fire deities. The effulgent fire, who is honoured with the first oblations with the deity of clouds, is called Vaishanara.

17. The fire who is called the lord of all the worlds is named Vishwapati,—the second son of Manu.

18. The daughter of Manu is called Swastakrit, for by offering oblations to her, one acquires great merit. That damsel named Rohini was the daughter of Hiranyakashipu;

19. But on account of her evil deeds, she became his wife. That fire was however a Prajapati. The other fire which sits on the vital airs of all creatures is called Sannihita. It is the cause of our perception of sound and form.

20—21. The divine spirit whose course is marked by black and white stains, who

is the supporter of the fire, who though free from sin is the accomplisher of tainted *Karma*, whom the wise man consider to be a great Rishi, is the fire named Kapila, the propounder of that system of (*Yoga*) called Sankhya.

22. Fire S., through whom the elementary spirits always receive the offering called *Agra* made by other creatures at the performance of all the peculiar rites in the world, is called Agrani.

23—24. Those other effulgent fires, celebrated all over the world, were created for rectification of the Agnihotra rites when marked by any defect. If the fires interlap each other by the action of the wind, then the rectification must be made with the *Ashtakapala* rites in honour of the fire named Suchi.

25. If the southern fire comes in contact with the two other fires, then rectification must be made by the performance of the *Ashtakapala* rites in honour of the fire named Vali.

26. If the fire named Nibasa comes in contact with the fire called Debagni, then *Ashtakapala* rites must be performed in honour of the fire called Shuchi.

27. If the perpetual fire is touched by a woman in her monthly course, then for rectification the *Ashtakapala* rites must be performed in honour of the fire named [illegible]

28. If at the time of the *Agnihotra* sacrifice, the death of any creature is spoken of or any animal dies, then rectification must be made with the performance of the *Ashtakapala* rites in the honour of the fire Suramati.

29. The Brahmana who is unable to offer oblations to the sacred fire for three nights, on account of illness must make *Prayaschitya* by performing *Ashtakapala* rites in honour of the southern fire.

30. He who has performed the *Darsha* and the *Paurnamashya* rites, must make the rectification by performing *Ashtakapala* rites in honour of the northern fire named Pakikrit.

31. If the fire of a lying-in-room comes in contact with the eternal sacred fire, then rectification must be made with the performance of *Ashtakapala* in honour of the fire named Agnimat.

Thus ends the two hundred and twentieth chapter, history of Angirasha, in the Vana of the Vana

CHAPTER CCXXI.

(MARKANDEYA SAMASYA PARVA)

—Continued.

Markandeya said:—

1—2. Mudeta, the favourite wife of the fire named Shaha, lived in water. Shaila who was the lord of the sky, begot on his that wife a greatly sacred fire named Adbhuta. There is a tradition amongst the Brahmanas, namely that this fire is the ruler and the inner soul of all creatures.

3—4. That fire is adorable, and effulgent, he is the lord of all the Bhutas here. And that fire under the name of Grihapati is always worshipped at all sacrifices and conveys all the oblations that are made in this world.

5. That great son of Saha,—the great Adbhuta fire, is the soul of the waters and the prince and the regent of the sky and the lord of everything great.

6. His son, the Bharata fire, consumes the dead bodies of all creatures. His first Krata is known as Niyata at the performance of *Agnishtome*.

7. That mighty chief fire (Saha) is always missed by the celestials, for when he sees Niyata coming towards him, he hides himself in the sea for fear.

8. Seeing him in every direction, the celestials could not find him out and seeing Atharvan, the fire thus spoke to him.

9. "O hero, carry the oblations for the celestials. I am unable to do it for the want of strength. Becoming the red-eyed fire, be good enough to do me this favour."

10. Having thus spoken to Atharvan, the fire went away to some other place. But his place of concealment was divulged by the fish. Upon them he passed this curse in

11. You shall be the food of all creatures in various ways." Then the fire spoke to Atharvan (again as he did before).

12. Though entreated by the celestials, he did not agree to continue to carry the oblations. He then became insensible and abandoned his body.

13—15. Leaving his material body, he entered into the nether world. Coming in contact with the earth, he created different force and perfume arose from his puss, the *Deodar* tree from his [illegible] grass from this phlegm, the [illegible] jewel from his bile, and the black iron from his liver. All the worlds have been established with these three substances.

clouds were made from his nails, and corals from his arteries.

16. O king, various other metals were produced from his body. Thus leaving his material body, he lay absorved in meditation.

17. He was roused by the penance of Bhrigu and Angirasha. The mighty Agni, thus gratified by their penance, blazed forth in great effulgence.

18. But seeing the Rishi, he in fear again entered the great ocean. When he thus disappeared, all the worlds were filled with fear, and came to Atharvan for protection. The celestials and others then began to adore Atharvan.

19—20. Atharvan overhauled the whole sea, and (at last) finding Agni, he himself (then) began the creation. Thus the fire was destroyed and rescued from the sea. Thus was he revived by the exalted Atharvan; and thus from that time he always carries the oblations of all creatures.

21. Living in the sea and travelling in various coun ries, he produced the various fires mentioned in the *Sastras*.

22. The river Sindhu, the five rivers, the Deveka, the Saruswati, the Ganga, the Sata Kumbha, the Saraju, the Gandaki,

23. The Charnamati, the Mahi, the Midna, the Midhathithi, the three rivers, Tamravati, the Vitravati and the Kousiki,

24. The Tamasha, the Narmada, the Godavari, the Vena, the Upavena, the Vadava, O descendant of Bharata,

25. The Bharati, the Suprayoga, the Kaveri, the Murmura, the Tungovena, the Krishna Vena, and the Kapila, the Sona,

26. These rivers are said to be the mothers of the fires. Adbhuta had a wife named Priya, and Vevin was his eldest son. There are as many kinds of *Soma* sacrifices as the number of fires mentioned.

27. All these fires were first born from the spirit of Brahma, but they also sprung from the race of Atri. He in his own mind conceived these sons in order to extend the creation.

28—30. These fires all sprung from his Brahmic body. I have thus narrated to you the history of the origin of the (different) fires. They are great, effulgent, and matchless in prowess; and they are the destroyer of darkness. Know that the prowess of all fires is the same as that of the Adbhuta fire as described in the Vedas. All these fires are one and the same. This adorable and exalted being, the first-born fire, must be considered as all the fires, for like the *Votishtoma* sacrific he came out of Angira's body in various forms.

31. I have thus told you the history of the great Agni race. When duly worshipped with hymns they carry the oblations of all creatures to the celestials.

Thus ends the two hundred and twenty first chapter, history of Angirasha, in the Markandeya Samasya of the Vana Parva.

CHAPTER CCXXII.

(MARKANDEYA SAMASYA PARVA)

—Continued.

Markandeya said :—

1. O sinless one, O descendant of Kuru, I have told you the history of the various branches of the Agni race. (Now) hear about the birth of the intelligent Kartikeya.

2. I shall (now) speak to you about the wonderful and famous and highly effulgent son of Adbhuta, who was born of the wives of the Brahmarsis.

3. In the days of yore, the Devas and the Danavas were always engaged in destroying one another. The fearful Danavas were always able to vanquish the Devas.

4. Finding his armies slaughtered by them and being eager to find out a Generalissimo for the celestial army Purandara (Indra) was filled with great anxiety.

5. (He thought), "I must find out a powerful person, who will be able to reorganise the celestial army, slaughtered as it is by the Danavas."

6. He then went to the Mandara mountain. When he was deeply engaged in his own thought, he heard a piteous voice of a woman crying,

7. "May some one soon come to me. Let him point out to me a protector, or become my protector himself."

8. Purandara said to her, "Don't be afraid; you have no fear." When he said this he saw Keshin (an Asura) standing before him

9. Like a hill of metals. He had a crown on his head and a mace in his hand, he held a lady by the hand. To him Vasava thus spoke,

10. "Why are you insolently behaving towards this lady? Know that I am the wielder of thunder. Stop from doing any violence to this lady."

Keshin said :—

11. O chastiser of Paka, leave her alone. I desire to possess her. Do you think that you will be able to return home with your life?

Markandeya said :—

12. Having said this, Keshin hurled his mace to kill Indra. When falling Vasava cut it down with his thunder-bolt.

13. Thereupon Keshin in great anger hurled upon Indra a large mass of rocks. Seeing that the mass of rocks was falling (upon him) Satakratu,

14. O king, cut it down with his thunder-bolt and it fell on the ground. Keshin himself was wounded by that falling mass of rocks.

15. Having been thus wounded, he fled away leaving the damsel behind. When the Asura was gone, Indra thus spoke to the lady, "Who and whose are you? O beautiful one, what has brought you here?"

Thus ends the two hundred and twenty-second chapter, birth of Skanda, in the Markandeya Samasya of the Vana Parva

CHAPTER CCXXIII.

(MARKANDEYA SAMASYA PARVA) —*Continued.*

The lady said :—

1. I am the daughter of Projapati; I am called Devsena. My sister Daityasena has already been carried away by Keshin.

2. We, two sisters, always used to come with our maids to this Mandara mountain to sport with the permission of Projapati.

3. The great Asura daily paid his court to us. O chastiser of Paka, Daityasena agreed, but I did not.

4. O exalted one, she was carried away, but I have been rescued by your prowess. O lord of the celestials, I desire that you should select for me an invincible husband.

Indra said :—

5. You are one of my cousins, for your mother is a sister of my mother Dhakshayani. I desire that you should speak to me about your own prowess.

6. O mighty-armed deity, I am a *Abala* (weak woman), but my husband must be powerful. By my father's boon he will be adorable of the celestials and the Asuras.

Indra said :—

7. O lady, O faultless one, I desire to hear what sort of power your husband must wield.

8—9. That mighty, celebrated and powerful being who will be ever devoted to Brahma, who will be able to conquer the Devas, the Danavas, the Yakshas, the Kinnaras, the Nagas, the Rakshashas and the evil minded Daityas, and who will be able to subjugate all the worlds, should be my husband.

10. Having heard her these words, he (Indra) became sorry and pensive. (He thought), "There is no husband for this lady like the one she desires to possess.

11. That sun-like effulgent one then saw the sun on the Udaya (rising) mountain. He also saw the greatly exalted moon entering into the sun.

12. It being the time of the new moon, Satakratu saw in that *Roudra* (fearful) moment that the celestials and the Asuras were fighting on the Udaya mountain.

13. Satakratu saw that the morning twilight was tinged with red clouds. The exalted one also saw that the abode of Varuna (ocean) had become as red as blood.

14. He also saw that Agni, carrying oblations offered with various *mantras* by Bhrigu, Angira and others, entered the disc of the sun.

15. He also saw the twenty four *Parvas* adoring the sun. The beautiful Soma was also present in the sun with such surroundings.

16. Having seen this union of the and the moon and also that terrible conjunction, Indra thus reflected

17. "This fearful conjunction of the sun and the moon forebodes a terrible battle at the end of this night.

18. The river Sindhu is flowing with a current of fresh blood. The jackals with fiery faces are crying to the sun.

19. This great conjunction is terrible and it is full of effulgence. This union of the sun, moon and the fire is very wonderful.

20. If Soma beget a son now, that son may become the husband of this damsel. Agni has also similar surroundings. Agni is also a deity of heaven.

21. If he too beget a son, that son become the husband of this damsel.

ing thus, though the exalted one went to the abode of Brahma,

22. Taking Devasena with him. Saluting the Grandsire he said," Grant this lady a good warrior for her husband."

Brahma said :—

23. O slayer of Danavas, it shall be as you desire. The issue of this union will be very powerful and mighty.

24. O Satakratu, that powerful being will be the husband of this lady and the generallissimo of your army.

Markandeya said :—

25—27. Having heard this, Indra, with that damsel bowed to him ; and then he went to the place where those great Brahmanas, the mighty celestial Rishis, Marhatta and others lived. With Indra at their head, the celestials with the desire of drinking the *Soma* to receive their respective shares, went to the sacrifices of those Rishis. Having duly performed the ceremony with the blazing fire,

28—30. Those high-souled men offered oblation to the dwellers of heaven. The Adbhuta fire, that carrier of oblations, was invoked with *mantras*. Coming out of the disc of the sun, that exalted fire restrained his speech and went there. O best of the Bharata race, entering the sacrificial fire that had been made and into which various offerings were made by the Rishis with *mantras*, the fire took them with him and made them over to the dwellers of heaven.

31. Coming out from that place, he saw the wives of those high-souled Rishis sleeping comfortably on their respective beds.

32. Their complexion was like that of an alter of gold. It was spotless like the blazing star.

33. Seeing the wives of those foremost of Brahmanas with eager eyes, his mind became greatly agitated ; he was filled with desires.

34—35. Restraining his heart, he considered to be very improper it to be thus moved (will desire). He thought, "The wives of these illustrated Brahmanas are chaste and faithful. They are beyond the reach of other people's desires. I am filled with desire to possess them. I shall therefore by becoming their household fire gratify myself with daily looking at them."

36. Thus transforming himself into household fire, Adbhuta fire was highly gratified with seeing those gold complexioned ladies and touching them with his flames.

37. Attracted by their beauty, he lived there for a long time. Being filled with great love for them, he gave them his heart.

38. Being disappointed to win the hearts of those Brahmana women and being much afflicted by love, he went to a forest to commit suicide.

39. But a little while ago, Saha, the daughter of Daksha, had bestowed her heart on him. That lady was seeking to detect his weak moments.

40—42. That faultless lady did not succeed in finding out any weakness in that cool and collected deity of fire. But now that the fire-deity had gone to the forest afflicted with the pangs of love ; she thought thus, " As I am too much afflicted with love, I shall assume the disguise of the wives of the seven Rishis, and in that disguise I shall find out the deity of fire who will be then gratified, and my desire also will be satisfied.

Thus ends the two hundred and twenty-third chapter, the birth of Skanda, in the Markandeya Samasya of the Vana Parva.

CHAPTER CCXXIV.

(MARKANDEYA SAMASYA PARVA)

—Continued

Markandeya said :—

1. O ruler of men, Angirasha's wife possessed good behaviour, beauty and accomplishments. That lady, then assuming the disguise,

2. Went to the fire. That charming lady thus spoke to him, " O Agni, I am afflicted with desire, you should satisfy me.

3. If you refused to do it, I shall commit suicide. O Hutasana, I am Angirasha's wife, named Siva. I have come at the advice of others who have sent me to you after due deliberation.

Agni said :—

4. How did you know that I was afflicted with desire ? How did the others, the beloved wives of the seven Rishis, as you say, know this ?

Saha said :—

5. You are always beloved to us, but we are afraid of you. Now knowing your mind by clear signs, they have sent me to you

6. O Hutasana, I have come here to satisfy my desire. Kindly gratify me. My sisters-in-law are waiting for me; I must soon return.

Vaisampayana said:—

7. Then Agni being exceedingly pleased lived with her; and that lady too joyfully held intercourse with him; and she also held the seed in her hand.

8. Then she thought that those who would see her in that disguise in the forest would speak ill of the Brahmana women and Agni.

9. Therefore she should be a bird and go out of the forest without being seen by any body.

10. Then becoming a bird, she went out of the great forest and saw the white mountain covered with the clumps of heath,

11. And other plants and trees, guarded by seven headed serpents with poison in their very looks and frequented by the male and female Rakshashas, the Pishachas, the fearful spirits,

12. And various kinds of birds and beasts. Suddenly going up to an inaccessible peak,

13—14. That excellent lady threw the seed into a golden well. Then assuming successively the forms of the wives of the illustrious seven Rishis, she held intercourse with Agni. But she could not assume the disguise of Arundhuti

15—16. On account of her great ascetic merit and her great devotion towards her husband. O foremost of Kurus, the damsel Saha in the first lunar day threw six times into that (golden) well the seed of Agni Thrown there, it produced a greatly powerful male child.

17. As it was considered by the Rishis as *cast off*, that child came to be called Skanda. The child had six faces, twelve ears, twelve eyes, and twelve feet,

18. One neck and one stomach. It first assumed a form on the second lunar day; and on the third lunar day it grew to be a little child.

19—20. The limbs of Guhaka (Skanda) were developed on the fourth day. Being surrounded by a mass of red clouds flashing blazing lightnings, it shone like the sun rising in the midst of a mass of red clouds. Seizing the fearful great bow.

21—25. Used by the destroyer of the Asura Tripura for the destruction of the enemies of the celestials, that mighty one uttered such a terrible roar that the three worlds with their mobile and immobile divisions became struck with fear. Hearing that sound which seemed like the roarings of big clouds, the great Nagas, Chitra and Airavata, were shaken with fear. Seeing them unsteady, that lad shining with sun like refulgence, held them with both his hands. With a dart in one hand and with a stout, red-central and big cock fast secured in another, that mighty-armed son of Agni sported about making a fearful noise.

26. Holding an excellent conch in two of his hands, that mighty one blew it, frightening even the most powerful creatures.

27—29. Striking the air with two hands and playing about on the hill-top, the mighty Mahasena of matchless prowess looked as if he were on the point of devouring the three worlds. He looked like Surja when he rises in heavens. That wonderfully shining and matchlessly powerful one, seated on the top of that hill saw with many faces many things on the many directions. He again raised up a loud roar.

30. Hearing his those roars many creatures fell down on the ground in fear. Frightened and anxious, they sought protection.

31. All those persons of various orders that sought the protection of that god are known as his mighty Brahmana flowers.

32. Rising from his seat, that mighty diety dispelled the fear of all creatures, and then drawing his bow, he discharged his arrows towards the great white mountain.

33. With those arrows, the hill Karaneha the son of Himavat, was rent asunder. Therefore white swans and vultures now migrate to the Meru mountains.

34. The Karaneha hill, being fearfully wounded, fell down uttering terrible groans. Seeing him fallen, the other hills also began to scream.

35. That mighty being of matchless prowess, hearing the groans of the afflicted hills, was not at all moved, but uplifting his mace he yelled forth his cry.

36. That high-souled one then hurled his mace of great lustre. He quickly rent in two the peaks of the great white mountain.

37. The white mountain being thus pierced by him was greatly afraid of him and dissociating himself from the earth she fled away with the other mountains.

38. The earth was greatly afflicted and she was bereft of all her ornaments. She went to Skanda and she again became as shining as before.

39. The mountains also bowed down to Skanda and came back and stuck into the earth. All creatures then performed the Puja (worship) of Skanda on the fifth day of the lunar month.

Thus ends the two hundred and twenty fourth chapter, birth of Skanda, in the Markandeya Samasya of the Vana Parva.

CHAPTER CCXXV.

(MARKANDEYA SAMASYA PARVA) —*Continued.*

Markandeya said:—

1. When that powerful, mighty and high-souled one was born, various kinds of fearful evil omens appeared.

2. The nature of male and female, of heat and cold, and of such other pairs of contraries was reversed. The planets, the cardinal points and the firmaments became radient with light and the earth began to roar.

3. The Rishis who always sought the welfare of the world, seeing these fearful omens on all sides, began with anxious hearts to restore tranquility in the universe.

4—5. Those men who lived in that Chaitraratha forest said, "All this disasters have fallen on us in consequence of Agni holding intercourse with the six wives of the seven Rishis." Others who saw her (Saha) as a bird said, "This has been brought about by a bird."

6—7. None ever thought that Saha was the cause of all this mischief. Having heard that the child was hers, Saha slowly went to Skanda and told him, "I am your mother."

8. The seven Rishis, hearing that a greatly powerful son was born (to them), abandoned their six wives except the adorable lady Arundhuti,

9—10. Because all the dwellers of that forest said that those six women were the cause of the birth of that child. O king, Saha also said again and again to the seven Rishis, "O Rishis, this child is mine. Your wives are not its mother." The great Rishi Vishwamitra, after performing the sacrifice of the seven Rishis,

11. Had followed unseen Agni when he had been afflicted with desire and therefore he knew all as they happened.

12. Vishwamitra was first to seek the protection of Kumara. He offered prayers in honour of

13. All the thirteen auspicious rites of childhood such as the birth and other ceremonies were all performed by the great Rishi in respect of that child.

14—15. For the good of the world, he promulgated the virtues of the six-faced Skanda and performed ceremonies in hour of the cock, the goddess Sakti and the first followers of Skanda. For this reason Vishwamitra became a great favourite of Kumara.

16. That great Rishi told the seven Rishis all about the transformation of Saha (as their wives) and also told them that their wives are perfectly innocent.

17. (Even) having heard this, the seven Rishis abandoned their wives. Hearing of Skanda, the celestials then all spoke thus to Vasava (Indra).

18—19. "O Sakra, soon kill Skanda, for his prowess is unbearable. If you do not destroy him, he will conquer us with all the three worlds. Vanquishing you, he will become the mighty lord of the celestials. Thus spoke Indra to those who were afflicted.' This child possesses great prowess.

20. He can himself destroy (even) the creator of universe in battle with his prowess. I therefore do not dare to destroy him. Thus said Sakra.

21. They (the celestials) said, "You have no heroism in you, therefore you speak thus. Let the mothers of the universe go to-day to Skanda.

22. They can muster at will any power they like. Let them kill this child. Saying "so be it," they (mothers) went away. But seeing him matchlessly powerful, they became dispirited.

23. Considering him to be invincible, they sought his protection and said to him, "O greatly powerful one, become our son.

24—25. We are full of affection for you We are desirous of giving you our breasts (to be sucked). The milk oozes out from our breasts." Having heard these words, the mighty Mahasena desired to suck their breasts. He received them with due respect and complied with their request. Then that mightiest of mighty ones saw that his father Agni was coming towards him.

26. That Siva (the doer of good) was duly honoured by his son; and he with the mothers stayed there near Mahasena to tend him.

27. That lady amongst the mothers who was born of anger kept watch over with a spike in hand as a mother her own child.

28—29. That irascible daughter of blood who lived in blood embraced Mahasena in her breast and nursed him like a mother. And Agni, transforming himself as a teacher with a goat's mouth and followed by numerous children, began to gratify that child with toys on his that mountain abode.

Thus ends the two hundred and twenty-fifth chapter, birth of Skanda, in the Markandeya-Samasya of the Vana Parva.

CHAPTER CCXVI.

(MARKANDEYA-SAMASYA PARVA) —*Continued.*

Markandeya said :—

1—3. The planets with their satilites, the Rishis and the mothers, Agni and numerrous other blazing countries, and many other fearful dwellers of heaven waited on Mahasena with the mothers. The illustrious lord of the celestials, wishing to win victory, and believing success to be difficult fo be attained mounted his elephant Airavata ; and attended by the other celestials he advanced towards Skanda.

4—8. Surrounded by all the celestials and armed with thunder, the mighty Indra with the object of killing Mahasena quickly marched with the fearful celestial army of great effulgence. They sounded their shrill war cry. Furnished with various sorts of war materials, armed with various armours, and with numerous bows the warriors rode on various animals. When Mahasena saw the gloriously attired and brilliantly adorned Sakra advancing with the determination of killing him, he to advanced to meet him. O son of Pritha, the mighty Vasava, the lord of the celestials, then uttered a loud shout to encourage his warriors. Marching quickly to kill that son of Agni and being praised by the *Tredasas* and the great Rishis, he at last reached the abode of Kartikeya.

9. Thereupon the lord of the celestials with the celestials sent forth lion-like roars. Having heard that roar, Guha also roared like the ocean.

10. On hearing that noise, the celestial army was agitated like the great ocean,—and it was stunned and it remained fixed in one place.

11. Having seen the celestials come near him with the intention of killing him, that son of Agni was filled with anger and set forth rising flames of fire from within his mouth.

12—14. Those flames made the celestial army struggle on the ground. Their heads, their bodies, their arms and their riding animals were all burnt in that conflagration ; they all appeared like stars displaced from their proper spheres. Thus afflicted they all abandoned the wielder of thunder and took protection of the son of Agni. Thus they secured peace. Being thus forsaken by the celestials, Indra hurled his thunder on Skanda.

15. O great king, it pierced the right side of Skanda, and it severed that side of that high-souled being.

16. Being (thus) struck by the thunder, there rose another being from the body of Skanda. He was a gold-complexioned youth with a mace in his hand and celestial ear-rings in his ears.

17—18. Because he was born on account of the piercing of the thunder-bolt, he was named Visaka. Seeing that another being looking like the fearful, and all destroying Agni had arisen, he (Indra) was alarmed, and with joined hands he sought the protection of Skanda. That high-souled deity asked him to abandon all fear. The celestials were then filled with joy, and their musicians then began to play.

Thus ends the two hundred and twenty sixth chapter, fight between Skanda and Sakra, in the Markandeya-Samasya of the Vana Parva.

CHAPTER CCXXVII.

(MARKANDEYA SAMASYA PARVA —*Continued.*

Markandeya said :—

1. Now hear about the fearful and curious-looking followers of Skanda. Struck with the thunder, (Skanda gave birth to) a number of male children.

2. These fearful ones (creatures) steal (the life of) little children whether born or in the womb. When he was struck with thunder some female children also spruug up from the mighty one.

3—6. These children adopted Visakha as their father. That adorable and clever Bhadrasakha, with a face like that of a goat, was at the time surrounded by all his sons and daughters whom he guarded carefully in the presence of the great mothers. For this reason the dwellers of earth called Skanda the father of *Kumaras*. Those who desire to have sons worship the mighty Rudra in the form of the fire-god and Uma in the

form of Saha. By this means they are blessed with sons. The daughters, begotten by Hutasana named Tapa,

7—9. Having gone to Skanda, were thus addressed by him. 'What can I do for you?' The girls said, "Do us this favour,—by your blessing may we become the good and the respected mothers of all the worlds." He replied, "Let it be so." And that high-souled one again and again said, "You shall be divided into Shivas and Ashwas (good and evil spirits). Then after having established Skanda's sonship, the mothers went away.

10. Kaki, Halima, Malini, Vrishita, Arya, Palala, and Vaimetra, these were the seven mothers of Sisu.

11. They had a powerful, red-eyed, terrific and very turbulent son, named Sisu, born by the blessings of Skanda.

12. He was regarded as the eighth hero born of the mothers of Skanda. But he is known also as the ninth when the being with the face of a goat is included.

13. Know that the sixth face of Skanda was that of a goat. That face, O king, is situated in the middle of the sixth. It is always adored by the mothers.

14—15. That head by which Bhadrasakha created the celestial energy and prowess is considered to be the best (of all his heads). O lord of men, these holy and wonderful events all took place on the fifth day of the bright fortnight of the lunar month, and on the sixth day a very fearful battle was fought at that place.

Thus ends the two hundred and twenty seventh chapter, birth of Skanda, in the Markandeya-Samasya of the Vana Parva.

CHAPTER CCXXVIII.

(MARKANDEYA SAMASYA PRAVA)

—Continued.

Markandeya said:—

1. Skanda was adorned with a golden armlet and garland; he wore a crest and crown of gold; his eyes were gold coloured and they were very bright.

2. He had sharp teeth, he was clad in a red garment, he looked very handsome, he had a most charming appearance, he possessed all good characteristics, he was the favorite of the three worlds.

3. He was a giver of boons, he was brave and youthful, and he was adorned with ear-rings. When he was resting, the [illegible] of wealth, looking like a lotus assuming a body, came to him.

4. When he became thus possessed of the goddess of wealth, that illustrious and delicate being looked like the full moon.

5. The high-souled Brahmanas worshipped that greatly powerful one, and the great Rishis spoke thus to Skanda.

The Rishis said:—

6. O golden egg-born one, may prosperity come to you. May you be the cause of doing good to the world. Though you have been born in six nights, all the worlds have come to your subjection.

7. O foremost of celestials, you have removed all their fears, therefore become the Indra of the three worlds and thus remove their cause of apprehension.

Skanda said:—

8. O great ascetics, what Indra does with all this worlds? How does that lord of the celestials unceasingly protect the hosts of

9. Indra gives strength, power, offspring and happiness to all beings. When propitiated that lord of the celestials bestows on all creatures all the objects of their desire.

10—12. He destroys the wicked and fulfils the desires of the righteous. That destroyer of Vala assigns to all creatures their various duties. He officiates for the sun and the moon in places where there is no sun and the moon. When occasion requires he acts for fire, air, earth and water. These are the duties of Indra. His capacities are immense. You, too, are greatly powerful, therefore, O hero, become our Indra.

Indra said:—

13. O mighty armed one, O excellent being, make us happy by becoming the lord of all of us. You are worthy of the honour; therefore we shall instal you this very day.

Skanda said:—

14. O Indra, continue to rule over the three worlds with self-possession and with a desire for (new) conquests. I shall remain your humble servant. I do not desire to get your sovereignity.

Indra said:—

15. O hero, your prowess is wonderful. Therefore vanquish the enemies of the celestials. People have been greatly astonished to see your unrivalled prowess.

16—17. I have been bereft of my ... Defeated as I am by you, if I am ... to act as Indra, I will not be able to command the respect of all creatures. Every one would be busy to bring about disunion, then O lord, they would be the partisans of one or other of us.

18. O greatly powerful one, when they will form themselves into two distinct factions, war as before would be the result of that disunion. In that war you will undoubtedly be able to defeat me at your pleasure, and then to become the lord of all the worlds.

Skanda said :—

19. O Indra, you are my king as well as that of the three worlds. May prosperity come to you. Tell me if I can obey any of your commands.

Indra said :—

20—21. O greatly powerful one, O Skanda, at your command I shall continue to act as Indra. If you have said this deliberately and earnestly, then hear me how you can gratify your desire to serve me. Become the generallissimo of the celestial army.

Skanda said :—

22. Instal me (then) as the generallissimo (of the celestial army) for the destruction of the Danavas, for the good of the celestials and for the well-being of Brahmanas and kine.

Markandeya said :—

23. Thus having been installed by Indra, and all the other celestials, and honoured by the great Rishis, he looked exceedingly grand.

24. The golden umbrella (held over his head) looked like a halo of blazing fire.

25. That illustrious deity, the Vanqisher of Tripura (Indra) himself put round his neck the celestial garland of gold made by Vishwakarma.

26—28. O foremost of men, O chastiser of foes, that exalted god Vrishadwaja (Siva) with his wife came there. He honoured him with a joyous heart. That deity is called Rudra by the Brahmanas, and therefore Skanda is called the son of Rudra.

29. As Rudra was seen by all the dwellers of heaven to honour Guha (Skanda), the foremost of all accomplished beings is for this reason called the son of Rudra.

The child had his birth from action of Rudra entering into the constitution of the deity of fire, and for this reason Skanda is called the son of Rudra.

31. O descendant of Bharata, as Rudra, that fire god, (Skanda) Saha and the six wives (of the seven Rishis) were the cause of the birth of the great deity Skanda, so was he for that reason called the son of Rudra.

32. That son of the deity of fire was clad in a pair of red cloths. He thus looked like the sun peeping from behind a mass of red clouds.

33. The red cock given to him by the fire-god became his sign. When sitting on the flag-staff of his car it looked like the very image of the all destroying fire.

34. The presiding deity of the power which gives victory to the celestials, which is the direction of all exertions of all creatures, and which constitutes their glory, then came to him.

35—37. A mysterious charm entered into his constitution,—the charm which manifests its power on the battle field. Beauty, strength, piety, power, might, truthfulness, rectitude, devotion to Brahmanas, freedom from illusion or perplexity, protection of followers, destruction of foes, and care of all creatures, these, O lord of men, are the inborn virtues of Skanda.

38. Thus installed by all the celestials, he looked pleased and complacient. Dressed in his best style, he looked as beautiful as the full moon.

39. The much esteemed incantation of the Vedic hymns, the music of the celestial musicians, the songs of the celestials and the Gandharvas then rose on all sides.

40—42. Surrounded by the well dressed Apsaras, by many gay and happy-looking Pishachas, and by the celestials, that son of Agni sported in all his grandeur. To the dwellers of heaven, the installed Skanda looked like the sun rising after the darkness has passed away. Then thousands of the celestial forces,

43—44. Saying "You are our lord" came to him from all directions. That exalted one, surrounded by all creatures, and praised and honoured by them, encouraged them in return. Satakratu (Indra) also, after having installed Skanda as the generallissimo of the celestial army,

45—48. Remembered Devasena whom he had once rescued. "This one undoubtedly been destined by Brahma self to be the husband of that lady," thus reflecting, the slayer of Vala (Indra) brought her adorned with all ornaments; and he then thus spoke to Skanda, "O foremost of the celestials, even before your birth this lady

was destined to be your wife by the Self-create (Brahma); therefore with due rites and *Mantras* accept her hand,—her right hand which is like a lotus." Having been thus addressed, he accepted her hands in due rites.

49. Vrihaspati learned in *Mantras* performed all necessary prayers and oblations. Thus Devasena became known among men as the wife of Skanda.

50. She was also called by the Brahmanas as Shashti, Lakshmi, Asa, Sukhaprada, Sinivali, Kuhu, Satvrite, and Aparjita.

51—52. When Skanda was married to Devasena, the goddess of wealth in her embodied form waited upon him with diligence. As Skanda attained celebrity on the fifth lunar day, it was called Sripanchami; and as he obtained his object in the sixth, that day was considered to be a great *khithi*.

Thus ends the two hundred and twenty-eighth chapter, history of Angirasha, in the Markandeya-Samasya of the Vana Parva.

CHAPTER CCXXIX.

(MARKANDEYA SAMASYA PARVA) —*Continued.*

Markandeya said :—

1. Those six ladies, the wives of the seven Rishis, when they learnt that Mahasena had been blessed with good fortune and he had been made the generallissimo of the celestial army, all came to him.

2. Those virtuous and vow-observing ones, having been abandoned by the Rishis, came to the celestial and exalted generallissimo and spoke to him thus,

3—4. "O son, we have been abandoned by our celestial-like husbands without any cause. Some spread the rumour that we gave birth to you. Believing this story, they became angry, and they banished us from our holy places. You should save us from this infamy.

5. We desire to adopt you as our son, so that, O lord, everlasting bliss might be secured to us through your favour. Repay thus the obligation you owe to us.

Skanda said :—

6. O faultless ones, become my mothers. I am your son. You will obtain all the desires of your mind.

Markandeya said :—

7. Thereupon Sakra (Indra), having expressed his desire to say something to Skanda, the latter said, "What is it? Tell it to me." Being thus told by Skanda, Vasava thus spoke,

8. "The lady Abhijit, the younger sister of Rohini, being jealous and desirous of becoming the eldest, has gone to the forest to perform asceticism.

9. I am at a loss to find out one to replace that fallen star. O Skanda, be blessed. Consult with Brahma about this matter.

10. Dhaneshta and other constellations were created by Brahma. Rohini was one of them, and with her their number was full."

11. Having been thus addressed (by Indra), Skanda sent Kirtika. She was placed in heavens. That star, presided over by Agni, shone as if with seven heads.

12. Venata also said to Skanda, "You are my son entitled to offer me oblations. O son, I desire to live with you always."

Skanda said :—

13. "So be it. I bow my head to you. Guide me with a mother's affection. Respected by your daughter-in-law, you will always live with me.

Markandeya said :—

14. Thereupon the great mothers thus spoke to Skanda, "We are called by the learned as the mothers of all creatures. But we desire to be your mother; therefore honour and respect us.

Skanda said :—

15. Become mothers to me, and let me be your son. Tell me what I can do to please you.

The mothers said :—

16—17. In the days of yore, the ladies were appointed as the mothers of creatures. O foremost of deities, we desire that they are disposed of that dignity. Let us be installed in their place. Let us be worshipped instead of them by all the worlds. Restore us our those progeny whom we have been deprived of by them.

Skanda said :—

18. You shall not get back those offsprings that have been once given away. But if you like, I can give you (new) progeny.

The mothers said :—

19. We desire that while living with you we may be able to eat up the progeny of those mothers and their grandsons by assuming different shapes. Grant us this favour.

Skanda said :—

20. I can grant you progeny. But what you ask is very painful. Be blessed. O mothers, I bow my head to you,—do give them your protection and care.

The mothers said :—

21. O Skanda, we shall protect them as you desire. Be blessed. O lord Skanda, we desire to live with you always.

Skanda said :—

22—23. So long the children of the human race do not attain the youthful state in their sixteenth year, you will afflict them in your various forms. I shall bestow on you a fearful and inexhaustible spirit ; with this you shall live happily,and you shall also be worshipped by all.

Markandeya said :—

24. Then a mighty fiery-being sprang up from the body of Skanda to devour the progeny of the human beings.

25. He fell down upon the ground senseless and hungry. At the command of Skanda, that evil spirit assumed a fearful form.

26. Skandapasmara is the name by which it is known among the excellent Brahmanas. Vinata is called the fearful Sukani *Graha*.

27—28. She, who is known as Putana Rakshashi by the learned, is the *Graha* called Putana. That fearful and terrible Rakshashi of a hideous form is called the Pishachi Sita Putana. That fearful spirit causes abortion in women.

29. Aditi is also known by the name of Ravati ; her spirits are called Raivata. That Graha also afflicts children.

30—31. O descendant of Kuru, Diti, the mother of the Daityas, is also called Mukhamandika. That fearful spirit is very fond of little children's flesh. Those male and female children, who are said to have been begotten by Skanda, are also evil spirits; and they all destroy the fetus in the womb.

32. They are known as the husbands of these female spirits. Children are unawares attacked by these female creatures.

33. O king, Suravi, who is called the mother of all animals of the bovine species, is ridden by Sukani who along with her devours children on earth.

34. O ruler of men, Sarama the mother of dogs, also habitually kills all children when they remain in the womb.

35. She, who is the mother of all trees, dwells in a Karanja tree. She is a giver of boons,—she has a placid countenance and she is always favourably disposed towards all creatures.

36—37. Those who desire to have children bow down to her who seats on Karanja tree. Those eighteen evil spirits, fond of meat and wine and also other food of the same kind, live for ten days in the lyings in room. Kadru assuming a subtle form enters into the womb of a woman,

38. And she there destroys the fetus. The mother is thus made to give birth to a Naga. She who is the mother of the Gandharvas takes away the fetus,

39. And thus the woman is seen on the earth to have an abhortive conception. She who is the mother of the Apsaras removes the fetus from the womb,

40. And then the learned men say that the conception has become stationary. The daughter of the deity of blood is said to be the nurse of Skanda.

41. She is therefore worshipped under the name of Lohitayani on Kudamba trees. This revered goddess acts the same part among the females as does Rudra among the males.

42—44. She is the mother of all children ; she is specially worshipped for their welfare. I have thus described to you all the evil spirits that preside over the destiny of children. Until children attain their sixteenth year, these spirits exercise their influence for evil and after that for good. The male and female spirits that I have described to you are always called by men as the spirits of Skanda. They are propitiated with burnt offerings, ablutions, unguents, sacrifices, and other offerings and particularly by the worship of Skanda.

45—46. O king of kings, when they are respected and honoured in due form, they bestow on men whatever is good for them, and also valour and long life. Having made due salutation to the great god, I shall now describe to you the nature of those spirits that influence the destinies of men after they have attained their sixteenth year.

47. The man who sees the celestials while sleeping or while he is awake soon turn mad. The spirits under whose in-

fluence this happens, are called the celestial spirits.

48. When a man sees his deceased ancestors while he is comfortably seated or while he is lying in his bed, he turns mad. The spirit who causes this is called ancestral spirit.

49. The man who shows disrespect to the Siddhas and who is cursed by them in return soon turns mad. The evil spirit who causes this is called the Siddha spirit.

50. The spirit by whose influence a man smells sweet fragrance and becomes cognisant of various tastes, and thus turns mad is called the Rakshasha spirit.

51. The spirit by whose influence a man is possessed by the celestial musicians (Gandharvas) is thus made mad is called the Gandharva spirit.

52. The evil spirit by whose influence men are always persiented by the Pishachas and thus turn mad is called the Pishacha spirit.

53. When a Yaksha spirit by some means or other enters the body of a human being, he immediately turns mad. Such a spirit is called the Yaksha spirit.

54. The illness of the man who goes mad, his mind being demoralised with vices, must be cured according to the methods prescribed in the *Sastras*.

55. Men also turn mad from perplexity, from fear, as also on seeing hideous sights. Their remedy is in quieting their minds.

56. There are three classes of evil spirits,—some frolicsome, some gluttonous and some sensual.

57. Until men attain the age of one hundred years these evil spirits continue to persecute them. Afterwards fever becomes the only evil spirit that affects human beings.

58. Those evil spirits always avoid those who are self-controlled and self-restrained, who are of cleanly habits, who are god-fearing, and free from laziness and contamination.

59. I have thus described to you all the evil spirits that influence the destiny of man. You who are devoted to the great god (Siva) will never be troubled.

Thus ends the two hundred and twenty-ninth chapter, the evil spirits, in the Markandya Samasya of the Vana Parva.

CHAPTER CCXXX.

(MARKANDEYA SAMASYA PARVA)

—Continued.

Markandeya said:—

1. When Skanda had done all these favourite works of the mothers, Saha appeared before him and said, "You are my son.

2. I desire that you should give me great happiness." "To her Skanda replied," What sort of happiness you desire to get?

Saha said:—

3—4. O mighty-armed one, O child, I am the favourite daughter of Daksha. My name is Saha; from my youth I am in love with Agni, but that deity does not understand my feelings. I desire to live for ever with him.

Skanda said:—

5—6. O lady, O beautiful one, from this day all the oblations that virtuous men, who do not deviate from the path of virtue, will offer to the celestials and the Pitris with *Mantras* uttered by the Brahmanas shall always be offered to Agni coupled with the name of Saha. Thus, O excellent one, you will always live with Agni.

Markandeya said:—

7. Having been thus addressed and worshipped by Skanda, Saha was greatly pleased. Being thus united with her husband Pavaka (Agni), she much honoured Skanda.

8. Then Brahma, the lord of creatures, said to Mahasena, "Go and see your father Mahaswara, the chastiser of Tripura.

9. Rudra with Agni and Uma and with Saha have combined to make you invincible for the good of the world.

(Slokas 10 to 13 not translated for obvious reason).

14. Men who are desirous of acquiring wealth should worship these five classes of spirits with the sun-flower. They should also be worshipped for the alliviation of diseases.

15—17. Mujika and Munjika begotten by Rudra should always be worshipped by those who desire the good of their children. Those who desire to have children born to them should always worship those female spirits that live on human flesh and that are produced in trees. Thus all Pishashas are divided into innumerable classes. O king, hear now the origin of the bells and standards of Skanda.

18. Airavata had two Bells named Vaijayanti. The intelligent Indra brought them and personally gave them to Guha.

19. Visakha took one of those Bells and Skanda the other. The standards of both Kartikeya and Visakha are of the red colour.

20. That greatly powerful deity Mahasena was very much pleased with the toys given to him by the celestials.

21. Surrounded by the celestials and the Pishachas and seated on the golden mountain, he looked effulgent in all the grandeur of prosperity.

22. That mountain covered with beautiful forests looked grand with the presence of that hero, as the Mandara with charming caves looks with the rays of the sun.

23—26. The white mountain was adorned with charming forests full of blossoming *Santaka* flowers and with forests of *Karnikira*, *Parijata*, *Jaba* and *Asoka* trees and also with wild tracts, overgrown with *Kadamba* trees; it abounded in innumerable celestial deer and birds. The roaring clouds served the purpose of musical instruments. It sounded like the murmurs of an agitated sea. The celestials, the Gandharvas and the Apsaras began to dance. There rose a loud sound of joy from the merriment of all creatures.

27. It appeared as if Indra with all the worlds had been transfered to the white mountain. All looked at Skanda with great satisfaction. None felt tired in doing so.

28—30. When that exalted son of Pavaka was installed as the generallissimo of the celestial army, that handsome and happy lord, riding with Parvati on a car and shining as effulgent as the sun, went to a place called Vadravata. To his beautiful chariot were yoked thousands of lions, and it was driven by Kala (himself). They passed through space and seemed as if they were about to devour the sky.

31. Striking terror into the hearts of all creatures in the mobile and immobile worlds, those lions flitted through the sky uttering fearful growls. In that chariot was seated Pasupati (Siva) with the mother Uma

39. Looking like the sun with flames of lightening illuminating massess of clouds which are adorned with the bow of Indra. In front of him proceeded the lord of wealth (Kuvera) with his followers Guhakas,

33. Riding on the backs of human beings and riding (also) on his beautiful car [illegible] Indra also with the celestials went riding on his elephant Airavata,

34—39. And brought up the rear of Mahadeva, the giver of boons. The great Jaksha Amogha with his followers, the Jambaka Jakshas and other Rakshas adorned with garlands of flowers were in the right wing of the army. Many celestial warriors with the Vasus and the Rudras, marched in the right wing of the army. Then marched the terrible Yama in company with Death followed by hundreds of fearful diseases. Behind him was carried the fearful, sharp and well-adorned trident of Shiva called Vijaya. The exalted lord of waters Varuna with his terrible *Pasha* (weapon) surrounded by innumerable aquatic animals marched slowly with the trident. The trident the Vijaya was followed

40. By mace, balls, clubs, and other excellent weapons. O king, *Pattisa* was followed by the greatly effulgent umbrella of Rudra,

41. And by the vessels and and by the great Rishis. On the right looked beautiful the effulgent sceptor followed by Bhrigu Angira and others.

42—45. Behind all these, rode Rudra on his white chariot, giving great encouragement to the celestials by his great prowess. Rivers and lakes, and seas, Apsaras, Rishis, celestials, Gandharvas, Nagas, stars, planets, and other children of the celestials and also many handsome women followed him in his train. The beautiful ladies went scattering flowers all around.

46. The clouds went along making their obesience to the wielder of Pinaka. Soma held a white umbrellea over his head,

47. And Agni and Vayu fanned him with *Chamaras*. O king, he was followed by the prosperity-bound Indra,

48. Accompanied with the Royal sages singing the praises of Vrishadhwaja (Siva). Gouri, Vidya, Gandhari, Kesini, Mitra,

49. And Savitri, all followed Parvati, and so did also all those that are Vidyas, created by the learned.

50. The Rakshaska *Grahas* (spirits) that deliver to different divisions of the army the commands (of Skanda) that are implicitly obeyed by Indra and the other celestials went in front of the army as standard-bearers.

51—52. That foremost of Yakshas, named Pingala, the friend of Rudra, who is always present in the place where corpses are burnt and who is agreeable to all people, merrily marched with him, sometime going in front of the army and sometime falling behind it,—his movements were not certain.

53—55. Virtuous actions are the offerings with which the deity Rudra [illegible]

by mortals. He is also called Siva, the omnipotent god, the wielder of Pinaka; he is the great god. He is worshipped in various forms. The son of Kirtika, the generallissimo of the celestial army, ever respectful to Brahmanas, being thus surrounded by the celestial forces, also followed that lord of the celestials. Then Mahadeva said these weighty words to Mahasena. "Carefully command the seventh army corps of the celestial forces."

56. O lord, very well, I shall command, the seventh army corps. Now tell me soon if I am to do any thing else.

Rudra said:—

57. O son, you shall always find me in the field of battle. By looking at me and by devotion to me, you shall derive great good.

Markandeya said:—

58. Having said this, Maheswara (Siva) embraced him and then permitted him to go. When Skanda was thus allowed to go, great disasters occurred

59. To disturb the equanimity of the celestials. The firmament with the stars was on a blaze. The whole universe became greatly confused.

60—63. The earth tremble l and sent up a rumbling sound. Darkness covered the whole world. Seeing this fearful catastrophy, Sankara (Siva) with the greatly blessed Uma and with the celestials and the great Rishis became greatly aggrieved. When such confusion overtook them, they saw before them a fearful and mighty army with various weapons; it looked like a mass of clouds and rocks. Those terrible and countless beings, speaking various languages, came where stood Sankara and the celestials. They hurled on the celestials showers of arrows from all directions,

64—69. And also masses of rocks, maces, clubs, *Sataghnis*, *Pasas* and *Parighas* (all weapons). The celestial army was thrown into great confusion by the shower of those fearful weapons and they began to waver. The Danavas made a great havock by cutting down the soldiers, horses, elephants, chariots and arms. The celestial forces were then seen to turn their backs upon the enemy. Many of them fell, killed by the Asuras as large trees fall in the forest when a wild fire takes place. The dwellers of heaven fell with their heads cut off from their bodies. They had none to lead them in that fearful battle and they were thus killd by the enemy. Seeing his army unsteady and hard pressed by the Danavas, the lord of the celestials, the slayer of Vala, Purandara, tried to them by saying, "O heroes, afraid; may success attend you. Take up your arms.

70—71. Resolve upon displaying bravery; you will then meet with no more misfortune, and you will then be able to defeat these wicked and terrible wretches, the Danavas. Be blessed; attack the great Danavas with me." Having heard the words of Sakra, the dwellers of heaven became reassured.

72. And under his leadership they again attacked the Danavas. Thereupon all the celestials and the greatly powerful Marutas,

73—76. Along with the greatly exalted Sadhyas and the Vasus returned to the attack. The arrows which they angrily discharged against the enemy drank a large quantity of blood from the bodies of the Daityas and of their horses and elephants. Their sharp arrows passing through their bodies fell upon the ground looking like so many snakes falling from the sides of a hill. O king, the Daityas, thus pierced by the arrows, fell on all sides, looking like so many masses of clouds. Attacked by the celestials on the field of battle, the Danava forces

77—78. Were struck with panic, and they wavered at that shower of various arrows. Then the celestials loudly gave vent to their joy with uplifted weapons. The celestial musicians began to play various airs. Thus took place that great battle, so fearful to both sides.

79—81. The battle field was covered with blood and strewn with the bodies of both the Devas and the Danavas. The celestials however, were soon worsted and the fearful Danavas again made a great havock of the celestial army. The Asura drums were sounded and their shrill bugles were loudly blown. The Danava chiefs sent forth terrific lion-like roars. Then came forward from the fearful Danava army a greatly powerful,

82. Danava, named Mohesha with a large mass of rocks in his hands. He looked like the sun peering from among mass of dark clouds.

83. O king, seeing that uplifted mass of rocks about to be hurled on them, the dwellers of heaven fled in confusion. But they were pursued by Mohesha who hurled on them the rock.

84. O ruler of earth, by the falling of that rock, ten thousand warriors of the celestial army were killed by being crushed to the ground.

85. This act of Mohesha struck terror into the hearts of the celestials. other Danavas, he again attacked them as a lion attacks a herd of small deer.

86. When Indra and the other dwellers of heaven saw that Mohesha was advancing to attack them, they fled leaving behind their arms and colours.

87. Thereupon Mohesha was greatly enraged, and he quickly advanced towards the chariot of Rudra. Reaching near, he seized its pole with his hands.

88. When Mohesha in great wrath thus seized the pole of Rudra's chariot, the earth began to groan and the great Rishis fainted away.

89. Huge and cloud-like Daityas made great noise in joy, thinking that they had already won the victory.

90. Though the exalted Rudra was in this plight, he did not kill Mohesha, for he knew that the wicked wretch would be killed by Skanda.

91. The fiery Mohesha, gloating over the prize he had secured, sent up in great joy loud roars to the great alarm of the celestials and to the great joy of the Danavas.

92. When the celestials were in that great danger, Mahasena burning like a (second) sun came forward in great wrath.

93. That mighty armed lord was clad in red clothes, adorned with garlands of red flowers, and incased in golden armour.

94. He rode on a golden chariot as bright as the sun, drawn by chest-nut horses. Seeing him the Daitya forces suddenly lost heart in the field of battle.

95—96. O king of kings, the greatly powerful Mahasena hurled a blazing *Sakti* (weapon) for the destruction of Mohesha. That weapon cut off his head, and he fell on the ground dead.

97—101. His head, as massive as a hill, extending in length sixteen *Yoyanas*, falling on the ground barred the entrance to the country of the northern Kurus, though now the people of that country easily pass by that gate. It was seen by the Devas and the Danavas that Skanda hurled his *Sakti* again and again on the field of battle. It returned to his hands again and again killing thousands of the enemies. The fearful Danavas were killed in large numbers by the arrows of the greatly intelligent Mohasena. Then they were exceedingly alarmed, and the followers of Skanda began to kill and cut them down and drink their blood. They in great joy exterminated the Danavas in no time.

102. As the sun destroys darkness, or as fire destroys a forest, or as the wind drives away clouds, in this manner, the illustrious Skanda defeated all his enemies.

103. The celestials came to congratulate him, and he in his turn worshipped Maheshwara (Siva). The son of Kirtika looked as grand as the sun in all his glorious effulgence.

104. When the enemies (of the celestials) were completely destroyed by Skanda and when Maheshwara went away, then Purandara embraced him and thus spoke to him,

105. "O Skanda, O foremost of all warriors, this Mohesha who was made invincible by Bramha is (now) killed by you. The celestials were like grass to him.

106—107. O mighty armed hero, you have removed a thorn from the side of the celestials; you have killed in battle hundreds of Danavas, as brave as Mohesha,—those enemies of the celestials who used to harass us always. Your followers have eaten up hundreds of Danavas.

108. O god, you are as invincible in battle as the husband of Uma (Siva). This victory will be celebrated as your first great achievement.

109. Your fame will be everlasting all over the three worlds. O mighty armed hero, all the celestials will pay allegience to you"

110. Having said this to Mahasena, the husband of Sachi with the permission of the three eyed deity (Siva) left the place accompanied by the celestials.

111. Rudra returned to Vadravata, and the celestials returned to their respective abodes. The celestials were thus addressed by Rudra, "Look at Skanda as you do me.

112—113. That son of Agni, having killed the Danavas, have conquered the three worlds in one day. He has been worshipped by the great Rishis. The Brahmanas who attentively read this story of the birth of Skanda obtain prosperity in this world and the association with Skanda in the next world."

Thus ends the two hundred and-thirtieth chapter, birth of Skand, in the Markandeya Samasya of the Vana Parva.

CHAPTER CCXXXI.

(MARKANDEYA SAMASYA PARVA)

—continued.

Yudhisthira said:—

1. O high-souled and the exalted Brahmana, I desire to know the names of that great deity by which he is celebrated all over the three worlds.

Vaishampayana said :—

2. Having been thus addressed by the illustrious Pandava in the midst of the Rishis, the exalted and the greatly ascetic Markandeya said.

Markandeya said :—

3—9. (They are) Agneya, Skanda, Deptakirti, Anamaya, Mayuraketu, Dharmatman, Bhutesha, Moheshardana, Kamajit, Kamada, Kanta, Satyabaka, Bhuvaneshwara, Sishu, Sigra, Suchi, Sanda, Dipavarna, Subahana, Amogha, Anagha, Roudra Praya, Chandranava, Deptasakti, Prasantalman, Vadrukrit, Kutamohana, Sastitiprya, Pavitia, Matrivatsala, Kanyabhatri, Vibhakta, Swaheya, Ravatsuta, Prabu, Neta, Vishakha Naigamya, Sudruscharu, Suvrata, Lalita, Valakridauka, Prya, Khacharin, Brahmacharin, Sura, Sudavan, Odbhava, Vishwamitra Prva, Devasenaprya Vasudeva Prya and Prvakrit. These are the divine names of Karlikeya. Whoever repeats them, there is no doubt he secures fame, wealth and salvation.

10. O foremost of the Kurus, I shall now with devotion pray to that matchless, powerful, six faced and brave Guha who is worshipped by the celestials and the Rishis. Listen to them.

11. O skanda, you are devoted to Brahma you are begotten by Brahma, you are versed in the mysteries of Brahma, you are Brahmesya, you are the foremost of those who possess Brahma, you are fond of Brahma, you are as austere as the Brahmanas, you are learned in the great mystery of Brahma, and you are the leader of the Brahmanas.

12. You are Guha, you are Sadhwa, you are the holiest of the holy. You are invoked by *Mantras* and you are celebrated as the six flamed fire, you are the year, you are the six seasons, you are the months, the fortnights, the solar declination and the cardinal points of firmament.

13. You are lotus-eyed, you possess a lotus-like face, you have one thousand faces and one thousand arms. You are the ruler of the universe, and you are the great oblations, you are the animating spirit of all the celestials and the Asuras.

14. You are the generallissimo of armies, you are fury, you are the lord, you are the great master, you are the conqueror of your enemies, you are *Sahasbhu, Sahasrutvristi*, and *Sahasrubhu*.

15. You are the *Sahasrupat*, you are the earth herself, you possess innumerable forms and thousands of heads, you are endued with great strength. O god, you have with your own desire appeared as the son of Ganga, Saha, and Mahikirtika.

16. O six-faced god, you play with the cock, you assume various forms according to your own will, you are Daksha, Soma, Marutas, Dharma, Vayu, and the king of mountains.

17. For everlasting time you are mighty, you are the most eternal of all eternal things, and you are the lord of lords, you are the origin of Truth, you are the destroyer of the children of Diti, you are the great conqueror of the enemies of the celestials.

18. You are the personation of virtue. Being yourself both vast and minute, you are acquainted with the highest and the lowest points of virtuous acts, you are the mysteries of Brahma.

19. O foremost of the celestials, O lord of the universe, this whole creation is pervaded by your spirit. I have thus prayed to you according to the best of my power I bow to you who possess twelve eyes and twelve hands. Your remaining attributes are beyond my conception.

20—21. The Brahmana who attentively reads this story of the birth of Skanda, or narrates it to Brahmanas, or hears it narrated by Brahmanas obtains wealth, long-life, fame, children, victory, prosperity, contentment and association with Skanda.

Thus ends the two hundred and thirty-first chapter, hymn to Skanda, in the Markandeya Samasya of the Vana Parva.

CHAPTER CCXXXII.

(DRAUPADI SATYABHAMA SAMBHAVA PARVA).

Vaishampayana said :—

1. When the high-souled Pandavas and the Brahmanas had taken their seats Draupadi and Satyabhama entered the hermitage.

2—4. O king of kings, with hearts full of joy, they laughed merrily, and they seated themselves at their ease. Those ladies who always spoke sweetly to each other, having met after a long time, began to talk upon various delightful topics arising out of the accounts of the Kurus and the Yadus. The slender waisted Satyabhama, the favourite wife of Krishna and the daughter of Satrajit then asked (Draupadi) in private saying, "How, O Draupadi, can you rule the sons of Pandu,

5. Those heroes who are endued with great strength and beauty and who are like

the Lokapalas themselves. O beautiful lady, how is it that they are so obedient to you and that they are never angry with you?

6. O lady of lovely feature, the Pandavas are always obedient to you. They are all watchful to do your bidding. Tell me its reason.

7. Is it vows or asceticism or incantations or drug in your season, or the efficacy of science or the influence of youthful appearance or the recitation of particular formulæ or *homa* or collyrium and other medicament?

8. Tell me, O Panchala princess, of that blessed and auspicious thing by which, O Krishna, (Draupadi) my husband (Krishna) may be ever obedient to me."

9. Having said this, the illustrious Satyabhama stopped. The greatly blessed and chaste Draupadi thus replied to her,

10. "O Satyabhama, you ask me of the practices of wicked women. How can I speak of practices adopted by wicked women?

11. It does not become you to put further questions to me or to doubt me. You are intelligent, you are the favourite wife of Krishna.

12. When the husband learns that his wife is addicted to incantations and drugs —from that day he begins to dread her as if a poisonous snake has entered into his sleeping chamber.

13. Can a man afflicted with fear have peace? How can one who has no peace have happiness? A husband can never be made obedient by a wife with the help of mantras.

14. We hear of painful diseases transmitted by enemies. Those that desire to kill others send poison in the shape of gifts, so that the man that takes the powders so sent by tongues or skin is certainly deprived of his life as soon as possible.

16. Women have sometimes caused dropsy and leprosy, decrepitude, impotency and idiotcy, blindness and deafness in men (by administering drugs to enchant them).

17. These wicked women, ever treading in the path of sin, do some times injure their husbands. But the wife should never do injury to her husband.

18. O illustrious Satyabhama, hear now of my conduct towards the high-souled Pandavas.

19. Abandoning vanity and subduing desire and wrath, I always serve with devotion the Pandavas with all their wives.

20. Restraining jealousy with devotion of heart and without any feeling of degradation at the service I perform, I always serve my husbands.

21—22. Ever fearing to utter what is evil and false or to look or sit or walk with impropriety or to cast glances indicative of the feelings of the heart, I serve the sons of Pritha, those mighty warriors as blazing as the sun or fire and as handsome as the moon,—those heroes who are endued with fearful energy and prowess and who are capable of killing their enemies by a glance of their eyes.

23. Celestials or men or Gandharvas, young or handsome, wealthy and adorned with ornaments, my heart is never attracted to any other.

24 I never bathe or eat or sleep till he that is my husband has bathed, or eaten or slept, till all our servants and followers have bathed, eaten and slept.

25. Whether returning from the field, the forest or the town, or hastily rising up I always salute my husband with water and seat.

26. I always keep the house and all the household articles and the food that is to be taken well-ordered and clean. I carefully keep the rice and serve them the food at the proper time.

27. I am never angry, I never speak harsh words, I never immitate women that are wicked. Avoiding idleness, I always do what is agreeable.

28. I never laugh except at a jest, I never stay for a long time at the gate of the house, I never stay long in places of nature's call or in pleasure gardens of the house.

29. I always refrain from laughing loudly or indulging in high passion and from everything that may give offence. O Satyabhama, I am always engaged in serving my husbands.

30. A separation from my husband is never agreeable to me. When my husbands leave home to go to my relatives,

31. I give up flowers and fragrant paste of every kind, and I undergo penances. Whatever my husband does not drink, whatever he does not eat.

32—33. Whatever my husband does not enjoy,—I always renounce. O beautiful lady, adorned with ornaments, and ever self-controlled by the instructions received by me, I always devotedly seek the welfare of my husbands. I always perform these duties

that my mother-in-law formerly told me in respect of relatives,

34—36. As also in respect of alms-giving, of offering worship to the celestials, of offering oblations to the Pitris, of boiling food on auspicious days in order to offer it to the Pitris and the guests, of reverence and of service to those that deserve our respect and of all else that are known to me. I always perform my duty night and day without the least idleness. Having my heart firmly fixed in humility and fixed in approved rules, I serve my gentle, truthful and virtuous husbands, considering them always as so many poisonous snakes capable of being enraged at trifle.

37. My opinion is that to depend on one's husband is the eternal virtue of women. The husband is wife's god, he is her (sole) refuge. There is no other refuge for her. How can then a wife act what is disagreeable to her husband?

38. I never either in sleeping or in eating or in adorning my person act against the wishes of my husbands. I am always guided by my husbands. I never speak ill of my mother-in-law.

39. O blessed lady, my husband has become obedient to me for my diligence, my alacrity, and for the humility with which I serve my *Gurus*.

40. Every day I personally wait with food and drink and clothes upon the revered and truthful Kunti, the mother of those heroes.

41. I never show any preference for myself over her in matters of food and attire and ornaments. I never reprove in words Pritha (Kunti) who is equal to the earth herself in forgiveness.

42. Eight thousand Bramhanas were formerly fed every day in the palace of Yudhisthira from plates of gold.

43. Eighty thousand *Snataka* Bramhanas, all leading domestic lives, were entertained by Yudhisthira with thirty maid-servants assigned to each.

44. Besides these, ten thousand *Yatis* with their desire under complete control had their pure and well-cooked food carried to them in golden plates.

45. All those Bramhanas that were the utterers of the *Vedas*, I used always to worship duly with food, drink, and clothes taken from stores, when a portion of them had been dedicated to Vishwadeva.

46—47. The illustrious son of Kunti, had one hundred thousand well-dressed maid-servants with bracelets on their arms and golden ornaments on their necks; they were adorned with costly garlands and gold in profussion, and they were sprinkled with sandal paste. Adorned with gems and gold, they were all well-skilled in dancing and singing.

48. I knew the names and features of every one of those girls and also what they used to eat and what they used to wear and what they used not to do.

49. The greatly intelligent son of Kunti had also one hundred thousand maid-servants who duly used to feed the guests with plates of gold in their hands.

50. When Yudhisthira lived in Indraprastha, one hundred thousand elephants used to follow him.

51—53. Such was the procession of Yudhisthira when he ruled over earth. It was I who regulated their number and formed the rules to be observed in respect to them. It was I who had to listen to all their complaints. I knew everything about the maid-servants of the palace and other servants, nay even of the cowherds and shepherds of the royal household. O blessed and illustrious lady, it was I alone amongst the Pandavas who knew the (real) income and expenditure of the king and what (really) their (Pandavas') whole income was.

54. O beautiful lady, those foremost of Bharatas, throwing upon me the (whole) burden of looking after all those that were to be fed by them, would always pay their court to me.

55. This load, so heavy and incapable of being borne by persons of evil heart, I sacrificing my ease used to bear day and night, all the while being affectionately devoted to them.

56. While my husbands were engaged in virtuous pursuits, I supervised their treasury as inexhaustible as the ever full abode of Varuna (ocean).

57. Day and night bearing hunger and thirst, I used to wait upon the Kuru princes, so that my nights and days were equal to me.

58. I used to rise up from my bed first and to go to my bed last. O Satyabhama, this has ever been my custom.

59. This is the great charm ever known to me for making my husbands obedient to me. I have never used any charms of wicked women and I never wish to use them."

60. Having heard these virtuous words of Krishna (Draupadi), Satyabhama expressed her greatest reverence for the Panchala princess, and she thus spoke to her

61. "O Panchala princess, O Jagmaseni, I am in fault,—forgive me. Among friends conversations in jest naturally and without premeditation arise."

Thus ends the two hundred and thirty-second chapter, the words of Draupadi, in the Draupadi Satyabhama of the Vana Parva.

CHAPTER CCXXXIII.

(DRAUPADI SATYABHAMA SAMVAVA PARVA—*Continued.*

Draupadi said :—

I shall now point out to you a way for attracting the hearts of your husband which is free from deceit. O friend, by duly adopting it, you will be able to withdraw your husband from other women.

2. O Satyabhama, in all the worlds including that of the celestials, there is no god equal to the husband. When gratified with you, you may get (from your husband) every object of desire, but when angry, all of them may be lost.

3 It is from her husband that the wife obtains offspring and various articles of enjoyments. From your husband you may have handsome beds and seats, robes and garlands, perfumes and great fame, and heaven itself hereafter.

4. One cannot obtain happiness here by means that are easy. The woman that is chaste obtains happiness with great misery. Therefore always adore Krishna with friendship, love and sufferings.

5. Act in such a way by offering handsome seats and excellent garlands and various perfumes and prompt service that he may be devoted to you, thinking, "I am truly loved by her."

6. Hearing the voice of your husband at the gate, rise from your seat and stay in readiness within the room. As soon as you see him enter your room, worship him by offering him a seat and water to wash his feet.

7. When he orders a maid-servant to do any thing, soon get up and do it yourself. Let Krishna know that you adore him with all your heart. O Satyabhama,

8. Whatever your husband speaks before you, do not speak it out to every body, though it does not deserve to be concealed, for if any of your co-wives is to speak of it to Vasudeva (Krishna), he might be irritated with you.

9. Always seek the good of your husband and feed by every means in your power those that are dear and devoted to him. You should always keep yourself aloof from those that are hostile to your husband or those who seek to do him injury and those that are decietful.

10. Avoiding all excitement and carelessness in the presence of men, conceal your mind by observing silence. You should not stay or talk long even with your sons Pradyumna and Sambya.

11. You should make friendship with only those ladies who are highly born, who are sinless and devoted to their husbands; you should always shun women who are wrathful, addicted to drinks, gluttonous, thievish, wicked and fickle.

Such conduct is always praise-worthy, and it always produces prosperity. While it neutralises hostility, it also leads one to heaven. Therefore worship your husband, adorning yourself with costly garments and ornaments and besmearing yourself with unguents and perfumes.

Thus ends the two hundred and thirty third chapter, the words of Draupadi in the Draupadi Satyabhama of the Vana Parva.

CHAPTER CCXXXIV.

(DRAUPADI SATYABHAMA PARVA) —*Continued.*

Vaishampayana said :—

1—2. The slayer of Madhu Keshava Janardana (Krishna), having talked on various agreeable topics with the illustrious Pandavas and with the Brahmanas headed by Markandeya, and then having bade them all farewell, ascended his chariot and called for Satyabhama.

3. Satyabhama then embracing Draupadi spoke these cordial words to her expressive of her feelings towards her.

4. "O Krishna, (Draupadi) let there be no anxiety, and no grief for you. You have no cause to pass your nights in sleeplessness, for you will surely obtain back the earth subjugated by your husbands who are all equal to the celestials.

5. O black eyed beauty, women having such disposition and possessing such auspicious marks (as you have) can never suffer misfortune for a long time.

6. It has been heard by me that you will with your husbands enjoy without any doubt this earth in peace and free from all thorns.

7. O daughter of Drupada, when the sons of Dhritarashtra have been all destroyed and severe vengance has been taken for their hostility, you will certainly see the earth ruled by Yudhisthira.

8. You will soon see those wives of the Kurus, who, deprived of sense by pride, laughed at you when you were coming away in exile, themselves placed in a state of hoplessness and despair.

9. O Krishna, know that tho who do you any injury when you are in distress are already gone to the abode of Yama.

10. Your brave son Prativendya, Sutasama and Srutakarman by Aryuna and Satarika by Nakula and Srutasena by Sahadeva are all skilful heroes and experts in weapons.

11—13. With Abhimanyu they are all living in Dwarka, much delighted with the the place. Subhadra cheerfully and with her whole heart looks after them as you yourself used to do. Like you she takes great delight in them and derives much happiness from them. She grieves in their griefs and joys in their joys.

14. The mother of Prudyumna also loves them with all their heart. Keshava (Krishna) with his sons Bhanu and others watches over them with special affection.

15. My mother-in-law is ever attentive in feeding and clothing them. All the Adhakas and Vrisnis with Rama and others love them very much.

16. O beautiful lady, their affection for your sons is equal to what they feel for Prudyumna." Having said these agreeable, truthful and delighting and cordial words,

17. Satyabhama desired to go to the chariot of Vasudeva (Krishna). The wife of Krishna then walked round Krishna (Draupadi).

18. The beautiful Satyabhama then ascended the chariot of Krishna. The chief of the Yudus (Krishna) comforted Draupadi with a smile; and then asking the Pandavas to return (to their house), he started for his own city with swift horses.

Thus ends the two hundred and thirty fourth chapter, colloquy between Draupadi and Satyabhama in the Draupadi Satyabhama of the Vana Parva.

CHAPTER CCXXXV.

(GHOSHAYATRA PARVA)—*Continued.*

Janamenjaya said:—

1. O Brahmana, when those foremost of men,—the sons of Pritha,—were passing their days in the forest exposed to the inclemencies of the winter and the summer, of the wind and the sun, what did they do after they had reached the lake and the forest named Daitya?

Vaishampayana said:—

2. When the Pandavas reached the lake, they chose a place to live in far from the habitations of men. They roamed through charming forests and delightful mountains and beautiful valleys through which ran many rivers and streamlets.

3. When they began to live there, many venerable ascetics, learned in the Vedas, often came to see them. Those foremost of men always received those Veda-knowing Rishis with great respect.

4. Thereupon one day there came to the Kuru princes a certain Brahmana who was celebrated on earth for his powers of speech. Having talked with them for some time, he went away to the king, the son of Vichitravirja—(Dhritarastra).

5. Having been received with all respect by that foremost of the Kurus, that old king (Dhritarastra) the Brahmana took his seat; and then asked by the king, he talked about the sons of Dharma, Pavana, Indra, and the twins [illegible]

6. All of whom having fallen into great misery had become emaciated and reduced owing to exposure to the wind and the sun. He also talked of Krishna (Draupadi) who had been overwhelmed with sufferings and who had become protectorless though she had heroes for her lords.

7. On hearing his words, the king Vichitravirja's son became afflicted with grief, thinking that the royal princess (Draupadi) had been drowned in a river of sorrow.

8. His inmost soul was afflicted with sorrow. Trembling all over with sighs, he quieted himself with great effort, thinking that his folly was the cause of everything. (He thought):—

9. "Alas, how is it that Dharmaraja Yudhisthira) who isthe eldest of my sons, who is truthful and pious and virtuous in his behaviour, who has not a single enemy (on earth) and who formerly used to sleep on beds

made of soft Ranku-skins, sleeps now on the bare ground!

10. He used to be awakened by th Sutas and Maghadas and other singers with his praises melodeously chanted every morning. That Indra-like Kuru prince is now awakened from the bare ground early in the morning by innumerable birds.

11. How does Vrikodara, reduced by exposure to wind and sun and filled with wrath sleep on the bare ground in the presence of the Panchala princess unfit as he is to suffer such misery?

12. Perhaps the intelligent Arjuna who is incapable of bearing pain and who though ever obedient to Yudhisthira yet feels himself pierced by the rememberence of his wrongs, does not at all sleep in the night.

13. Seeing the twins (Nakula and Saha deva) and Krishna (Draupadi) and Yudhisthira and Bhima in the greatest possible misery, Arjuna certainly sighs like a fearful serpent and from wrath does not sleep in the night.

14. The twins also, who are even like a couple of blessed celestials in heaven,—sunk in misery though deserving of happiness and comfort, certainly pass their nights without sleep,—only restrained from taking revenge by virtue and truth.

15. The mighty son of Vayu (Bhima) who is equal to Vayu himself in strength certainly sighs and restrains his wrath tied through his eldest brother (Yudhisthira) to the bond of truth.

16. Superior in battle to all warriors, he now quietly lies on the ground. Being restrained by virtue and truth but burning to kill my sons, he simply passes his time.

17. The cruel words that Duryodhana spoke after Ajatsatru (Yudhisthira) had been deceitfully defeated at dice have reached the innermost depth of Vrikodara's heart. They are consuming him as a blazing bundle of straw consumes a faggot of dry wood.

18. The son of Dharma (Yudhisthira) never sinfully acts. Dhananjaya (Arjuna) also always obeys him, but the anger of Bhima is daily increasing like a fire helped by the wind in consequence of a life of exile.

19. That hero, burning in wrath, squeezes his hands and breathes hot and fearful sighs, as if he wants to consume by them all my sons and grandsons.

20. The wielder of *Gandiva* (Arjuna) and Bhima when angry are like Yama and Kala themselves. Hurling their arrows which are like so many thunderbolts, they exterminate their enemies in battle.

21. Alas, Duryodhana, and Sakuni and Suta's son (Karna) and the wicked minded Dushashana in robbing the Pandavas of their kingdom by means of dice saw only honey (on the tree) without thinking the terrible fall from it!

22. A man having acted rightly or wrongly expects to get the fruit of his acts. But fruits however (often) confounds and paralyses him. How can a man thus obtain salvation!

23.—24. If land is properly cultivated and the seed sown and if the god (Indra) seasonably showers rain, still the crop might not grow. This is what we often hear. How could this be true as I think unless everything here (in this world) is ruled by Destiny. The gambler Sakuni has behaved deceitfully towards the son of Pandu (Yudhisthira) who always acts honestly and virtuously. From the love and fondness that I bear for my wicked sons I also have similarly acted. Alas, it is for this the time for the dustruction of the Kurus has come,

25. Or perhaps what is inevitable must come to pass. The wind, whether impelled or not, must move. The woman who conceives must give birth to a child. Darkness must pass away in the morning and the day in the evening.

26.—28. Whatever may be earned by us and others, whether people spend it or not, it would bring us misery when the time would come. Why then people become so anxious to earn wealth? If what is acquired is the result of Fate, then it should be protected, so that it may not be divided nor lost little by little nor permitted to flow out at once, for if unprotected it may break into one hundred fragments. But whatever the character of our possession may be, our acts in this world are never lost. Behold what great is the prowess of Arjuna who went to the abode of Indra from the forest. Having secured the four kinds of celestial weapons, he has returned to earth.

29. What man is there who having gone to heaven in his own human body ever wishes to come back? Because he sees the Kurus at the point of death by Time, he has returned.

30. The wielder of the bow is Arjuna Sabyasachi, the bow is the *Gandiva* of fearful energy, the weapons are also all celestial, who is there who would be able to withstand the (combination of these) three."

31. Having heard those words of the king, the son of Suvala Sakuni went to Dur-

yodhana who was then with Karna and told themevery thing in private. The foolish Duryodhana was filled with grief at what he heard.

Thus ends the two hundred and thirty-fifth chapter, lamentation of Dhritarastra in the Ghosajatra of the Vana Parva.

CHAPTER CCXXXVI.

(GHOSHA YATRA PRAVA.)

Vaisampayana said :—

1. Having heard those words of Dhritarastra, Sakuni, when he got an opportunity through Karna, spoke thus to Duryo-

Sakuni said :-

2. Having exiled the heroic Pandavas through your own prowess, O descendant of Bharata, you now rule this earth without a rival, as the slayer of Samvara rules the heaven.

3. O ruler of men, O king, the kings of the east, west, north and south all pay tribute to you.

4. O king, the blazing goddess of prosperity, that once used to pay court to the Pandavas, has now been secured by you with your brothers.

5. O king, the blazing prosperity that we formerly saw in Yudhisthira at Indraprastha now seen by us in you.

O king of kings, that which you saw not long ago with so much grief has been now snatched by you from the king Yudhisthira by the force of intellect alone.

7.—10. O mighty armed hero, O chastiser of foes, all the kings of the world are now under your subjection. They now await your commands as they used to do before those of Yudhisthira. O king, the goddess earth bounded with the seas, with her mountains and forests, towns and cities and mines, with her woodlands and hills is now yours. Adored by the Brahmanas and worshipped by the kings, O monarch, you (now) blaze forth in your prowess like the sun amongst the celestials in heaven.

11. Surrounded by the Kurus, O king, as Yama is surrounded by the Rudras and Vasava by the Maruts, you shine like the moon amongst the stars.

12. Let us go and see the Pandavas who are now divested of their prosperity, who are now living in the forest, who never obeyed commands and who never owed you subjection.

13. O great king, we have heard that they are now living on the banks of the lake situated in the forest named Daityavana with many Brahmanas,—the dwellers of the wood.

14. O king, go there with all your prosperity, and thus scorch the Pandavas with a sight of your glory, as the sun scorches every thing with his hot rays.

15. You a (great) sovereign and they deprived of their sovereignity, you in prosperity and they deprived of it, you are in affluence and they are in poverty, O king, go and (now) see the Pandavas.

16. Let the Pandavas see you like Yayati, the son of Nahusha accompanied by a large number of followers and in the enjoyment of great bliss.

17. O king, that blazing prosperity which is seen by one's both friend and foe is considered to be the real prosperity.

18. What happiness could be more complete than what one enjoys by being himself in great prosperity, and his enemy being in adversity just like the man on the top of a hill looking down upon another who crawls on the earth.

19. O foremost of kings, the happiness that one derives from seeing his enemies in grief is greater than what one derives on getting a son or wealth or kingdom.

20. What happiness will not be his who himself being in affluence sees Dhananjaya (Arjuna) in barks and skins.

21. Let your wife clad in costly robes look at the afflicted Krishna (Draupadi) now in barks and skins and thus increase her misery.

22. Let the daughter of Drupada reproach herself and her life deprived as she is of wealth, for the sorrow that she will feel on seeing your wife adorned with ornaments will be far greater than what she had felt in the *Sava*.

Vaisampayana said :—

23. O Janamejaya, having thus spoken to the king, Sakuni and Karna when their speech was over both became silent.

Thus ends the two hundred and thirty-sixth chapter, Sakuni's words in the Ghoshayatra of the Vana Prava.

CHAPTER CCXXXVII.

(GHOSHA YATRA PARVA)—*Contd.*

Vaishampayana said :—

1. Having heard the words of Karna, the king Duryodhana became greatly delighted. But soon again he became melancholy; and he then thus spoke.

Duryodhana said :—

2. O Karna, what you tell me is always in my mind. But I shall not get permission to go where the Pandavas are.

3. King Dhritarastra is always grieving for those heroes. The king considers them (now) more powerful (than before) by their asceticism.

4—5. O greatly effulgent one, if the king understands our motives, he will never grant us permission, for we can have no other business in Daityavana than to exterminate the Pandavas in their exile.

6. You know what Khatwa (Vidura) said to me, to yourself and to the son of Suvala (Sakuni) at the time of the play,

7. Reflecting on those words and also on (their) lamentations, I cannot make up my mind as to whether I should or should not go.

8. I shall certainly feel great delight if I see Bhima and Falguna (Arjuna) passing their days with Krishna (Draupadi) in great misery in the forest.

9. The joy that I may feel by obtaining the entire sovereignty over the earth is nothing in comparrison to what I shall obtain on seeing the Pandavas clad in barks and skins.

10. O Karna, what joy could be greater than what I shall derive on seeing Draupadi, the daughter of Drupada, clad in rags in the forest?

11. If king Dharmaraja (Yudhisthira), Bhima and the son of Pandu (Arjuna) see me graced with great prosperity, then only shall I attain to the great end of my life.

12. But I do not see the means through which I can go to that forest and by which I may get the permission of the king Dhritarastra.

13. Therefore find out some skilful plan with the help of Suvala's son (Sakuni) and Dushashana, by which we may go to the forest (where the Pandavas) are.

14. I shall also to-day make up my mind whether I should go or not, and then I shall see the king (my father) to-morrow.

15. When I shall, remain seated (to-morrow) with that foremost of the Kurus, you will then with Suvala's son propose the pretext you may have fixed upon.

16. Hearing then the words of Bhisma and of the king (my father) on the subject of this journey, I shall settle everything, beseeching (the permission of) our grand father (Bhisma.)

Vaishampayana said :—

17. Having said "So be it." they then all went away to their respective houses. As soon as the night passed, Karna came to the king.

18. Thereupon Karna thus smilingly spoke to Duryodhana, "O ruler of men, a plan has been fixed upon by me. Hear it.

19. O ruler of men, our herds of cattle are now in Daityavana all waiting for you. There is no doubt we can go on the pretext of seeing our cattle.

20. O king, O ruler of earth, it is always proper to go and see the cattle;—if you say this to your father, you will get his permis-

21. When they were thus talking about the cattle, the Gandhara king Sakuni thus smilingly spoke,

22—23. "O ruler of men, this plan which has no difficulty to be carried out was what I also saw for the purpose of going (to Daityavana). The king will certainly grant us permission, or even he may send us there of his own accord. Our herds of cattle are now all wating in the forest of Daityanavana. We may certainly go there under the pretext of seeing our cattle."

24. They then all three laughed together and gave their hands to one another. Having arrived at this conclusion, they then went to see the chief of the Kurus (Dhritarastra).

Thus ends the two hundred and thirty seventh chapter, consultation to see the cattle in the Ghosa Yatra of the Vana Parva.

CHAPTER CCXXXVIII.

(GHOSA YATRA PARVA)—*Continued*

Vaishampayana said :-

1. O Janamejaya, O descendant of Bharata, then they all saw Dhritarastra and asked his welfare; they were also asked their welfare in return.

2. Then a cowherd named Samanga who had been instructed beforehand came to the king Dhritarastra and spoke about the cattle.

3. O king, the son of Radha (Karna) and Sakuni thus spoke to that foremost of kings, the ruler of earth, Dhritarastra,

4. "O descendant of Kuru, our cattle are now stationed in a charming place. The time for marking the calves has also come.

5. O king, this is also an excellent season for your son Duryodhana to go to a hunting expidition. Therefore you should grant him permission to go there.

Dhritarastra said :—

6. O child, hunting and seeing the cattle are both very proper acts. I think the herdsmen should not be (completely) trusted.

7. But I have heard that those foremost of men (the Pandavas) are living some where near that place; therefore I think you should not yourselves go there.

8. Defeated by decietful means, they are now living in the deep forest in great misery. O son of Radha, those greatly powerful car-warriors are now engaged in asceticism.

9. Dharmaraja (Yudhisthira) will never be angry, but Bhimasena is naturally wrathful; the daughter of Jagmasena (Draupadi) also is effulgence herself.

10. Full of pride and folly as you are you are certain to give her offence. Endued with ascetic merit as she is (now), she will certainly consume you.

11. Or perhaps, those heroes, armed with swords and other weapons and filled with wrath, may consume you with the fire of their weapons.

12. Or if from the force of numbers you seek to injure them in any way,—even that will be a highly improper act, though I know you will never succeed.

13. The mighty armed Dhananjaya (Arjuna) had lived in the abode of Indra. Having obtained the celestial weapons, he has retuned to the forest.

14. While unaccomplished in arms, Vivatsu (Arjuna) conquered the whole earth. He is now a great car-warrior and highly accomplished in arms, why will he not be able (now) to kill you all?

15. Or if you in obedience to my words on going there, behave carefully you will then never be able to live happily, as you will always be in a state of trustlessness.

16—17. Or some soldiers of yours may do some injury to Yudhisthira, and that unpremedited act may be ascribed to you. O descendant of Bharata, therefore let some faithful men go there to count the cattle and mark the calves. I do not think it is proper for your to go in person.

Sakuni said :—

18. O descendant of Bharata, the eldest Pandava is virtuous; he has taken the pledge in the assembly that he will live twelve years in the forest.

19. The other Pandavas are virtuous and obedient to him. The son of Kunti, Yudhisthira will never be angry with us.

20. We desire very much to go to a hunting expedition; we shall also take that opportunity to count the cattle. We have no wish to see the Pandavas.

21. We shall not go to that place where the Pandavas are living. Therefore no misconduct on our part can possibly arise.

Vaisampayan said :—

22. Having been thus addressed by Sakuni, the ruler of earth, Dhritarastra, unwillingly gave permission to Duryodhana and his counsellors to go.

23. Having received permission, the son of Gandhari, that foremost of the Bharata race (Durjadhana) with Karna and with a large host started.

24. He was accompained by Dushasana the intelligent son of Suvala (Sakuni) an, by many others of his brothers and also bd thousands of women.

25. When he started to see that lake iy the Daityavana, the citizens also with their wives proceeded towards that forest.

26. Eight thousand cars, thirty thousand elephants, nine thousand horses, and many thousands of foot soldiers,

27. Carriages, shops, pavilions, traders, bards, and men, trained in hunting, by hundred and thousands, followed the king.

28. O monarch, as the king started, followed by many thousands of men, the uproar caused by the march resembled the deep roar of winds in the rains.

29. Arriving at the lake of Daityavana with his followers and conveyances, king Duryodhana encamped at the distance of four miles from the lake.

Thus ends the two hundred and thirty eighth chapter, Duryodhana's arrival at Daityavana in the Ghosa Yatra of the Vana Parva.

CHAPTER CCXXXIX.

(GHOSAYATRA PARVA—*Continued.*)

said:—

1. Then the king Duryodhana, living in various parts of that forest, at last came to the cattle stations and encamped there.

2. Selecting a well known charming place which had a plentiful supply of water and which abounded in trees, and possessed every convenience, his attendants built a house for him.

3. Near the royal residence, they also erected separate houses for Karna, Sakuni and other brothers of the king.

4. The king saw his cattle by hundreds and thousands. Examining their limbs and marks, he supervised their counting.

5. He caused the calves to be marked and took notes of those that required to be tamed. He also counted all those cows of which calves had not yet been yeaned.

6. Completing the task of counting, and marking every calf which was three years old, the Kuru prince, surrounded by the cow-herds, began cheerfully to sport and wander about (in that forest).

7. The citizens and the soldiers by thousands sported in that forest as best pleased them like the celestials.

8. The herdsmen, well-skilled in singing and dancing and playing on musical instruments and maidens adorned with ornaments ministered to the pleasures of Dhritarashtra's son.

9. The king surrounded by the ladies of the royal household began cheerfully to distribute, according to the merit of each, wealth, food and drinks of various kinds amongst those that sought to please him.

10—11. Attended by all his followers, the king killed many bisons, buffaloes, deer gavayas, bear and boars. Pierced by his arrows animals by thousands died in that deep forest. He caused the deer to be caught in the most delightful parts of the forest.

12—13 Drinking milk and enjoying various other delicious articles, O descendant of Bharata, and also seeing as he proceeded many delightful forests and woods swarming with bees intoxicated with the honey of flowers and resounding with the sweet notes of peacocks, the king at last reached the sacred lake of Daityavana.

14. The place was swarmed with bees intoxicated with the honey of the flowers; it echoed with the sweet notes of blue throated *jay* (bird); it was shaded by *Saptachadas Vakulas*.

15—17. The king (Duryodhana) graced with great prosperity went there like the [illegible] of thunder, the lord of the celestials (Indra). O foremost of the Kuru race, the greatly intelligent Dharmaraja Yudhishthira then, O king, living near that lake [illegible] performing with his wife Draupadi the sacrifice called *Pajaschi* according to the ordinance sanctioned for the celestials and persons living in the forest.

18. O descendant of Bharata, Duryodhana, having arrived at that place, commanded thousands of his men to build there pleasure houses with the least delay.

19. Saying "So be it", they at the command of the king went towards the banks of the lake to build the pleasure houses.

20. As the best of the soldiers of Dhritarashtra's son, having reached the Lake, were about to enter the woods, many Gandharvas came forward and commanded them not to enter.

21. O monarch, the king of the Gandharvas with his followers had already arrived there from the abode of Kuvera.

22. He had come surrounded by various Apsaras and also by many sons of the celestials. Having come to that lake to sport, he had closed the place to all comers.

23. O king, finding the lake closed by the Gandharva king, the royal attendants (of Duryodhana) went back to the place where their king was.

24. O descendant of Kuru, hearing their words, he (Duryodhana) sent a number of his soldiers, all difficult to be vanquished in battle, commanding them to drive away the Gandharvas.

25. Those warriors, who formed the vanguard of the Kuru army, having heard those words of the king, went back to the lake of the Daityavana and thus spoke to the Gandharvas.

26. "The powerful king named Duryodhana, the son of Dhritarastra, has come here for sport. Therefore leave this place at once."

27. Having been thus addressed, O king, the Gandharvas laughed aloud. They thus replied to them in harsh words.

28. "Your wicked-minded Duryodhana has but little sense. Or else how could he thus command us who are dwellers of heaven as if we are his servants.

29. You are certainly fools to the point of death. You are idiots to bring such massage to us.

30. Go back soon where that Kuru king is or else you will to-day go to the abode of Dharmaraja (Yama)"

31. Having been thus addressed by the Gandharvas, those vanguards (of the Kuru army) ran back to the place where the king (Duryodhana), the son of Dhritarastra was.

Thus ends the two hundred and thirty-ninth chapter, colloquy between Duryodhana's soldiers and the Gandharvas in the Ghosha Yatra of the Vana Parva.

CHAPTER CCXL.

(GHOSHAYATRA PARVA)—*Continued.*

Vaishampayana said :—

1. O great king, they then all came to Duryodhana and spoke to that Kuru prince all that they (the Gandharvas) had spoken to them.

2. O descendant of Bharata, finding that his soldiers had been opposed by the Gandharvas, the mighty son of Dhritarastra was filled with great anger and thus spoke to the soldiers,

3. "Chastise these wicked witches who want to do what is not agreeable to me, even if he be Satakratu (Indra) who is sporting here with all the celestials."

4—5. Having heard the words of Duryodhana, the greatly powerful sons of Dhritarastra, thousands of warriors armed themselves for battle. Filling ten directions with loud leonine roars and crushing all they entered by force that forest.

6. O ruler of earth, the Gandharvas, again forbade the Kuru soldiers to advance. Though gently forbidden by the Gandharvas,

7. Disregarding all those Gandharvas, they entered that great forest. When the son of Dhritarastra did not stop his soldiers,

8—9. Then those rangers of the sky went and spoke to Chitrasena. The Gandharva king, when he heard it, was filled with anger, and he thus commanded his followers "Punish and chastise these wicked wretches." O descendant of Bharata, thus commanded by Chitrasena, the Gandharvas,

10—11. Rushed towards the Dhritarastra people with weapons in hand. Seeing the Gandharvas rushing towards them with great force and with uplifted weapons, the Dhritarastra warriors fled in all directions. Seeing that all the Dhritarastra people were flying before the enemy,

12. The heroic son of Radha (Karna) alone did not fly. Seeing that the great army of the Gandharvas was rushing towards him,

13—15. The son of Radha stopped them with a very large shower of arrows. That son of Suta by his great lightness of hands struck hundreds of Gandharvas with *Khurapas* and arrows and *Bhallas* and various other weapons made of bones and steel. That great car-warrior cut off within a moment the heads of many Gandharvas, and thus they made the army of Chitrasena yell in pain. Although the Gandharvas were killed by the greatly intelligent son of Suta (Karna),

16—17. They returned to the charge by hundreds and thousands; and in consequence of the hoards of Gandharvas rushing to battle, earth became covered over by the Gandharva army. Then king Duryodhana and also the son of Savala (Sakuni)

18—20. And Dushasana and Vikarna and other sons of Dhritarastra, riding on cars, the clatter of the wheels of which resembled the roars of Garuda, followed the lead of Karna and returned to the charge and began to kill the (Gandharva) army; with the desire of supporting Karna, the (Kuru) princes attacked the Gandharva army. With a very large number of cars and horses, the whole of the Gandharva army began to fight.

21. The battle that took place was fearful and hair-stirring. Then the Gandharvas, afflicted with the arrows of the Kuru army, seemed to be exhausted.

22—26. Having seen the Gandharvas afflicted, the Kurus sent up a loud roar. Seeing the Gandharva army afflicted with fear, Chitrasena jumped up in great anger from his seat and resolved to exterminate the Kuru army. That hero, learned in the various modes of warfare, fought with his weapons of illusion. The Kuru heroes were all deprived of their senses by the illusion of Chitrasena. Then, O descendant of Bharata, it appeared that every Kuru warrior was attacked and surrounded by the Gandharvas. Being thus attacked with great force the Kuru army was afflicted, and it was with panic, O king, those that desired to live fled from the field (of battle). O king, when the whole of the Kury army broke and fled, the son of Surya (Karna) alone stood there as immoveable as a hill.

27. Duryodhana, Karna and Sakuni, the son of Suvala, all fought with the Gandharvas though they were all severely wounded.

28. All the Gandharvas then with the desire of killing Karna rushed upon him in battle in hundreds and thousands.

29. Those greatly powerful heroes, with the desire of killing that Suta's son, surrounded him on all sides with swords, battle axes and spears.

30. Some cut down the yoke of his car, some its flag-staff, some its shafts, some its horses and some its charioteer.

31—32. Some cut down his umbrella, some the wooden fender round his car and and some its joints. It was thus many thousands of Gandharvas attacked his car and broke it into many pieces. When his car was thus attacked, Karna leaped from it with sword and shield in his hands. He then jumped upon the car of Vikarna and whipped the horses (to leave the field and) save himself.

Thus ends the two hundred and fortieth chapter, defeat of Karna, in the Ghoshayatra of the Vana Parva.

CHAPTER CCXLI.

(GHOSHAYATRA PARVA)—
Continued.

Vaishampayana said:—

1. O great king, when the great car-warrior Karna was routed by the Gandharvas, the great army of Dhritarastra's son fled away in his very sight.

2. Seeing all the Kuru soldiers flying from the enemy, the great king Duryodhana refused to run away.

3. Seeing the greatly powerful Gandharva army rushing towards him, hat chastiser of foes hurled on them a thick shower of arrows.

4. Without minding that shower of arrows the Gandharvas, with the desire of killing Duryodhana, surrounded his car.

5—6. With their arrows, they cut off into pieces its yoke, shafts, fenders, the flag-staff, threefold bamboo poles and the chief turret. They also cut off his charioteer and horses. When Duryodhana thus deprived of his car fell on the ground, the mighty-armed Chitrasena rushed upon him and seized him with such force that it seemed as if his life itself was taken.

7. O king of kings, when he was thus taken prisoner, the Gandharvas surrounded the car on which Dushasana was seated; and they took him also as a prisoner.

8. Some seized Vivensati, and some Chitrasena and some Vinda and Anuvinda, and some again seized all the ladies of the royal household.

9. The soldiers of the son of Dhritarastra who were routed by the Gandharvas then came to the Pandavas.

10. When the king (Duryodhana) was taken prisoner, the vehicles, the shops, the pavilions, the conveyances, and the beasts of burden were all made over to the Pandavas for protection.

The soldiers said:—

11. The handsome, the mighty-armed and the greatly powerful son of Dhritarastra (Duryodhana) is taken away by the Gandharvas as prisoner. O sons of Pritha, follow them.

12. Dushashana, Durvisha, Durmukha and Durjaya are all being led away as prisoners bound in chains, and also the ladies of the royal household.

Vaishampayana said—

13. Thus crying, the followers of Duryodhana, afflicted with grief and sorrow, came to Yudhisthira desiring to effect the rescue of their king.

14. Then to those old counsellors of Duryodhana who came, in grief and being melancholy, to ask protection from Yudhisthira, Bhimasena said,

15. "That, we ought to have done with great efforts, arraying ourselves in the line of battle, supported by horses and elephants has indeed been done (to-day) by the Gandharvas.

16. They that came here with other purposes have been overtaken by consequences which they have not foreseen. This is the result of the evil counsels of a king who is fond of gambling.

17. It has been heard by us that even the enemy of a man who is powerful is overthrown by others. The Gandharvas have done this extraordinary feat before our very eyes.

18. There is in the world still fortunately (for us) some who is desirous of doing good and who has taken upon his shoulders our pleasant load.

19. The wicked-minded wretch had come here to us,—himself being in prosperity,—while we are now sunk in misery, being ema-

ciated by seven wind, cold and heat, where that Kuru

20. Those that immediately go to the that sinful and wicked Kuru (Duryodhana) are now seeing his own disgrace.

21. He who instructed Duryodhana to do this had certainly acted sinfully. I tell you, the sons of Kunti are not wicked and sinful."

22. When the son of Kunti Bhimasena was thus talking in a voice of sarcasm,—the king (Yudhisthira) said, "This is not the time for using cruel words."

Thus ends the two hundred and forty first chapter, Duryodhana's discomfiture, in the Ghosa Yatra of the Vana Parva.

CHAPTER CCXLII.

(GHOSAYATRA PARVA—*Continued*).

Yudhisthira said :—

1. O child; why do you speak these cruel words to these frightened Kurus who are now in adversity and who have come to us for protection?

2. O Vrikodara, dissensions and disputes often take place amongst those that are connected in blood. Such hostilities always exist, but for it family honour is never suffered to be destroyed.

3. If any stranger seeks to destroy the honour of a family, they that are good never tolerate such insult to be offered by the stranger.

4. The wretched minded one (Gandharva king) knows that we are living here for some time. (Even knowing this,) he has disregarded us and has done this which is disagreeable to us.

5. O exulted one, from this forcible seizure of Duryodhana and from this insult offered to the ladies of our family by a stranger, our family honour is destroyed.

6. O foremost of men, arise and arm yourselves without the least delay to rescue those that have sought protection and also to save the honour of our family.

7. Let Arjuna and the twins (Nakula and Sahadeva) and yourself and also those that are brave and invincible (at once go and) rescue Duryodhana who is even now taken away as a prisnor.

8—11. These blazing cars with golden flagstaffs belonging to the son of Dhritarastra all ready (before you). With other charioteers who are all arms, ride all of you these ever

Seeing that all the Dhritarastra were flying before the enemy,

12. The heroic son of Radha (Karna) [illegible] that the great

13—[illegible] words as these, "O hasty stopped them is there that is so much of even his enemy when he seeks for protection with joined hands bestowal of a boon, a sovereignty, and the birth of a son are sources of great happiness. But to rescue an enemy from distress is equal to all three.

14. What could be greater joy to you than that Duryodhana now in distress seeks his very life which now depends on the strength of your arms?

15. O Vrikodara, O hero, if the vow which I am engaged in observing were over, I would have certainly myself run to his assistance.

16—17. Try by all means, O Bhima, O Kuru prince, to rescue Duryodhana (first) by the act of conciliation. If however the Gandharva king cannot be managed by the act of conciliation, then you must try to rescue Duryodhana by light fighting.

18. If the Gandharvas do not let off the Kurus, even then, O Bhima, you must then rescue them by crushing the enemy by all means.

19. O Vrikodara, all this I can tell you now, for my vow has begun, but it has not ended as yet."

20. Having heard these words of Ajatsatru, Dhananjaya (Arjuna) at the comm of his *Guru*, vowed to rescue the Kurus.

21—22. "If the Gandharvas do not peacefully let off the Dhritarastra people, the earth shall this day drink the blood of the Gandharvas." Hearing the vow of the truthful Arjuna, O king, the Kurus were fully cheered up.

Thus ends the two hundred and forty second chapter, vow to rescue Duryodhana, in the Ghosa Yatra of the Vana Parva.

CHAPTER CCXLIII.

(GHOSAYATRA PARVA)—*Continued.*

Vaishampayana said :—

1. Having heard the words of those foremost of men headed by rose up in great delight.

27. Duryodhana, Karna and Sakuni, the son of Suvala, all fought with the Gandharvas though they were all severely wounded.

28. All the Gandharvas then with the desire of killing Karna rushed upon him in battle in hundreds and thousands with their hands.

29. Those greatly incensed like so many the desire of killing foremost of car warriors, rounded him on well-furnished cars drawn by battle axes and went to the place (where the Pandavas were) without the least delay.

30. Thereupon the Kuru soldiers sent up a very loud shout,

6. On seeing the great car-warriors the sons of Pandu going (to fight with the Gandharvas). Those rangers of the sky (Gandharvas), the great car warriors, were flushed with victory.

7—9. Those warriors, the Pandavas, fearlessly encountered one other in the forest. The Gandharvas, seeing the four sons of Pandu coming to battle on their cars, all turned back towards the advancing combatants. Seeing the Pandavas looking like the blazing *Lokapalas*, those dwellers of Gandhamadhana (Gandharvas) were inflamed with anger, and they stood in battle array. In accordance with the command of the greatly intelligent son of Dharma, Yudhishthira,

10. O descendant of Bharata, the battle that took place was but a skirmish. But the foolish minded soldiers of the Gandharva chief,

11. Were seen by that chastiser of foes Sabyasachi (Arjuna) that they could not be by means of a light skirmish made to understand what was good for them.

12. He thus spoke to those rangers of the sky in these conciliatory words, "Let off my brother, the king Duryodhana."

13. Having been thus addressed by that illustrious Pandava, the Gandharvas laughed aloud. They thus replied to Partha,

14. "O child, there is but one whose command we obey, and living under whose rule we pass our days being free from all miseries.

15. "O descendant of Bharata, we always act as that person commands us."

16. Having been thus addressed by the Gandharvas in these words, the son of Kunti, Dhananjaya, thus replied to the Gandharvas in these words.

17. "This contact with other females and this fight with men are not proper for the Gandharva king.

18. Therefore let off all these mighty of Dhritarastra. Let off also

7. O king of kings, when [illegible] taken prisoner, the Gandharvas of Dharmaraja the car on which Duryodhana [illegible] and they took him. Gandharvas, if you do not set the [illegible] Suryajarastra free in peace, I shall certainly rescue Duryodhana by my prowess."

20. Having Subyasachi Dhananjaya (Arjuna) hurled a shower of sky-ranging and sharp arrows on those sky-rangers.

21—22. Thus attacked, those greatly powerful Gandharvas then rushed on the Pandavas and showered on them innumerable arrows. The Pandavas also in their turn attacked those dwellers of heaven, O descendant of Bharata, then a very fearful battle was fought between the active and energetic Gandharvas and the impetuous Pandavas.

Thus ends the two hundred and forty third chapter, battle between the Pandavas and the Gandharvas, in the Ghoshayatra of the Vana Parva.

CHAPTER CCXLIV.

(GHOSHAYATRA PARVA)—[illegible]

Vaisampayana said :—

1. Thereupon the Gandharvas armed with celestial weapons and adorned with golden garlands, showering innumerable blazing arrows, surrounded them on all sides.

2. There were but four Pandava heroes; on the other hand there were thousands of Gandharvas. Therefore, O king, the battle that was fought was extraordinary.

3. As the Gandharvas cut off the chariots of Karna and of the sons of Dhritarastra, so they tried to do the same with respect to their (Pandava's) chariots.

4. O king, those foremost of men, attacked with showers of arrows thousands and thousands of Gandharvas who were rushing towards them.

5. Those mighty rangers of the sky, thus checked on all sides by that shower of arrows, did not succeed to come even near the Pandavas.

6. Arjuna who was greatly enraged after carefully aiming at them hurled the angry Gandharvas his celestial weapons.

7. In that battle the greatly powerful Arjuna with his *Agneya* weapon sent ten hundreds of thousands of Gandharvas to the abode of Yama.

8. That great bowman, Bhima, that foremost of all strong men, killed in that battle thousands of Gandharvas with his sharp arrows.

9. O king, the greatly powerful sons of Madri, fighting with great prowess, attacked hundreds of Gandharvas and killed them all.

10. When the Gandharvas were thus killed by the mighty heroes with the celestial weapons, they ascended the skies and took with them the sons of Dhritarastra.

11. But the son of Kunti, Dhananjaya (Arjuna), seeing them rise to the sky, surrounded them on all sides by a net of arrows.

12. Having been confined within that net of arrows as birds are confined in a cage, they angrily hurled upon Arjuna maces, darts and swords.

13. But Dhananjaya, learned in weapons, soon stopped that shower of maces, darts and swords. He then mangled the limbs of the enemies by his crescent-shaped arrows.

14. Heads, legs and arms (of the Gandharvas) began to drop down from above like a shower of stones; thereupon the enemy was struck with terror.

15. As the Gandharvas were killed by the illustrious Pandava, they hurled a heavy shower of weapons on Arjuna who was on earth.

16. But that chastiser of foes, that greatly powerful Sabyashachi (Arjuna), stopped that shower of weapons with his own weapons and began to wound them.

17. That descendant of Kuru, Arjuna, shot his well-known weapons, named *Sthunakarna*, *Indrajala*, *Soura*, *Agneya*, and *Sonmoha*.

18. The Gandharvas, consumed by the arrows of the son of Kunti, became greatly afflicted, as the Daityas were by Sakra.

19. When they attacked Sabyashachi (Arjuna) from above, they were stopped by his net of arrows. While they attacked him from all sides on earth, they were stopped by his *Vallya* (weapon).

20. O descendant of Bharata, seeing the Gandharvas routed by the son of Kunti, Chitrasena took up a mace and rushed upon Sabyashachi.

21. As he was rushing with his mace in his hand, Partha (Arjuna) cut off that iron mace into seven pieces.

22. Seeing his mace cut into pieces by that very active hero, (Arjuna), with his arrows, he with his own science (of illusion) began to fight with the Pandava.

23. The heroic Arjuna, however, stopped with his celestial weapons all the celestials weapons that were aimed at him by the Gandharva king.

24. When the mighty Gandharva king saw that he was checked by the high-souled Arjuna with his weapons, he disappeared from view by the help of illusion.

25. Seeing that the ranger of sky was striking at him concealed from sight, Arjuna attacked him with his celestial weapons with proper *mantras*.

26. Dhananjaya, becoming greatly enraged, prevented the disappearance of his enemy with his weapon called *Sabdaveda*.

27. Attacked by those weapons by the illustrious Arjuna, his dear friend the Gandharva king appeared before him.

28. Chitrasena thus spoke to him, "Behold, your friend is fighting with you." Seeing his friend weak in battle,

29—30. That foremost of Pandavas withdrew his weapons. The Pandavas, seeing Arjuna withdraw his weapons, checked their flying horses and stopped their weapons and withdrew their bows. Chitrasena, Bhima, and Arjuna and the twins then enquired after one another's welfare, and sat down on their respective chariots.

Thus ends the two hundred and forty fourth chapter, defeat of Gandharvas, in the Ghoshayatra of the Vana Parva.

CHAPTER CCXLV.

(GHOSHAYATRA PARVA)—*Continued.*

Vaishampayana said:—

1. The greatly effulgent great bowman Arjuna then smilingly thus spoke to Chitrasena in the midst of the Gandharva soldiers.

2. "O hero, what purpose do you serve by punishing the Kurus? Why do you persecute Duryodhana with his wives."

Chitrasena said:—

3. O Dhananjaya, I knew long before the (real) purpose of the wicked Duryodhana and the wretched Karna in coming here.

4. That purpose is this,—knowing that you are exiled in the forest and suffering great afflictions, as if you had no one care of you, himself in prosperity, this

to see you in adversity and misfortune.

5. They came here to mock you and the illustrious Draupadi. Knowing their purpose the lord of the celestials thus spoke to me,

6. "Go and bring Duryodhana in chains with all his counsellors. Protect Dhananjaya with all his brothers in battle.

7. He is my dear friend and that Pandava is also my disciple." At these words of the lord of the celestials, I speedily came here.

8. The wicked wretch is now in [illegible] I shall go to the abode of the celestials. I shall now take this wicked-minded one at the command of the slayer of Paka.

Arjuna said :—

9. O Chitrasena, if you wish to do what is agreeable to me, then set Duryodhana free at the command of Dharmaraja ;—he is our brother.

said :—

10—11.—This sinful wretch is always full of vanity. He deserves not to be let off. O Dharmaraja, he has deceived and wronged both Dharmaraja and Krishna (Draupadi) The son of Kunti Yudhisthira knows not the purpose in which this wretch came here. Let the king therefore do what he likes after knowing every thing.

said :—

12. Thereupon all of them went to king Yudhisthira. Going to him they told all that had happened.

13. Ajatsatru (Yudhisthira), having heard the words of the Gandharva, asked to set them all free, and he also praised the Gandharva.

14. (He said) :—"It is fortunate for us that though you possess great prowess, you did not kill the wicked sons of Dhritarashtra (Duryodhana) with all his counsellors and relatives.

15. O sir, this is a great kindness that has been shown to me by the Gandharvas. The honour of my family is also saved by liberating the wicked wretch.

16. I am pleased to see you all. Command me what I can do for you. Having received all that you desire to have, go back to the place whence you came."

17. Thus requested by the greatly intelligent Pandava, the Gandharvas became greatly delighted. They went away with the Apsaras with Chitrasena at their head.

18. The lord of the celestials then came and vivified with the celestial Amrosia all those Gandharvas that were killed in the battle with the Kurus.

19. The Pandavas also, having rescued their relatives with the ladies of the royal household and having achieved that great feat, became exceedingly delighted.

20. Those illustrious car-warriors, worshipped by the Kurus with their sons and wives, blazed forth in splendour, as a fire blazes in a sacrifice.

21. Then Yudhisthira thus spoke out of affection to the liberated Duryodhana in the midst of his brothers.

22. "O child, O descendant of Bharata, never again commit such a rash act. A rash man never becomes happy.

23. O Kuru prince, be blessed with all your brothers. Go back home as pleases you without any despondency or cheerlessness."

24—25. Having been thus dismissed by the Pandavas, Duryodhana saluted the son of Dharma (Yudhisthira). Overwhelmed with shame, his heart appeared as if rent in two. He mechanically started for his city as one destitute of life. When that Kuru (Duryodhana), had gone away, the son of Kunti Yudhisthira

26—27. With his brothers was worshipped by the Brahmanas. Surrounded by these great ascetics, as Indra by the celestials, he lived in great happiness in that forest of Dwaitavana.

Thus ends the two hundred and forty-fifth chapter, rescue of Duryodhana in the Ghoshayatra of the Vana Parva.

CHAPTER CCXLVI.

(GHOSHAYATRA PARVA)—*continued.*

Janamejaya said :—

1—4. After his defeat and capture by the enemy and his subsequent liberation by the high-souled sons of Pandu by their prowess of arms, it seems to me that the entry of the proud, wicked, boastful, vicious insolent and wretched Duryodhana, ever engaged in insulting the Pandavas and boastful of his own superiority into Hastinapur must have been exceedingly difficult. O Vaishampayana, describe to me in detail the entry into the capital of that prince, overwhelmed as he was then with shame and grief.

Vaishampayana said :—

5. Having been dismissed by Dharmaraja (Yudhisthira), the son of Dhrita-

down in shame and greatly afflicted with grief and sorrow, slowly went away.

6. by his four kinds of forces went towards his city, his heart rent in grief and his mind ughts of his defeat.

Leaving his chariots in the way in a place which abounded in grass and water, the king encamped on a delightful and good place as pleased him best.

8. With his elephants, cars, cavalry and infantry stationed all around (the camp), he was seated on an elevated bed-stead as bright as fire,

9. Himself looking like the moon under ecclipse. At the end of the night, Karna came to Duryodhana and thus spoke to him,

10. "O son of Gandhari, fortunate it is that you are alive. Fortunate it is that we have again met. By good luck you have defeated the Gandharvas who are capable of assuming any form at will.

11. O descendant of Kuru, by good luck alone that I am enabled to see your brothers,—who are all mighty car-warriors, come off victorious from that battle.

12—14. As for myself, being attacked by the Gandharvas, and being unable to rally our hosts I fled before your eyes. Attacked by the enemy with all the prowess, and my body mangled with their arrows, I sought safety in flight. This, however, O descendant of Bharata, seemed to me to be a great wonder that I see you all come back safe with your wives, troops, and vehicles out of that superhuman battle.

15. O descendant of Bharata, O great king, there is no other man in this world who can achieve what you have achieved in battle to-day with your brothers.

Vaishampayana said:—

17. Having been thus addressed by Karna, king Duryodhana thus spoke in reply to the Anga king (Karna) in a voice choked with tears.

Thus ends the two hundred and forty sixth chapter, colloquy between Karna and Duryodhana in the Ghosha Yatra of the Vana Parva.

CHAPTER CCXLVII.

(GHOSHAYATRA PARVA)—

Continued.

Duryodhana said:—

1. O son of Radha, you do not know what had happened; therefore I am not at your word. You think that the hostile Gandharvas had been defeated by my own prowess.

2. O mighty-armed hero, for a long time my brothers standing by me fought with the Gandharvas. But the slaughter on both the sides was very great.

3. When those heroes (the Gandharvas) fought with the illusion, then our battle with those rangers of skies became an unequal one.

4. We then met with defeat, and we were then all made prisoners along with our attendants, counsellors, children, wives, troops and cars.

5. We were overwhelmed with sorrow, and we were being taken by them through high skies. Thereupon some of our soldiers and counsellers and great car-warriors

6. Went in grief to the Pandavas who never refuse help to those that ask for it; they thus spoke to them, "Here is king Duryodhana, the son of Dhritarastra with his brothers

7. And also with his counsellors and wives. He is being carried away a prisoner by the Gandharvas who are in the sky. Be blessed. Rescue the king with his wives.

8. Do not allow great insult to be offered to all the Kuru ladies." Having been thus addressed, the eldest Pandava, who is ever virtuous

9—10. Conciliating all the Pandavas ordered them to rescue us. Thereupon those foremost of men, the Pandavas, overtaking them (the Gandharvas), asked them in sweet words to release us, although they were able to rescue us by force. But when they refused to release us in sweet words,

11. Then the greatly powerful Bhima, Arjuna and the twins (Nakula and Sahadeva) hurled on the Gandharvas a great shower of arrows.

12. Thereupon those rangers of skies, abandoning the fight fled through the sky and dragged our poorselves after them in great joy.

13. Then we saw a net-work of arrows all around us spread out by Dharmaraja who was shooting extraordinary weapons on the enemy.

14. Seeing all directions covered with a net work of sharp arrows shot by the divas, that friend of Dhananjaya (the dharva king) appeared before him.

15—16. Then Chitrasena and the Pandava (Arjuna) embraced each other and enquired after each other's health. The other Pandavas were also embraced by him in return. They also enquired about one another's

welfare. The heroic Gandharvas then casting aside their armours and weapons mixed freely with the Pandavas. Then Chitrasena and Dharmaraja worshipped each other with great respect and regard.

Thus ends the two hundred and forty-seventh chapter, colloquy between Karna and Duryodhana, in the Ghosha Yatra of the Vana Parva.

CHAPTER CCXLVIII.

(GHOSHAYATRA PARVA)—
Continued.

Duryodhana said:—

1. That slayer of hostile army, Arjuna, then came to Chitrasena, and he smilingly spoke these manly words.

2. "O hero, O foremost of the Gandharvas, you should release my brothers. They are not to be insulted so long the Pandavas are alive."

3. Having been thus addressed by the illustrious son of Pandu, O Karna, the Gandharva told him of the (secret) counsel with which we came,

4. Namely we had gone there for seeing the Pandavas with their wife in the greatest misery. When these counsels of ours were disclosed by the Gandharva,

5. I desired then in great shame to enter the earth. The Gandharva then accompanied by the Pandavas went to Yudhisthira.

6—8. Describing to him our (secret) counsels, bound as we were, he made us over to him. Alas, what greater sorrow could be mine than that I should thus be offered as a tribute to Yudhisthira in the very sight of our women, myself in chains and in great misery and also under the complete control of our enemies! Alas, they that were ever persecuted by me, they that were [illegible] everlasting enemies, released me from captivity! Wretch that I am, I am indebted to them for my life! O hero, if I had met with my death in that great battle,

9. That would have been far better than that I have obtained my life in this way. If I would have been killed by the Gandharvas, my fame would have spread over the earth.

10. I would have then obtained holy regions of everlasting happiness in the abode of Indra. O foremost of men, listen to me now as to what I intend to do. . . . .

11. I shall stay here fasting,—all of you go back home. Let all my brothers also go to their own city (Hastinapur).

12. Let all our relatives headed by Dushasana go back to the city.

13. Insulted as I am by the enemy I shall never again return to that city;—I was ever respected and feared by my enemy,—I who ever enhanched the respect of my friends and relatives,

14. Have now become a source of sorrow to my friends and joy to my enemies. Having gone to Hastinapura, what shall I say to the king (Dhritarastra)?

15. What will Bhisma, Drona, Kripa, the son of Drona (Aswathama), Vidura, Sanjaya, the son of Valhika (king), the son of Somadatta and the other revered chiefs

16. And also the chief men of independant professions say to me, and what shall I say to them in return?

17. Having hitherto stayed over the heads of my enemies, having hitherto trod upon their breasts, I have been now degraded from my position. What shall I say to them (now)?

18. Like me who was puffed up with vanity, insolent men, even obtaining prosperity, knowledge and affluence, are never blessed for any length of time.

19. Alas, led by folly I have done a highly improper and wicked act, for which, fool that I am, I have now fallen into such distress.

20. I shall therefore die of starvation; I shall not be able to live. Rescued by one's own enemy, what man of manliness could drag on (a miserable) existence!

21. Proud as I am, the enemy has laughed at me when they found me deprived of all manliness. The Pandavas, who possessed great prowess, (joyously) looked at me who was then in the greatest possible misery."

Vaishampayana said:—

22. When he was thus bewailing, he thus spoke to Dushasana, "O Dushasana, O descendant of Bharata, hear my words.

23. Accepting this installation offered by me, become king. Rule over the earth protected by Karna and the son of Suvala.

24. As the slayer of Vritra (Indra) cherishes the Marutas, so cherish your brothers in such a way as they may trust you. Let your friends and relatives depend on you as the celestials depend on Satakratu (Indra).

25. Always bestow pensions on Brahmanas; be always the refuge of your friends and relatives.

26. As Vishnu looks after the celestials, you should also look after all your poor and helpless relatives. Always cherish your *Gurus*. Go, rule the earth,

27. Gladdening all your friends and chastising all your enemies." Clasping his neck he said, "Go."

28—29. Having heard his words, Dushashana in great misery and grief said to his eldest brother with joined hands, with bent down head and with voice choked in tears, "Relent." Saying this, he fell down on the earth in the greatest possible misery.

30. In sorrow and grief that foremost of men shed tears on the feet of his brother and thus spoke to him, "This can never be.

31. The earth may split, the heavens may fall down in pieces, the sun may lose his rays, the moon may abandon her coolness,

32. The wind may forsake its speed, the Himalayas may be moved from its site, the waters of the ocean may dry up and fire may lose its heat,

33. But, O king, I cannot rule the earth without you." He again and again said, "Relent," "Relent."

34. "You alone shall be king in our race for one hundred years." Having said this, he loudly wept before the king,

35—36. O descendant of Bharata, catching the feet of his eldest brother who deserved worship from him. Having seen Dushashana in great grief and Duryodhana in greatest possible misery, Karna came to them and said, "O Kuru princes, why do you childishly weep like ordinary people?

37. Men can never by weeping drive away their grief. Weeping can never remove one's own grief.

38. What do you gain by thus giving way to sorrow? Summon patience. Do not grieve and thus give joy to your enemies.

39. O king, the Pandavas did only their duty in rescuing you. Those that reside in the dominions of the king should always do what is agreeable to the king.

40. Under your protection, the Pandavas are residing in your dominion in great happiness. You should not indulge in sorrow like ordinary people.

41. Behold, your brothers are all sad and miserable on seeing you resolved to die by starvation. Be blessed. Rise up and come to your city and console your brothers.

Thus ends the two hundred and forty eigth chapter, colloquy between Karna and Duryodhana, in the Ghoshayatra of the Vana Parva.

CHAPTER CCXLIX.

(GHOSHAYATRA PARVA)

—Continued.

Karna said :—

1. O king, your brother's conduct is childish. O hero, what is to be wondered at in all this,—that you were rescued by the Pandavas

2. When you were defeated by the foe, O chastiser of foes, O descendant of Kuru, those that reside in the dominion of the king, specially the warriors,

3—6. Should always do what is agreeable to the king, whether they happen to be known to the king or unknown to him. It often happens that even the foremost of men who are capable of crushing the enemy are often defeated by them; under such circumstances they are often rescued by their troops. The warriors living in a king's dominion should always combine and try their utmost for their king. If therefore, O king, the Pandavas who live in your dominion have rescued you, what is there to be sorry for? O foremost of kings, O monarch, it was not proper for the Pandavas

7—8. That they did not follow you when you marched to battle at the head of your troops. They have long before come under your power by becoming your slaves Endued as they are with courage and prowess and incapable as they are to turn back from the field of battle they are bound to help you. You are now enjoying all the rich possessions of the Pandavas;

9 O king, see, the Pandavas are yet active. They have not resolved to die by fasting. Rise, O king, be blessed; you should not grieve.

10. O lord of men, it is the certain duty of those who live in a king's dominion to do which is agreeable to that king,—what is there then to be sorry for?

11. O king of kings, O chastiser of foes, if you do not act as I say, I shall then stay here and serve at your feet with all respect.

12. O foremost of men, O king, I do not desire to live without you. If you

resolve to die by fasting, you will simply be the laughing-stock of all other kings.

Vaishampayana said:—

13. Having been thus addressed by Karna, king Duryodhana, being firmly resolved to die, determind not to rise from the place where he sat.

Thus ends the two hundred and forty ninth chapter, colloquy between Karna and Duryodhana in the Ghoshayatra of the Vana Parva.

CHAPTER CCL.

(GHOSHAYATRA PARVA)

—Continued.

Vaishampayana said:—

1. O king, seeing Duryodhana who is always incapable of putting up with an insult, seated with the determination of dying by starvation, the son of Suvala, Sakuni, spoke thus.

Sakuni said:—

2-3. O descendant of Kuru, you have heard what Karna has said. His words are indeed full of wisdom. O king, why should you foolishly throw away the great prosperity that I won for you by abandoning your life to-day through mere silliness? It appears to me to-day that you never waited upon (wise) old men.

4. Like an unburnt earthen vessel in water, he, who is incapable of controlling sudden occassions of joy or grief, is lost even if he obtains prosperity.

5. The king who is entirely destitute of courage, who has no spark of manliness, who is the slave of procrastination and who is addicted to sensual pleasures is never respected by his subjects.

6. Benefited as you have been, whence is this unseasonable grief of yours? Do not undo this graceful act done by the sons of Pritha by indulging in grief.

7. O king of kings, when you should express your joy and reward the Pandavas, you are grieving. Your this behaviour is very inconsistent.

8. Be cheerful; do not abandon your life. But with a very pleased heart think of the good work they have done to you. Give back to the sons of Pritha their kingdom and win both virtue and renown by your this act.

9. Establishing brotherly relations with the Pandavas, become their friends and make them your friends,

10. Give them back their paternal kingdom, for you will then be happy.

Vaishampayana said:—

11—12. Having heard the words of Sakuni, and having seen Dushashana lying at the feet of the king (Duryodhana) unmanned by fraternal affection, the king raised Dushassana, and clasping him in his well formed arms he smelt his head. Having heard the words of Karna and Suvala's son (Sakuni),

13. The king Duryodhana was overwhelmed with shame. He lost heart more than ever and utter dispair overtook his soul.

14.—15. Having heard all that his friends said, he thus again spoke in sorrow, "I have nothing more to do with virtue, wealth, friendship, affluence, sovereignty and enjoyments. Do not oppose me; leave me all of you. I am firmly resolved to abandon my life by fasting.

16. Go back to the city and worship all my *Gurus* with respect." Having been thus addressed by him, they thus replied to that royal chastiser of foes.

17. "O king of kings, O descendant of Bharata, the course that is yours is also ours. How can we enter the city without you?"

Vaishampayana said:—

18. Though addressed in all manner of ways by his friends and counsellors and brothers and relatives, the king waved not from his firm resolve.

19. In accordance with his resolve, he spread *Kusa* grass on the ground, and purifying himself by touching water, he sat down on it.

20. Clad in rags and *Kusa* grass, he engaged in observing the greatest vow That foremost of kings, with the desire o going to heaven, stopped all speech.

21. He began to pray and worship internally, and he suspended all externa intercourse. On learning his resolve, the sons of Diti and the Danavas,

22. Who lived in the nether region and who were once defeated by the celestials, fearing that their party would be destroyed without Duryodhana,

23. Began a sacrifice with fire t summon him before them. Mantra-knowing men then commenced with th formulæ of Vrihaspati and Ushana

24. Those rites that are indicated in the Atharva Veda and the Upanishadas and which are capable of being achieved by mantras and prayers.

25.—26. Brahmanas of rigid vows well-versed in the Vedas and their branches began with great and deep meditation to pour libations of *ghee* and milk into the fire with mantras. After those rites were completed, a strange goddess, O king, rose up saying, "What shall I do?"

27. With well-pleased hearts the Daityas commanded her by saying, "Bring here the king, the son of Dhritarastra, who is now engaged in a vow of fasting."

28. Thus commanded, she went away saying, "So be it." In a moment she came to the place where the king, Duryodhana, was.

29. Taking up the king, she brought him to the nether world, and within a moment she came back to the Danavas and told them (that she had brought the king). Seeing the king brought before them in their assembly in the night, the Danavas,

30. With well-pleased hearts and with expanded eyes in delight, thus spoke these flattering words to Duryodhana.

Thus ends the two hundred and fiftieth chapter, the fasting of Duryodhana, in the Ghoshayatra of the Vana Parva.

CHAPTER CCLI.

(GHOSHAYATRA PARVA).—*Contd.*

The Danavas said:—

1. O king of kings, O perpetuator of the Bharata race, O Duryodhana, you are always surrounded by heroes and illustrious men.

2. Why have you then taken this rash step such as this vow of starvation? Suicide always leads (a man) to hell. It becomes the subject of calumnious speech.

3. Intelligent men like you never engage in acts that are sinful and opposed to their best interests and which strike at the very root of their purposes.

4. O king, therefore restrain your this resolve. It is destructive of morality, profit and happiness, and of fame, prowess and energy. It enhances the joy of one's enemies.

5. O king, O lord, know the truth,—the celestial origin of your birth and the make up of your body; and then assume patience.

6. O king, in the days of yore, we obtained you from Maheswara by ascetic austerities. The upper part of your body is wholly made of *Vajra* (thunder).

7. O sinless one, therefore it is invincible to weapons of every description. The lower part of your body, capable of captivating the female heart by its comeliness, was made of flowers by the goddess herself.

8. O foremost of kings, thus your body was created by Ishwara himself and the goddess. Therefore, O best of kings, your origin is celestial and not human.

9. Other greatly powerful Kshatryas headed by Bhagadatta,—all learned in the celestial weapons,—will kill your enemies.

10. Therefore there is no need for your grief. You have no cause for fear. In order to help you, many heroic Danavas have been born on earth.

11—16. Other Asuras will possess Bhisma, Drona and Karna and others. Possessed by the Asuras, those heroes will cast away their kindness and fight with your enemies. When the Danavas will enter their heart and completely possess them, flinging all affection to a distance and becoming hard-hearted, those heroes will then strike every one opposed to them without sparing sons, brothers, fathers, friends, disciples, relatives, even children and old men. Blinded by ignorance and wrath and impelled by destiny which has been ordained by the creator, those foremost of men with hearts steeped in sin will, O foremost of the Kurus, depopulate the earth by hurling all kinds of weapons with great manliness and strength and always boastfully addressing one another with words such as these, "You will not escape from me to-day with life." The five illustrious sons of Pandu will fight with these (heroes).

17.—18. Possessing great strength and favoured by the fate, they would bring about the destruction of all. Many Daityas and Yakshas, that have been born in the Kshatrya order, will fight with great prowess in battle with your enemies using maces, clubs, lances and various weapons.

19. O hero, as for the fear of Arjuna in your heart, we have already settled the means of killing Arjuna.

20. The soul of the killed Naraka has assumed the form of Karna. Recollecting, O hero, his former enmity, he will kill both Kesliava (Krishna) and Arjuna.

21. That great car warrior, that foremost of all wielders of weapons, proud of his prowess, will vanquish Arjuna in battle, as also all your enemies.

22. The wielder of thunder (Indra), knowing all this and desirous of saving Sabyasachi (Arjuna), will in disguise take away from Karna his ear-rings and armour.

23. We have therefore appointed hundreds upon hundreds and thousands upon thousand of Daityas and Rakshasas; they are known by the name of Samsaptakas.

24. These illustrious warriors will kill the heroic Arjuna. Do not therefore grieve. O king, you will rule the whole earth without a rival.

25. Do not give way to despondency. O descendant of Kuru, this conduct does not suit you. If you die, our party will become weak.

26. O hero, go,—you should never direct your mind in any other course. You are our refuge.

Vaishampayana said :—

27. Having thus addressed him, the Daityas embraced that foremost of kings; and those best of the Danavas then cheered that irrepressible hero like a son.

28. O descendant of Bharata, cheering his mind by soft speeches, they permitted him to depart saying, "Go and attain victory."

29. When they had given leave to the mighty armed one, (to depart), that very goddess carried him back to the spot where he had sat down intent upon putting an end to his life.

30—31. Having set that hero down and paid him homage, the goddess vanished with the king's permission. O descendant of Bharata, when she disappeared, the king considered all this to be a dream.

32—34. (He thought), "I shall defeat the Pandavas in battle." Duryodhana considered that Karna and the Samsaptaka army were both able to kill that chastiser of foes Partha (Arjuna). Thus was strengthened the hope of the wicked-minded son of Dhritarastra,

35. To conquer the Pandavas. O foremost of Bharatas, Karna also,—his soul and mind possessed by Naraka,

36. And influenced by the qualities of emotion and darkness, became eagerly desirous of killing Falguni (Arjuna). Bhisma, Drona, Kripa and others, their mind possessed by the Danavas,

37. O king, were not so affectionate towards the Pandavas as they were before. The king Suyodhana did not tell this to any one.

38. At the end of the night, the son of the sun, Karna, thus smilingly spoke to Duryodhana with joined hands.

39. "No dead man can conquer his foes, it is when he is alive that he can see his good. Where is the good of the dead person, and O descendant of Kuru, where is his victory?

40. Therefore this is no time for grief or fear or death." Having with his arms embraced that mighty armed hero,

41. He further said, "O king, rise up. Why do you lie down? O slayer of foes, why do you wish to die?

42. Fear has possessed you at the sight of Arjuna. I truly promise to you that I will kill Arjuna in battle.

43. O ruler of men, I swear by my weapon that when thirteen years have passed away, I will bring the sons of Pritha under your subjection."

44. Having been thus addressed by Karna and having (also) remembered the words of the Daityas and the supplications made by (his brothers), Duryodhana rose up.

45. Having heard the words of the Daityas, that foremost of men with a firm resolve in his heart arrayed his army full of horses, elephants, chariots and foot soldiers.

46—50. O king, with numerous white umbrellas and pennons and white *Chamaras* and chariots, and elephants and foot soldiers that great army, as it moved on like the waters of the *Ganga*, looked as beautiful as the sky at a season when the clouds have been dispersed and the signs of autumn have been but partially developed. O king of kings, eulogised as a monarch by the foremost of Brahmanas who all prayed for his victory, that king, Suyodhana, the son of Dhritarastra, received honours paid (to him by innumerable men) with joined hands. Blazing in great splendour he went in front (of the army) accompanied by Karna, Suvala's son, the gambler (Sakuni), Dushashana and all his other brothers.

51—52. Bhurisrava, Somadatta, the great king Vahlika followed that foremost of kings with various sorts of chariots, horses and excellent elephants. O foremost of kings, within a short time all those perpetuators of the Kuru race entered their own city.

Thus ends the two hundred and fifty first chapter, return to Hastinapur, in the Ghoshayatra of the Vana Parva.

CHAPTER CCLII.

(GHOSHAYATRA PARVA)—
Continued.

Janamejaya said :—

1. When the illustrious sons of Pritha were living in the forest, what did those foremost of men and mighty bow-men, the sons of Dhritarastra do?

2. What did the son of the sun, Karna, and the powerful Sakuni and Bhishma, Drona and Kripa do. You should narrate all this to me.

Vaishampayana said :—

3—4. O great king, when in this manner the Pandavas had gone away leaving Duryodhana and when having been rescued by the Pandavas, he had gone to Hastinapur, Bhisma spoke thus to the son of Dhritarastra (Duryodhana) "O child, I told you before when you intended to go to the forest of the ascetics

5. That I did not like your journey. But you did go notwithstanding. O hero, you were forcibly taken captive by the enemy;

6—8. You were rescued by the virtuous Pandavas, but still you were not ashamed. O king, O son of Gandhari, even in your presence and also in the presence of your army did the Suta's (Karna) son, struck with panic, fly away from the battle of the Gandharvas. O king, O king of kings, O son of a king, while you with your army were crying in great distress, you saw, O mighty armed hero, the prowess of the high-souled Pandavas, and also that of the wicked-minded son of the Suta, Karna.

9. O foremost of kings, O lover of virtue, whether in the science of arms or heroism or morality, Karna is not (even) the fourth part of the Pandavas.

10. Therefore for the welfare of this race, peace is I think most desirable with the sons of Pandu."

11. Having been thus addressed by Bhisma, that lord of men, the son of Dhritarastra (Duryodhana) laughed aloud, and he suddenly went away with the son of Suvala (Sakuni).

12. Then knowing that he was gone, those mighty bowmen with Karna and Dushasana at their head followed that mighty bowman and greatly powerful son of Dhritarastra.

13. Having seen them gone, Bhisma, the grandfather of the Kurus, bent down his head in shame. O king, he too then went away to his house.

14. O great king, when Bhisma had gone away, that lord of men, the son of Dhritarastra (Duryodhana) again came there and consulted with his counsellors.

Duryodhana said :—

15. "What is good for me? What remains to be done? How can we most effectually bring about the good that we shall fix upon today?"

Karna said :—

16. O descendant of Kuru, O Duryodhana, lay to your heart the words I say. Bhisma always blames us and praises the Pandavas.

17. O mighty-armed hero, from the illness he bears towards you, he insults me; O lord of men, in your presence he always abuses me.

18—19. O descendant of Bharata, O chastiser of foes, I shall never bear the words that Bhisma has said as regards this matter by praising the Pandavas and censuring you. O king, join with me with your attendants, troops and chariots.

20. O king, I shall then conquer the earth adorned with mountains, woods and forests. The earth has been conquered by the four mighty Pandavas.

21. I shall certainly conquer it for you single-handed. Let that wretch of the Kuru race, the exceedingly wicked minded Bhisma see it.

22. He abuses those that do not deserve it and praises those that should not be praised. Let him to-day see my prowess and blame himself.

23. O king, command me. Victory shall surely be yours. O king, I swear by my weapon.

Vaishampayana said :—

24. O king, O foremost of the Bharata race, having heard these words of Karna, that lord of men became exceedingly delighted, and he thus spoke to Karna.

25. "I am blessed, for I have been favoured by you. When you who possess the greatest prowess are eager to look after my welfare, my life has borne fruit today.

26. O hero, you desire to vanquish all my foes. Go. May good come to you. Command me what I am to do."

27. O chastiser of foes, having been thus addressed by the intelligent son of Dhritarastra, Karna ordered (to be ready) all the necessaries for expedition.

28—29. On an auspicious lunar day and at an auspicious moment and with the

fluence of a star presided over by an auspicious diety, that mighty bowman, having been honoured by the Brahmanas and bathed with auspicious and holy substances and and also worshipped by all, started, filling with the rattle of his car the three worlds with all mobile and immobile objects.

Thus ends the two hundred and fifty second chapter, conquest of Karna in the Ghoshayatra of the Vana Parva.

CHAPTER CCLIII.

(GHOSHAYATRA PARVA)—
Continued.

Vaishampayana said :—

1. O foremost of the Bharatas, then the great bowman Karna, surrounded by a large army, attacked the beautiful city of Drupada.

2—4. After a great battle, he brought that hero under subjection, and O foremost of kings, he made Drupada pay tribute and give silver, gold and gems. O king of kings, after subduing him, he brought under his subjection all those kings that were under him. He made them pay tribute. He then brought under subjection all the kings of the northern country.

5. Having vanquished Vagadatta, the son of Rudra (Karna) ascended the great mountain Himalayas fighting all along with many foes.

6. Going on all sides, he conquered and brought under subjection all the kings inhabiting the Himalayas, and he made them pay tribute.

7—9. Then coming down from the mountain and going towards the east, he vanquished the Angas and the Bangas and the Kalingas and the Mandikas and the Mithitas and the Magadhas and the Karkakhendas and also the Avasiras, the the Vodhas and the Abikshatras. Having conquered the eastern country, he went to Vatsabhumi.

10—11. Having then conquered Vatsabhumi, he subjugated Kavili, Mrittikavati, Mohana and Pattana, Mripura and Kosala. He made them all pay tributes. Then going towards the south, Karna vanquished many great car-warriors.

12. In the southern country the Suta's son (Karna) fought a great battle with Rukmi. Having faught a great battle, he thus spoke to the Suta's son,

13. "O foremost of kings, I have been pleased with your strength and prowess. I shall not do you any wrong. I have fulfilled the (Kshatrya) vow.

14. I shall gladly give you as many gold coins as you desire." Having met with Rukmi, Karna went to Pandya and the mountain.

15. He then vanquished Kerala, and then king Nila, the son of Vesnidari and other foremost of the kings living in the southern country.

16. Then going to the son of Sishupala, the Suta's son defeated him, and that greatly powerful hero then brought under subjection all the neighbouring chiefs.

17. O foremost of Bharata race, having subjugated the Avantis and concluded peace with them and having fought with the Trisnis, he conquered the west.

18. Having then gone to the abode of Varuna, he made all the Javana and Varvara kings pay tributes.

19—24. Having conquered the entire earth, east west, south, and north, that hero single-handed conquered all the Mlecha nations, the mountaineers, the Bhadras, the Rohitakas, the Agneyas and the Malavas. Having conquered the great car-warriors headed by Nagnajita, the Suta's son brought the Sasakas and the Yavadas under his sway. Having thus conquered and subjugated the whole world, the great car-warrior, that foremost of men (Karna) came back to Hastinapur. That foremost of men, the son of Dhritarastra, accompanied by his father, and brothers came to that great bowman and duly honoured him. The king (Duryodhana) proclaimed his feat saying,

25. "What I have not received from Bhisma, Drona, Kripa, or Valhika, I have (to-day) received from you. Be blessed.

26. What need is there to speak in length. O Karna, listen to my words. O mighty-armed hero, in you I have got my protector.

27. O foremost of men, all the Pandavas and other kings who are crowned with success cannot come to sixteenth part of you.

28. O great bowman, O Karna, look at Dhritarastra and the illustrious Gandhari as the wielder of thunder (Indra) saw Aditi."

29. O king, then rose in the city of Hastinapur a great uproar and also cries of "Oh" and "Alas."

30. O ruler of men, some of the people praised him, While others again remained silent.

31—33. O foremost of kings, having thus in a very short time conquered this earth furnished with mountains and forests and skies and with ocean and fields, with high and low tracts and cities and with innumerable islands and thus having obtained inexhaustible wealth, Suta's son presented himself before the king.

34. O chastiser of foes, then entering the palace, that hero saw Dhritarastra and Gandhari.

35. O foremost of men, that virtuous one then took hold of their feet as one of their sons. He was first embraced affectionately by Dhirtarastra and was then dismissed.

36. O descendant of Bharata, from that day king Duryodhana and Sakuni, the son of Suvala, thought that the sons of Pritha (the Pandavas) had already been defeated by Karna.

Thus ends the two hundred and fifty-third chapter, conquest of Karna, in the Ghoshayatra of the Vana Parva.

CHAPTER CCLIV.

(GHOSHAYATRA PARVA)—*Continued.*

Vaishampayana said :—

1. O king, O lord of men, that slayer of hostile heroes, the Suta's son (Karna) then spoke these words to Duryodhana.

2—3. "O descendant of Kuru, O Duryodhana, lay into your heart the words that I shall tell you. O chastiser of foes, after having heard my words, you should act accordingly. O foremost of kings, O hero, the earth has been now got rid of all our enemies. Now rule over the earth like the illustrious Indra."

4. Having been thus addressed by Karna, the king again thus spoke to him, "O foremost of men, nothing is unattainable to him who has you as a protector,

5. And to whom you are attached and on whose welfare you are entirely intent. Now I shall speak to you something which you should listen to.

6. O Suta's son, seeing the great sacrifice Rajshuya of the Pandavas, I desire to perform the same. Fulfil my this desire."

7—8. Having been thus addressed, Karna thus spoke to the king, "Now as all the chief monarchs of the earth have been brought under your subjection, you summon the Bramhanas, O foremost of Kurus, and then duly procure the articles required for the sacrifice.

9. O king, O chastiser of foes, let *Ritwijas*, learned in the Vedas, celebrate your rites according to the ordinance.

10. O foremost of the Bharata race, let your great sacrifice also abound in meats and drinks and be grand in every thing."

11. O king, having been thus addressed by Karna, Dhritarastra's son summoned the priest and spoke to him these words.

12. "Celebrate duly and in proper order the foremost of all sacrifices the *Rajshuya* abounding in large *Dakshinas*."

13. Having been thus addressed that foremost of Brahmanas spoke thus to the king, "You cannot perform that great sacrifice, so long Yudhisthira is alive.

14—15. O best of the Kurus, O foremost of kings, your long-lived father Dhritarastra is still alive. For this reason also you cannot perform it. There is, O lord, another great sacrifice resembling the Rajshuya.

16—17. O foremost of kings, perform this sacrifice. Listen to me. All those rulers of earth, O king, who have come to your subjection will pay you tribute in pure and impure gold. O best of kings, with that gold make a (sacrificial) plough.

18—19. O descendant of Bharata, with it plough the sacrificial ground. At that spot let there commence, O foremost of kings, with due rites and without any disturbance, the sacrifice sanctified with *Mantra* and abounding in eatables. This sacrifice worthy to be performed by virtuous men is called *Vaishnava*.

20. No person except the ancient Vishnu has ever performed it. This great sacrifice vies with that foremost of sacrifices, the Rajshyua.

21. It is desired by us, and it is also for your good. It is capable of being performed without any disturbance. Your desire also will be fulfilled."

22. Having been thus addressed by those Brahmanas, the son of Dhritarastra, the king (Duryodhana), thus spoke to Karna, his brothers and the son of Suvala (Sakuni)

23. "The words of the Brahmanas are certainly very much liked by me. If they are liked by you, express it without delay."

24—25. Having been thus addressed, they all said to the king "So be it." Then the king one by one appointed persons to the respective posts (in the sacrifice). He desired the artizans to construct the plough. O foremost of kings, all that was commanded by the king was gradually executed.

Thus ends the two hundred and fifty-fourth chapter, Duryodhana's sacrifice in the Ghoshayatra of the Vana Parva.

CHAPTER CCLV.

(GHOSA YATRA PARVA.)—*Contd.*

Vaishampayana said :—

1. Thereupon all the artizans, the principal counsellors, and the highly wise Vidura thus spoke to Dhritarastra's son

2. "O king, all the preparations for the excellent sacrifice have been made. O descendant of Bharata, the (proper) time (to perform it) has also come. The greatly valuable golden plough has also been made."

3—4. O king, having heard this, that foremost of kings, Dhritarastra's son commanded that foremost of sacrifices to be commenced. Then commenced that sacrifice sanctified by *mantras* and abounding in food. The son of Gandhari was duly installed according to the ordinance.

5. Dhritarastra, the high-souled Vidura, Bhisma, Drona, Kripa and Karna and the illustrious Gandhari all were filled with great delight.

6. O king of kings, swift messengers were sent to invite the kings and the Brahmanas.

7. Ascending swift cars, they went to the directions assigned to them. Then to one messenger at the point of starting thus spoke Dushashana

8. "Go soon to the forest of Daitavana and in that forest duly invite the Brahmanas and those wicked men, the Pandavas."

9.—10. Thereupon he went there and bowing down his head to all the Pandavas said "O great king, the foremost of kings that Veda of the Kurus, Duryodhana is performing a sacrifice after having acquired immense wealth by his own prowess. Brahmanas from all quarters are going to it.

11. O king, I have been sent here by that illustrious Kuru king, the lord of men Dhritarastras' son to invite you.

12. You should therefore see that charming sacrifice of that king." Having heard the words of the messenger king Yudhisthira

13.—14. That foremost of monarchs, thus spoke to him, "By good fortune, king Duryodhana, that enhancer of his forefathers' glory, is performing this foremost of sacrifices. We shall certainly go there,—but we cannot do now. We shall have to live in the forest for thirteen years according to our pledge."

15. Hearing the words of Dharmaraja (Yudhisthira) Bhima thus spoke, "the king Dharmaraja Yudhisthira will then go

16.—17. When he will put him (Duryodhana) into the fire kindled by weapon. Speake these words to Duryodhana "when at the end of the thirteenth year that lord of men, the Pandava, will in the sacrifice of battle pour upon the sons of Dhritarastra, the Ghee of his anger, then will I come."

18. O king, the other Pandavas did not say anything unpleasant. The messenger on his return told everything to Dhritarastra's son.

19. Then there came to the city of Dhritarastra many foremost of men, the rulers of various countries and also many highly virtuous Brahmanas.

20. Duly received in accordance to the ordinance, these lords of men felt much delight and they were all well-pleased.

21. O king of kings that foremost of kings, Dhritarastra, surrounded by all the Kurus felt the greatest joy and he thus spoke to Vidura,

22. "O Khatwa, soon act thus that all men present in this sacrifice may with food served to them be refreshed and satisfied.

23.—24. Then the learned and the virtuous Vidura cheerfully entertained all the orders of men with meat and drinks and also with fragrant garland and various kinds of dresses.

25.—26. Having built many pavillions that hero and the foremost of kings, duly entertained the monarchs and the Brahmanas by thousands. He bestowed upon them wealth of various kinds and then bade them farewell. Having dismissed all the kings,—surrounded by his brothers

27. He (Duryodhana) entered Hastinapur in company with Karna and Suvalas' son (Sakuni)

Thus ends the two hundred and fifty-fifth Chapter, Duryodhana's sacrifice in GhosaYatra of the Vana Parva.

CHAPTER CCLVI.

(GHOSA YATRA PARVA.)—*Contd.*

Vaishampayana said :—

1. O great king, when he (Duryodhana) was entering (the city) the bards and panegyrists eulogised that undeteriorating one. Other people also eulogised that great bow man, that foremost of kings

2. Sprinkling over him fried paddy and sandal paste ; the people said " By good luck, O king, your sacrifice has been completed without obstruction.

3. Some who were present and who were not very careful in their speech said to that lord of earth, " Surely this sacrifice cannot be compared with that of Yudhisthira.

4. It does not come to the sixteenth part of that (sacrifice) ; thus spoke to that king some that were reckless in their speech.

5—6. His friends said, " your this sacrifice has surpassed all others. Yayati, Nahusa, Mandhata and Bharata having been sanctified by performing such a sacrifice have all gone to heaven" O foremost of the Bharatas, hearing such pleasing words from the friends,

7. That ruler of men (Duryodhana) cheerfully entered the city and his iron palace. O king, then worshipping the feet of his father and mother and others

8.—9. Headed by Bhisma, Drona, and and the wise Vidura, and being worshipped also by his younger brothers, that delighter of his brothers sat on an excellent seat surrounded by all his brothers. Then O great king, Suta's son (Karna) rose and thus spoke to him

10.—11. "O foremost of the Bharata race, by good luck you have completed the great sacrifice. When the Pandavas will be killed in battle and when you will thus complete Rajshuya sacrifice, then at that time again I shall thus honoer you." The greatly illustrious son of Dhritarastra, that great king (Duryodhana) thus spoke to him,

12.—13. "Truly has this been said by you. When, O foremost of men, the wicked-minded Pandavas have been killed, and when the great Rajshuya has been performed by me, then O hero, you shall again thus honour me." O great king, O descendant of Bharata, having said this, he embraced Karna.

14. That Kuru prince then began to think of that foremost of sacrifices Rajshuya. That best of kings then thus spoke to the Kurus who were near him.

15.—16. O Kurus, when shall I celebrate that costly and foremost of sacrifices Rajshuya after having killed all the Pandavas ?

16. Thereupon Karna said to the king " O foremost of kings, hear what I say ? As long I do not kill Arjuna, so long I shal not wash my feet.

17. Nor shall I taste meat, I shall observe the Asura vow. Whoever will ask from me any thing, I shall never say— " I have it not."

18.—19. When Karna had thus vowec to kill Arjuna in battle those mighty car-wariors and bowmen, the sons o Dhritarastra, sent up a loud shout. Dhritarastras sons thought that the Pandavas were already killed. O king o kings, Duryodhana, then leaving those foremost of men,

20. That handsome one entered his house as Kuvera the lord enters the garden o Chitraratha. O descendant of Bharata those great bow-men also went to their owr houses.

21. (Manwhile) those great bow-men the Pandavas, moved by the words of the messenger, became anxious and they dic not experience the least happiness.

22. O king of kings, the news had beer brought to him by spies that the Sutas's son (Karna) had taken the vow to kil Vijaya (Arjuna)

23. O ruler of men, having heard thi the son of Dharma (Yudhisthira) became filled with great auxiety ; thinking of the impenetrable armour of the greatly powerfu Karna,

24.—25. Remembering all their misery he felt no peace of mind. That high soulec hero, filled with anxiety, made up his minc to abandon the forest of Daitavana abounding in wild animals. The king, the son o Dhritarastra, meanwhile began to rule the earth,

26. Along with his heroic brothers a. also with Bhisma, Drona and Kripa. With the assistance of the Suta's son crownec with martial glory

27. Duryodhana remained ever intent or the welfare of the ruler of earth. He worshipped the foremost of Brahmanas by celebrating sacrifices with large Dakshinas.

28. O king, that hero, that chastiser o foes was engaged in doing good to hi brothers, concluding in his mind that giving and enjoying are the only (proper) uses o the wealth.

This ends the two hundred and fifty-sixth chapter, reflections of Yudhisthira, in the Ghoshayatra of the Vana Parva.

CHAPTER CCLVII.

(MRIGA SAPNODBHAVA PARVA)—

Janamejaya said :—

1. After having rescued Duryodhana, what did the mighty Pandavas do in that forest? You should tell me all this.

Vaishampayana said :—

2. One day, when Yudhisthira was sleeping at night in the Dwaitavana, some deer with accents choked in tears appeared before him in his dreams.

3. To them standing with joined hands, their bodies trembling all over, that foremost of kings said, "Tell me what you wish to say. Who are you and what do you desire."

4. Having been thus addressed by the son of Kunti, the illustrious Pandava (Yudhisthira), those deer, the remaining ones of the herd that had been slaughtered, thus spoke to him

5. O descendant of Bharata, we are deer of Dwaitvana,—those that are alive after the rest has been slaughtered. We shall completely be exterminated. Therefore change your abode (from this forest to some other.

6. Your brothers are all heroes, learned in weapons. They have thinned the dwellers of the forest (animals).

7. O high-minded one, O Yudhisthira, we few only remain as seed. O king of kings, through your favour let us multiply.

8. Seeing those deer which remained like seed after the rest had been destroyed, —trembling and afflicted with fear, Dharmaraja (Yudhisthira) was greatly affected with grief.

9. The king, ever intent on the welfare of all creatures, said to them "So be it" I shall act as you say.

10. Awakening after the dream that foremost of kings, moved by pity towards the deer, thus spoke to his brothers assembled there.

11. "Those deer that are still alive after the rest have been slaughtered all appeared before me last night and said "we remain as the seed of our species. Be blessed. Have compassion on us."

12. They spoke truly. We ought to have compassion for the dwellers of the forest (animals). We have been feeding on them for one year and eight months.

13. Therefore let us again go to the charming forest of Kamyaka, that foremost of forests abounding in wild animals, situated at the head of the desert near the lake Trinavindu

14. Let us there pleasantly pass the rest of our time." Then the Pandavas learned Dharma soon went away (from the Dwaitavana)

15. O king, with the Brahmanas and all those that lived with them. They were followed by Indrasena and other servants.

16. Proceeding along the road furnished with excellent corn and clear water they at last saw the sacred hermitage of Kamyaka.

17. As virtuous men enter the celestial regions, those foremost of the Bharata race those descendants of Kuru, surrounded by the excellent Brahmanas, entered that forest.

Thus ends the two hundred and fifty-seventh chapter, entering Kamyaka in the Mriga Sapnodbhava of the Vana Parva,

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CHAPTER CCLVIII.

(VRIHI DROUNIKA PARVA).

Vaishampayana said:—

1. O best of the Bharata race, thus living in the forest, the high souled Pandavas spent eleven years in great misery.

2. Although deserving of happiness, those best of men, brooding over their miserable plight, passed their days in misery living on fruits and roots.

3.—4. That royal sage, the illustrious Yudhisthira, reflecting that the extremity of misery which had befallen his brothers was owing to his own fault and remembering also the sufferings that had arisen from his act of gambling, could not sleep in peace. He felt as if his heart had been pierced with a lance.

5. Remembering the harsh words of the Suta's son, the Pandava, repressing the venom of his wrath passed his days in humble guise and he often sighed heavily.

6. Arjuna and both the twins and the illustrious Draupadi and the mighty Bhima,—he that was strongest of all men,

7. Felt the greatest pain in casting their eyes on Yudhisthira. Thinking that only a short time remained (of their exile) those foremost of men,

8. Influenced by rage and hope and by resorting to various exertions and endeavours made their bodies assume almost different shapes. After a while the son of Satyavati, Vyasa,

9. The great Yogee came there to see the Pandavas. Seeing him coming, the son of Kunti, Yudhisthira, went forward and duly received that high-souled one.

16.—11. Having gratified Vyasa by bowing down to him, the self-controlled Pandava (Yudhisthira), when the Rishi sat down, sat down before him with the desire of listening to him. Seeing his grandson lean and living on forest produce,

12. That great Rishi, moved by compassion spoke thus in accents choked with tears. "O mighty armed Yudhisthira, O foremost of all virtuous men, hear;

13. Those men who do not perform asaticism never obtain great happiness in this world; men experience happiness and misery by turn.

14—15. O foremost of the Bharatas, no man ever enjoys unmixed happiness. A wise man, possessing high wisdom, knowing that life has its ups and downs, is neither filled with joy nor with grief. When happiness comes one should enjoy it and when misery comes one should bear it,

16. As a sower of crops must wait for the (proper) season (to gather his crops). There is nothing superior to asceticism. Asceticism produces great results.

17. O descendant of Bharata, know that there is nothing which asceticism cannot produce. Truth, sincerity, freedom from anger, justice, self-control, restraint of faculties,

18. Immunity from malice, guilelessness, sanctity, and mortification of the senses,—these, O great king, purify a man of pure acts.

19. Foolish persons, addicted to vice and bestial ways, obtain the birth of beasts in after life and they never enjoy happiness.

20. The fruits of acts done in this world are obtained in the next world. Therefore one restrains his body by asceticism and the observance of vows.

21. O king, being free from guile and with a cheerful spirit, one, according to his power, bestows gifts after bowing down to the recepient and paying him homage.

22—23. A truthful man obtains a life which is free from all trouble. A person, free from anger, attains to sincerity and one free from malice obtains supreme contentment. A man who has subdued his senses and his inner faculties never knows tribulation, nor is a person of subdued senses affecte by sorrow at the sight of others' prosperity.

24. A man who gives every one his du and he who gives boons obtains happines and every object of enjoyment, while man who is free from envy reaps perfect ease.

25. He who honours those to whom he nour is due obtains birth in an illustriou family and he who has subdued his sense never meets with any misfortune.

26. A man whose mind follows goc after death is born on that account possess ing a virtuous mind.

Yudhisthira said :—

27. O great Rishi, O exalted one, of th bestowal of gifts and asceticism—which is c greater efficacy in the next world and whic is more difficult to be practised.

Vyasa said :—

28. O child, there is nothing in th world more difficult to practise than charit Men thirst for wealth and obtain it wit great difficulty.

22. O high-minded one, even abandon ing (the hope of) dear life itself, heroic me enter into the depths of the sea and th forest for wealth.

30. For wealth some take to agriculture some to the tending of the kine and son serve others. Therefore it is extremel difficult to part with wealth which is obtaine with such great difficulty.

31. As there is nothing harder to prac tise than charity, in my opinion, eve bestowal of boons is superior to ever thing.

32. Specially this is to be remembere that well-gotten gains should in prope time and place be given away to piou men.

33. But the bestowal of ill-gotten wealt can never rescue the giver from the grea fear (of the evil of rebirth.)

34—34. O Yudhisthira, it has been sai that by bestowing in a pure spirit even slight gift in due time and to a fit recipier a man obtains inexhaustible fruits in th next world. In this connection a story told about the fruit obtained by Mud gala by giving away only a drona c corn.

Thus ends the two hundred and fifty eigth chapter, the difficulty of givin charity in the Vrihidrounika of the Van Parva.

CHAPTER CCLIX.

(VRIHIDROUNIKA PARVA)—*Continued.*

Yudhisthira said :—

1. O exalted one, why did that high-souled one give away a Drona of corn? To whom and in what prescribed way he gave it. Tell me this.

2. O exalted one, I consider the life of that virtuous man as having borne fruits with whose acts the supreme one himself is well-pleased.

Vyasa said :—

3. O king, there lived in Kurukshetra a virtuous man, named Mudgala. He was truthful and free from malice. He was self-controlled. He led the Sila and Uncha modes of life.

4. Although leading his life like a pigeon that great ascetic entertained his guests, celebrated the sacrefice called Ishtikhita and performed other rites.

5. That Rishi, with his wife and son, ate for a fortnight and during the other fortnight he led the life of a pigeon collecting (but) a drona of corn.

6. Celebrating the Darsa and Paurnamashya sacrifices that guileless Rishi used to pass his days by taking the food that remained after the dieties and the guests had eaten.

7. In (all) auspicious lunar days, the lord of the three worlds, Indra accompanied by the celestials, O great king, used to partake the food offered at his sacrifice.

8. On such (auspicious) days that Rishi leading the life of a Muni cheerfully entertained his guests also with food.

9. As that high-souled one distributed his food with great speed, the remainder of the Drona of corn increased as soon as (fresh) guests appeared.

10. By virtue of the pure spirit in which the Rishi gave away (food), it increased so much that hundreds upon hundreds of learned Brahmanas were fed with it.

11—12. O king, (once upon a time) having heard of the virtuous and bow-observing Mudgala, the naked Rishi Durvasha, with his dress like that of a maniac and his head bare of hair, came there, O Pandava, uttering various insulting words.

13. Having arrived there, that foremost of Rishis spoke thus to that Brahmana, "O best of Brahmanas, know that I have come here for food

14—16. The Rishi Mudgala replied by saying "Welcome." aedeffo eH to that hungry, mad ascetic, water to wash his feet and mouth; that Rishi,—ever observant of the vow of feeding guests, then placed before him excellent food. Affected by hunger, the mad Rishi ate up all the food given to him. Then Mudgala gave him more food.

17. Having eaten up all that food, he besmeared his body with the uncleaned remainder and went away as he had come.

18. In this manner during the next season, he came again and ate up all the food given to him by that wise Rishi leading the *Uncha* mode of life.

19. Thereupon without eating any food himself, the Rishi Mudgala again became engaged in collecting corn, following the *Uncha* mode. Hunger could not disturb his equanimity.

20. Nor could anger or guile or sense of degradation or agitation enter into the heart of that best of Brahmanas leading the *Uncha* mode of life along with his son and his wife.

21—22. In this way Durvasha during successive seasons came for several times before that best of sages living according to the *Uncha* mode of life. But that Rishi could not perceive any agitation in the heart of Mudgala. He found the heart of that virtuous-minded *Rishi* always pure.

23. Thereupon becoming very much pleased he thus spoke to the Rishi Mudgala, "There is no other simple and charitable being like you on earth.

24. The pangs of hunger drive away all sense of virtue and deprive people of patience. The tongues, that always love, delicacies, attract men towards them.

25. Life is sustained by food. The mind is however fickle and it is hard to keep it in subjection. The concentration of mind and the control of the senses constitute (true) asceticism.

26. It is very hard to abandon in a pure spirit a thing earned by pain. O virtuous one, but all this has been duly achieved by you.

27—28. In your company we feel obliged and gratified. Self-restraint, fortitude, justice, control of the senses and of the faculties, mercy and virtue are all established in you. You have conquered all the worlds by your deeds, you have obtained the highest state.

29. Even the dwellers of heaven are proclaiming your great deeds of charity.

O vow-observing Rishi, you shall go to heaven in your own body.

30—31. When the Rishi Durvasha was thus speaking, a celestial messenger appeared before Mudgala in a car yoked with swans and cranes, adorned with numerous bells, scented with divine fragrance, picturesquely painted and possessing the power of going everywhere at will.

32. He spoke thus to the Brahmana. "Ascend this car. O Rishi, the result of your acts, you have obtained the fruit of your asceticism.

33—34. When the celestial messenger was thus talking, the Rishi told him, "O celestial messenger, I desire that you should describe to me the attributes of those that live there. What is their asceticism and what is their purpose? What is the happiness in heaven and what are its defects?

35—36. O lord, it has been declared by nobly born virtuous men that friendship with five men is formed by only walking with them seven faces. In the name of friendship, I ask you, tell me the truth and that which is good for me to know. Hearing you, I shall according to your words fix the course I ought to follow.

Thus ends the two hundred and fifty ninth chapter, the history of Mudgala in the Vrihi Drounika of the VanaParva.

CHPPSER CCLX.

(VRIHIDROUNIKA PARVA)—*Continued.*

The celestial messenger said:—

1. O great Rishi, you are very simple, for having obtained that celestial bliss which brings great honour, you are still delebrating like an unwise person.

2. O Rishi, that which is known in the world by the name of heaven exists above us. It is high, it is furnished with excellent paths and is always frequented by celestial cars.

3. O sage, atheists and untruthful persons, those that have not performed asceticism and those that have not performed great sacrifices, cannot go there.

4—5. Only virtuous souls and those of subdued minds, and those that have their faculties under control and those that have controlled their senses and those that are free from malice and persons intent on the [illegible] of charity, and heroes and men [illegible] battle, after subdued senses and faculties, and performed the most meritorious rites, attain to those rigeons, O Brahmana, capable of being obtained only by virtuous acts and inhabitted by pious men.

6—7. O Mudgala, there are established separately myriads of beautiful, shinning and respendent worlds bestowing every object of desire owned by those celestial beings, the gods, the Siddhas, the Vaiswas, the great sages, the Yamas, the Dhamas and the Gandharvas and the Apsaras.

8. There is that foremost of mountains, the golden Meru extending thirty-three thousand *Yoyanas*. O Mudgala, there are also the celestial gardens;

9. With Nandan at their head here sport the persons of meritorious acts. Neither hunger nor thirst nor heat or cold nor fear

10. Nor anything that is disgusting and inauspicious is there. Delightful fragrance is everywhere and breezes are delicious.

11. Sounds are captivating both to the ear and mind; there is no grief, no old age; nor labour nor repentance is there;

12. O Rishi, the world obtained as the fruit of one's (good) acts is like this. Men go there by virtue of their meritorious acts.

13. Men that live there look resplendant and O Mudgala, solely by virtue of their own acts and not through the merits of fathers or mothers.

14. O Rishi, there is neither sweat nor stench, nor exeretion nor urine. There dust does not soil one's clothes.

15. There excellent garments full of celestial fragrance never fade. O Brahmana, there are such cars as this (one I have brought).

16. O great Rishi, being free from envy and grief and fatigue and ignorance and malice, men, who have gone to heaven, live in that rigeon in great happiness.

17. O foremost of Rishis, higher and higher over such rigeons, there are others possessing higher celestial virtues.

18. Of these, the charming and effulgent rigeon of Brahma is the highest. O Brahmana, there go the Rishis that have been purified by their meritorious acts.

19. There live certain beings called Ribhus,—they are the gods of the gods. Their rigeon is highly blessed and they are adored even by the celestials.

20. They shine in their own effulgence and they bestow every object of desire. They suffer no pangs arising from women. They do not possess worldly wealth and they are free from guile.

21. They do not live on oblations or on ambrosia. They possess such celestial forms that they cannot be perceived by the senses.

22. Those everlasting gods of the gods do not desire happiness for happiness' sake, nor do they undergo any change at the change of a *Kalpa*.

23. Old age, death they have none; for them there is neither ecstacy, nor joy nor happiness. They have neither happiness nor misery,—O Rishi, anger and aversion they have none.

24. O Mudgala, their supreme state is coveted even by the celestials. The great emancipation, which is very difficult to attain, can never be acquired by people subject to desire.

25. The number of these gods is thirty-three. To their rigeon go wise men after having observed excellent vows or bestowed gifts according to the ordinance.

26—27. You have easily acquired that success by your charities, your effulgence is displayed by virtue of your asceticism. (Now) enjoy that condition which is obtained by your meritorious acts. Such, O Brahmana, is bliss of heaven containing many worlds. Thus have I described to you the blessing of the celestial, rigeon. Now hear some of its disadvantages.

28—29. O Mudgala, in the celestial rigeon a person, while enjoying the fruits of acts he had already performed, cannot perform any other new acts. He must enjoy the fruits of the former life till they are completely exhausted and besides he is liable to fall after he has entirely exhausted his merit,—these are in my opinion the disadvantages of heaven. The fall of persons whose minds have been once steeped in happiness must be called a great draw back (of heaven)

30. The discontent and regret that must follow one's stay in an inferior place after he has enjoyed more auspicious and effulgent rigeons must be very difficult to bear.

31. The consciousness of those about to fall is stupified and it is also agitated by emotions. As the garlands of those about to fall fade away, fear possesses their hearts.

32. O Mudgala, these are the great draw backs that exist even in the rigeon of Brahma. In the celestial rigeon the virtues, of men who have performed righteous acts, are countless.

33. O Rishi, this is another of the attributes of the fallen that by reason of their merits, they take birth among men.

34—35. O Rishi, then they obtain high fortune and happiness. If one however cannot acquire knowledge, He takes an inferior birth. The fruits of acts performed in this world are reaped in the next. O Brahmana, this world has been declared to be one of acts.

36. O Mudgala, thus have I, as asked by you, described all to you. Now, O virtuous Rishi, with your favour, we shall easily go with speed.

Vyasa said :—

37. Having heard those words, Mudgala reflected in his mind. Having reflected that foremost of Rishis thus spoke to the celestial Messenger

38. "O celestial messesnger, I bow to you. O sir, go back in peace. I have nothing to do with either happiness or heaven with such draw-backs.

39. Men who enjoy heaven suffer great misery and extreme regret in this world. Therefore I do not desire (to go to) heaven.

40. I seek that unfailing rigeon, going where people have not to lament, or to be pained or to be agitated.

41. You have described to me the great draw backs of the celestial region. Now describe to me a region which is free from fault.

The Celestial Messenger said :—

42. Above the abode of Brahma there is the supreme seat of Vishnu which is pure, eternal, and effulgent. It is known by the name of *Parabrahma*.

43. O Brahmana, persons who are addicted to sensual objects or those who are subject to arrogance, coveteousness, ignorance, anger and envy, cannot go to that place.

44. Those men who are free from conflicting emotions and those that have restrained their senses and those that are given to contemplation and *Yoga* can go there.

45. O Mudgala, thus have I told you all that you asked me. O pious one, now without any further delay kindly come with me.

Vyasa said :—

50. Hearing those words that virtuous Rishi, leading *uncha* mode of life, assumed perfect contentment.

51. Then praise and blame became equal to him. A brick, a stone and a piece of gold all became the same to him. By pure *Jnana Yoga*, he always became engaged in meditation,

52. Having acquired power by means of knowledge. He acquired excellent

understanding, and obtained that supreme state of emancipation which is eternal.

53. Therefore, O son of Kunti, you ought not to grieve. You have been deprived of a great kingdom, but you will regain it by your asceticism.

54. Misery after happiness, and happiness after misery revolve by turns round a man like a wheel round its axile.

55. O undeterioratingly powerful one, after the thirteenth year has passed away, you will get back the kingdom of your father and grandfather.

Vaishampayana said :—

56. Having said this to the Pandava, the revered Vyasa went back to his hermitage for performing asceticism.

Thus ends the two hundred and sixtieth chapter, [colloquy between Mudgada and the celestial messenger in the Vrihi-Drounika of the Vana Parva.

CHAPTER CCLXI.

(DRAUPADI HARANA PARVA)—

Janamejaya said :—

1—5. While the high-souled Pandavas were living in the forest, delighted with the pleasant conversation they held with the Rishis and engaged in distributing the food, they obtained from the sun, with various kinds of venison to Brahmanas and others that came to them for food till the hour of Krishna's meal, how O great Rishi, did Duryodhana and the other wicked and sinful sons of Dhritarashtra, guided by the counsels of Dushasana, Karna, and Sakuni, deal with them? I ask you, O reverend one, O Vaishampayana, tell me all this.

Vaishampayana said :—

Hearing that they (the Pandavas) are living in the forest as if in a city,

6. O great king Duryodhana with Karna, Dushashana and others longed to do them harm.

7—8. When those wicked men were concerting various evil designs, the virtuous and the celebrated ascetic Durvasa, wandering about at will, came to the city of the Kurus with ten thousand disciples. Seeing the greatly wrathful Rishi arrived,

9—11. The handsome Duryodhana and his brothers welcomed him with great humility, self-abuse and gentleness. Himself he waited upon the Rishi as a menial. The illustrious Rishi remained there for a few days and king Duryodhana, fearing his curse, served him diligently day and night.

12. Sometime saying "O ruler of men I am hungry, give me food without delay," he would go to bathe but would return after a long time and say, "I shall not eat anything today, I have no appetite." So saying he would disappear.

13—15. Sometimes suddenly coming, he would say "feed us soon." At other times, being bent on mischief, he would awake at midnight and having ordered his food to be prepared, he would not eat it at all. When the Rishi found that king Duryodhana was not enraged or annoyed, he became gracious towards him. O descendant of Bharata, then the wrothful Durvasa thus spoke to him, "I am capable of giving boons."

Durvasa said :—

16. You may ask from me whatever you desire to possess. Be blessed. I am pleased with you, you may obtain from me anything that is not opposed to religion.

Vaishampayana said :—

17. Having heard those words of the high-souled ascetic, Duryodhana became inspired with a new life.

18. It had been settled between that wicked wretch and Karna and Dushashana as to the boon he would ask, if the Rishi so pleased as to agree to bestow.

19. With great joy the king (Duryodhana) asked for the following boon, "O Brahman, as you have been my guest for some time,

20—21. So you become the guest of Yudhisthira who is accomplished and who is well-behaved; he is the great king, the best and the eldest of our family, that virtuous-minded one is now living in the forest surrounded by his brothers. When that illustrious princess, that delicate lady,

22. That excellent lady (Draupadi) after having fed the Brahmanas and regaled her husbands and also eating herself, will be comfortably seated for rest

23. Then at that time you should once go there as you have favoured me (by coming here). He (Rishi) replied to the Rishi, "I shall do it for your satisfaction."

24.—25. Having said this, that great Brahmana went in the way he came. Duryodhana then considered that all his desires had been fulfilled. Holding Karna

by the hand he expressed his great delight. Karna also with great joy thus spoke to the king (Duryodhana)

Karna said :—

26.—27. By singular good luck, you have fared well and attained to the fulfilment of your desire. By good luck your enemies have been plunged into the sea of misery which is difficult to cross. The Pandavas are now exposed to the fire of Durvasa's anger. Through their own fault they have fallen into an abyss of darkness.

28. O king, thus expressing their great delight, Duryodhana and others, ever bent on mischief, cheerfully went to their respective houses.

Thus ends the two hundred and sixty first chapter, history of Durvasa in the Draupadi harana of the Vana Parva.

CHAPTE CCLXII.

(DRAUPADIHARANA PARVA)—*Continued.*

Vaishampayana said :—

1.—2. Thereupon one day, knowing that the Pandavas had been comfortably seated and Krishna was taking her rest after meal the ascetic entered the forest surrounded by ten thousand disciples. Beholding that guest arrive there the king Yudhishthira,

3. Graceful and honest, proceeded with his brothers. Joining his hands and making him sit on an excellent seat

4. And adoring him duly he treated him with hospitality. He said :—"come back soon, O venerable sir, after performing your ablutions and reciting your prayers."

5. That innocent ascetic went to bathe along with his disciples, thinking "how will he feed me and my disciples"

6. Those ascetics of controlled minds went into the water. In the interval, O king, Draupadi, the best of women,

7. Ever devoted to her husband, began to think how she could provide food. While she was thus thinking she could not find any means.

8. She then thought in mind of Krishna, the slayer at Kansa. (She said) "O Krishna, O Krishna, O you of mighty arms, O eternal, O son of Devaki,

9. O Vasudeva, O lord of the universe, O you the killer of the difficulties of those that bow to you, O soul of the universe, O creator of the universe, O destroyer, O lord, O inexhaustible,

10. Oh the protector of the afflicted, O the saviour of kine and subjects, O the highest of the high, O the source of the mental perceptions such as faculties of knowledge and moral sense, I bow to you.

11. O worshipful one, O endless giver of boons, you are the refuge of the helpless; You are the ancient Purusha, the vital breath, beyond the perception of mental faculties;

12. Oh the lord of all, the most excellent lord, I seek your refuge; O lord, O you fond of your votaries, kindly protect me.

13. O you having complexion dark as the leaves of the blue lotus, having eyes red as the corola of the lilly, O you clad in yellow raiment, O you adorned with the brilliant Kaustava,

14. You are the beginning and the end of creation; the great refuge of all, you are the supreme light and essence of the universe with your face directed towards all directions.

15. They call you the supreme germ and the depository of all wealth; O king of gods, being protected by you all will lose their terrors.

16. You did save me before from Dushasana in the assembly; it behoves you now to save me from this difficulty.

Vaishampayana said :—

17.—19. Then thus eulogised by Krishna the lord, fond of his votaries, the god of gods, the lord of the universe, Kesava of mysterious movements, percieving Draupadi's difficulty and leaving Rukshmni on the bed by him, came there quickly.

19. Thereupon beholding him arrived there Draupadi, in great delight, bowed to him and communicated to Vasudeva the coming of the ascetic and every other thing.

20. "Thereupon Krishna said to her :—I am greatly stricken with hunger; soon feed me, O Krishna, and afterwards I shall do all."

21. Hearing his words Krishna, ashamed, said.—"The vessel given by the sun remains full till I take my meals.

22. O lord, I have taken my meals and there is no food." Thereupon the lotus-eyed god said to Krishna

23. "This is not the time for joke, O Krishna; I am assailed with hunger and fatigue; soon go, fetch the vessel and show me."

24. Having thus got persistently the vessel brought, the ornament of the Vrishn

race, Keshava, saw a particle of rice and vegetable sticking at a corner.

25. Eating it up he said to her "May the lord Hari, the soul of the universe, be pleased with it and may the God who partakes at sacrifices be satiated with it."

26. Then the long-armed Krishna, the destroyer of miseries said to Sahadeva, "soon bring the ascetics here and feed them."

27. O foremost of kings, thereupon the mighty, illustrious Sahaveda soon went to invite them to repast.

28. The ascetic Durvasha and others, who had gone to the nearest river of cool and transparent water to bathe, all having plunged into the river, were rubbing their persons.

29. And they were all feeling their stomachs to be full. Coming out of the water they began to eye each other.

30. Then turning their faces towards Durvasha they all said:—"Having asked the king to get our meals ready we have come here to bathe.

31. Our stomachs have been filled to the throat; how can we eat any thing now, O Brahmana Rishi? The food has been uselessly prepared for us, what shall we do now?"

Durvasha said:—

32. By uselessly making him prepare our food we have done a great wrong to that royal sage. Will not the Pandavas destroy us by looking down upon us with angry eyes?

33. I know, the royal sage is endued with great ascetic power; O ye Bipras, I am afraid of those man who are devoted to Hari's feet.

34. All those Pandavas are high-souled, pious, heroic, learned, observant of vows and of devout penances.

35. They always observe the rules of good condut and are devoted to Vasudeva; if angry, they can consume us with their anger as fire does a bale of cotton. So O disciples, you all run away quickly without seeing them.

Vaishampayana said:—

36. Being thus addressed by their ascetic preceptor, all those Bramhanas, greatly afraid of the Pandavas, fled away in all directions.

37. Not beholding those best ascetics in the celestial river Sahadeva searched them here, there and at all the landing places.

38. Then learning from the other ascetics there that they had all fled away he came and communicated the news to Yudhishthira.

39. Thereupon all the self-controlled Pandavas, awaiting their arrival, remained in expectation for some time.

Yudhisthira said:—

40. "Coming in the dead of night the ascetics will impose on us; Oh, how can we escape from this difficulty created by destiny."

41. Seeing them thus stricken with anxiety and breathing long deep sighs frequently the graceful Krishna suddenly appeared before them and said.

Krishna said:—

42. O son of Pritha, knowing your difficulty from the highly wrathful Rishi and implored by Draupadi I soon came here.

43. Now you have not the least fear from the ascetic Durvasha; afraid of your ascetic powers, he has already fled away.

44. Those who always abide by virtue never suffer. I now ask your permission to return home; may good always betide you.

Vaishampayana said:—

45. Hearing Kashava's words the sons of Pritha along with Draupadi became easy in mind and relieved from anxiety they said:—

46. "O lord, O Govinda, as persons drowning in the vast deep, reach shore by means of a boat, so have we, by your protection, overcome this great difficulty.

47. Now go in peace; may good betide you." Thus commanded he repaired to his own city and the Pandavas too, O great king, O lord, along with Draupadi,

48. Delightedly spent their days wandering from forest to forest. O king, I have thus, as asked by you, recounted the story.

49. It was in this way the evil desires, of the wicked sons of Dhritarastra about the Pandavas in the forest, were baffled.

Thus ends the two hundred and sixty second Chaapter, the story of Durvasha, in Draupadi Harana Parva of the Vana Parva.

CHAPTER CCLXIII.

(DRAUPADI HARANA PARVA)—*Continued.*

Vaishampayana said :—

1. Those mighty car-warriors, the foremost of the Bharata race, wandering like immortals in the forest of Kamyaka abounding in many deer, were pleased.

2. Beholding various wild [illegible]s of country on all sides, the woodland decorated with the beautiful, blossming season flowers,

3. Those Indra-like Pandavas, fond of hunting and subduers of their enemies, lived there for some time wandering in that huge forest.

4. One day those men, those repressers of their enemies, wandered about on all sides, in search of game for feeding the Bramhanas who were with them,

5. Leaving Draupadi alone in the hermitage with the permission of Trinavindu, the great ascetic of burning asceticism and their priest Dhouma.

6. At that time the illustrious king of Sindhu, the son of Vriddhakshatra was, for marriage, going to the territory of Salwa.

7. Dressed in his best royal robe and accompained by many princes he halted at the forest of Kamyaka.

8. In that solitary place he found the handshme Draupadi, the beloved and the illustrious wife of the Pandavas, standing at the threshold of the hermitage.

9. She appeared in her form having the most excellent beauty, shedding lustre on woodland like lightning illuminating masses of dark clouds.

10. (Thinking):—"Is she an Apsara or the daughter of a god or a celestial phantom," they all with joined hands, stood gazing on the perfect and fautless beauty of of her person.

11. Seeing that lady of faultless feauture, Jayadhratha, the king of Sindhu, the son of Vriddhakshatra, was possessed by evil intention.

12. Possessed by desire he said to the prince named Kotikashwa :—"Who is this lady of fautless feature? Is she a human being?

13. I do not desire to marry if I can secure this exquisitely beautiful lady. Taking her with me I shall go back to my house.

14. O gentle sir, go and enquire who she is and whence she has come and why she, of fine eye-brows, has come to this forest full of thorns,

15. Will this most excellent beauty of the world, this slender-waisted lady, having beautiful teeth and large eyes, accept me as her lord?

16. I shall certainly consider myself successful if I can obtain this best of females. Go Kotika and learn who her husband is."

17. Hearing this Kotikashwa, wearing a Kundala, jumped out of the car and approached her as a jackal comes near a tigress and spoke to her.

Thus ends the two hundred and sixty-third chapter, the coming of Jayadhrtha, in the Draupadi Harana Parva of the Vana Parva.

CHAPTER CCLXIV.

(DRAUPADI HARANA PARVA)—*Continued.*

Kotikashwa said :—

1. O fair one, who are you that stand alone leaning on a branch of the Kadamba tree at this hermitage and looking majestic like flame of fire burning at night and fanned by the wind?

2. You are endued with great beauty; do you not feel any fear in this forest? Are you a goddess, or a Yakshi, or a Danavi, or the beautiful wife of a Daitya?

3. Or a daughter of the king of serpants, or the wife of a night ranger, or the wife of Varuna, or of Yama, or of Soma, or of Kuvera who assuming a human form are wandering in this forest?

4. Or have you come from the palace of Dhatri or Vidhatri or of Sabitri or of Vibhu or of Sakra? You do not ask us who we are, nor do we know who is your lord.

5. Increasing your respect we do ask you, O gentle lady, who is your heroic father. Tell us the names of your husband, relatives, your race and what you do here.

6. I am the son of the king Suratha, whom the people know as Kotikashwa. That man who sits on the golden car, like sacrificial fire on the altar,

7. Is the king of Trigarta having eyes like lotus petals; that hero is known by the name of Kshemankara; behind him is the great bowman, the famous son of the king of Kulinda.

8. That one of large eyes, adorned with blazing garlands, who always lives on mountain, is gazing on you. That dark and handsome young man who is standing at the brink of the tank

9. Is the son of the Ikshwaku king Suvala; he is the slayer of his enemies, O beautiful lady. If you have ever heard of the name Jayadhratha, the king of Sauviras, he is there at the head of six thousand cars, with horses and elephants and followed by twelve Sauvira princes carrying his pennons, namely Angaraka, Kunjara, Guptaka, Prabhankara, Bhramara, Ravi, Sura, Pratapa and Kuhana, all riding on cars drawn by chesnut steeds and looking like the fire on the sacrificial altar. The brothers of the king namely the mighty Valahaka, Amka, Vidarana and others also constitute his following.

13. These mighty, youthful and leading heroes of Sauvira race are following the king. He is journeying in the company of these friends of his, like Indra surrounded by Maruts.

24. O you having fine hair, tell us, who do not know whose wife and whose daughter you are.

Thus ends the two hundred and sixty-fourth chapter, the questions of Kotikashwa, in Draupadi Harana of the Vana

CHAPTER CCLXV.

(DRAUPADI HARANA PARVA)

—Cotinued.

Vaishampayana said :—

1. Being thus accosted that foremost of Sivi's race, the princess Draupadi, looking gently, leaving off the Kadamva branch and arranging her silken raiment, said.

2. "I know it, O prince, that it is not proper for me to address you thus; there is no other man or woman who can speak with you.

3, I am alone here just now so I should speak; know, O gentle sir, being alone in this forest, I should not speak to you, remembering the practices of our sex.

4. I have learnt you to be the son of Suratha whom people know as Kotikaswa; so O Saivya, I shall tell you of my relations and illustrious race.

5. I am the daughter of the King, Drupada, O Saivya, people know me as Krishna; I have elected five men as my husbands of whom you may have heard while they were living in Kshandava Prastha.

6. Those foremost of men, Yudhisthira, Bhimasena, Arjuna and the two sons of Madri, leaving me here, and having assigned four quarters, have gone out on hunting.

7. The king has gone to the east, Bhimasena towards the south, Arjuna to the west and the twin brothers towards the north. Me-thinks, the time of the arrival of those leading car-warriors, has come.

8. Do you get down and dismiss your carriages so that ye may go after receiving a befitting welcome from them. The high-souled son of Dharma is fond of guests and will, in sooth, be glad to see you.

9. Having thus addressed Saivya's son, the daughter of Draupadi, with a face beautiful as the moon, remembering well the hospitable tendency of her husband, entered her spacious cottage.

Thus ends the two hundred and sixty fifth chapter, the words of Draupadi, in Draupadi Harana Parva of the Vana Parva.

CHAPTER CCLXVI.

(DRAUPADI HARANA PARVA).

—Continued.

Vaishampayana said:—

1. O descendant of Bharata, when all those princes were seated at rest, he related to them the conversation that he had with Krishna.

2. Hearing the words of Kotikashwa, the Sauvira hero said to Saivya :—"Hearing her words my mind has been inclined towards her.

3.—4. Why have you come unsucessful from that best of females; having once seen this lady other women appear to me as so many monkeys. O mighty-armed heroe, I tell you the truth. From the very moment I saw her my mind has been entirely captivated by her.

5. Tell me, O Saivya, if that excellent lady is a human being."

Kotika said :—

She is the illustrious princess, Krishna Draupadi.

6. She is the recognised queen of the five sons of Pandu and that chaste damsel is highly regarded and loved by all the Parthas.

7.—9. Taking her with you, O Sauvira, proceed towards Sauvira.

Vaishampayana said :—

Being thus addressed the evil-minded Jayadhratha, the king of Sindhu, Sauvira

and other countries said :—"I wish to see Draupadi." Like a wolf entering the den of lion, he with six followers entered the holy hermitage and said to Krishna :—"Are you well, O excellent lady? Are your husbands well?

10. Are they all well whose prosperity you seek?"

Draupadi said :—

Is it all well with your kingdom, countries, treasury and army?

11. Are you, as sole ruler, governing justly the prosperous countries of Sauvira, Sivi, Sindhu and others, that you have brought under your sway?

12. Kunti's son Yudhisthira, of the Kuru race, his brothers, myself, and all of whom you have enquired are well?

13. O prince, accept this water to wash your feet and seat. I offer you fifty animals for the breakfast of your followers.

14.—15. Kunti's son Yudhisthira will offer you procine deer, the Nanka deer, does, antelopes, Saravas, rabbits, Ruru deer, bears, Samvara deer, gayals, and many other animals, besides wild boars and buffaloes and other animals of the quadruped tribe.

Jayadhratha said :—

16. "All well with me; by offering us breakfast you have already done it. Come ride my chariot and be completely happy.

17. It does not behove you to regard the wretched sons of Pritha who are living in the forest, whose prowess has been spoiled, whose kingdom has been taken away and whose prosperity is gone.

18. A woman of your good sense does not devote herself to a poor husband. She should follow her husband in prosperity and relinquish him when he is in adversity.

19. The sons of Pandu have for ever fallen from their high dignity and have lost their kingdom? you should not therefore, out of regard, participate in their miseries.

20. O you of beautiful hips, renouncing them, be happy by becoming my wife and share with me the kingdoms of Sindhu and Sauvira."

21. Being thus addressed by the king of Sindhu with those heart-rending words, Krishna went away from that place with a frowning face.

22. Disregarding his words and remonstrating with him that youthful Krishna said to the king of Saindhava:—"Do not speak this again. Are you not ashmed?"

23. Then expecting the return of her husbands that lady of irreprochable character, began to beguile him completely with intricate words.

Thus ends the two hundred and sixty sixth chapter, the conversation between Draupadi and Jayadhratha, in Draupadi Harana Parva of Vana Parva.

CHAPTER CCLXVII.

(DRAUPADI HARANA PARVA.)

—Continued.

Vaishampayana said :—

1. Having her naturally handsome face suffused with crimson arising from ire, with eyes inflamed and eye brows bent in anger the daughter of Drupada, remonstrated with the king of Sauviras and again said :—

20. O fool, are you not ashamed to use such insulting words to those illustrious and dreadful heroes, each like Indra himself, who all abide by their duties and never wave in fight even with hosts of Yakshas and Rakshasas.

3. O Sauvira, (the wise) never speak ill of learned persons carrying on devout penances, no matter whether they live in forest or houses; it is only the mean like dogs who speak so.

4. Me-thinks, there is none in this assemblage of Kshastryas who can hold you by hand to save from falling into the pit you have dug under your feet.

5. Expecting to defeat the pious Yudhisthira, you really hope to separate, with a stick in hand, the leader of elephants, huge as a mountain peak, with temporal juice trickling down from its rent temple, from a herd ranging in the Himalayan valleys.

6. Out of childishness, you are arousing a sleeping lion to pluck the hair from off his face. You shall however have to run away when you shall see the enraged Bhimasena.

7. Your attempt at an encounter with the dreadful Jishnu is like arousing a powerful, dreadful, full grown and furious lion asleep in a mountain cave

8. The combat that you wish to with those two youthful younger Pandavas is like the act of a fool of wantonly trampling on the tails of two venomous black cobras with bifurcated tongues.

9. As the bamboo, the reed and the plantain bear fruit only to die, and not to grow in size, as a crab concieves only to perish so you will by laying your hands on me who am protected by these powerful heroes.

Jayadhratha said:

10. I know all this, O Krishna, as also how those princes are. You shall not be able to frighten me now with these threats.

11. We too, O Krishna, are born in the seventeen races and are endowed with six royal qualities. We consider, O Draupadi, Pandavas as inferior men.

12. Therefore soon ride this elephant or car for you cannot dissuade us with mere words; speaking less boastfully better seek the mercy of the king of Sauviras.

Draupadi said:—

13. Although so powerful, why I am taken by the king of Sauvira to be so powerless? I cannot for fear of violence do mean act myself before that king.

14. Even Indra himself cannot abduct her for whose protection Krishna and Arjuna, riding in the same chariot, would follow; what to speak of any other weak human beings?

15. When Arjuna, the slayer of hostile heroes, riding on his car, on my behalf, shall enter your ranks, striking terror into every heart, he will destroy everything on all sides like fire consuming a pack of dry grass in summer.

16. Janardana, with heroes of Andhaka and Vrishni race, the mighty bow-men of the Kaikeya tribe, all these princes will follow me arduously.

17. The dreadful shafts of Dhananjaya shot from the string of Gandiva and propelled by his arms shoot through the air with great force and create a dreadful sound.

18. When you shall see the collection of dreadful shafts discharged by Arjuna from Gandiva, quick-coursing and like locusts you shall repent for your own folly.

19. Think yourself what will then happen when that heroe, armed with Gandiva and with gloves reverberating with the strokes of his bow string, will repeatedly pierce your breast with arrows.

20. Beholding Bhima advance towards you with mace in his hands and the two sons of Madri range in all quarters vomitting forth the venom of their ire, you shall meet with everlasting repentance.

21. As I have never proved false even in my mind to my worthy husbands, so by that merit I shall see you to-day vanquished and dragged by the sons of Pritha.

22. Ruthless as you are, you cannot terrify me by seizing me violently; for as soon as those Kuru heroes will see me they will bring me back to the Kamyaka forest.

Vaishampayana said:—

23. Thereupon seeing them ready to seize her violently that one of expansive eyes remonstrated with him and said:—"Do not pllute me by your touch." Then terrified she called for her spiritual guide Dhouma.

24. Jayadhratha caught hold of her by her upper garment but she pushed him with great force; pushed by her, that sinful wretch fell down on earth like an uprooted tree.

25. But being seized by him again with great force the princess sighed again and again; then dragged by him Krishna, worshipping the feet of Dhouma, ascended the car,

Dhouma said:—

26. Without defeating the mighty car-warriors she should not be taken away by you; O Jayadratha, you should observe this ancient custom of the Kshatryas.

27. Forsooth you shall reap the fruit of your this mean action when you shall meet the heroic Pandavas with the pious Yudhisthira at their head.

Vaishampayana said:—

28. Having said this and entered into his rank of infantry he followed that princes, who was being carried away.

Thus ends the two hundred and sixty-seventh Chapter, the taking away of Draupadi, in Draupadi Harana Parva of the Vana Parva.

CAAPTER CCLXVIII.

(DRAUPADI HARANA PARVA)

—Continued.

Vaishampayana said:—

1. Having ranged in all directions and wandered on earth separately, those Parthas, the foremost of bow men killing many deers bear and buffaloes met together.

2. Seeing that huge forest abounding in many deer and wild animals, resonant with the shrill cries of birds and hearing the yells of the wild animals, Yudhisthira said to his brothers,

3. "Those birds and wild animals flying to the direction lighted up by the sun are emitting discordant cries and displaying excitement. This shows that this mighty forest has been invaded by the enemies.

4. Let us without delay desist; no more with game; my heart aches and seems to burn; clouding the intellect, the soul, in my body, seems to fly away.

5. Like a tank freed from serpents by Garuda, a pot drained of its contents by thirsty men, a kingdom shorn of its king and its prosperity this forest of Kamyaka appears to me."

6. Thereupon those heroes drove towards their hermitage on mighty and beautifully made cars, drawn by exceedingly fleet horses of Saindhava breed and possessed of the speed of hurricane.

7. On their left side they espied a jackal yelling hideously. Marking it attentively the king (Yudhisthira), said to Bhima and Dhananjaya.

8. "This jackal of inferior breed, sneaking to our left side, is speaking a language, that clearly shows that violent oppression has been commenced by the sinful Kurus disregarding us.

9. Having given up the chase they in that great forest entered the grove containing their hermitage, and there they saw their beloved one's maid, the girl Dhatreyika weeping and sobbing.

10. Then descending from the car and quickly approaching Dhatreyika, who was then greatly stricken with grief, Indrasena, O king, asked her (saying.)

11. "Why do you weep lying down on earth and why is your mouth dried and pale? I hope the princess Draupadi has not been injured by any cruel wretch.

12—14. She is possessed of incomparable beauty, large eyes and is the second self of every one of those foremost of Kuru race. Dharma's son has grown so anxious that if the princess has entered into the earth or soared into heavens or has gone to the bottom of the deep, he and his brothers will go there in search of her. Who could that fool be who could carry away the priceless jewel belonging to the powerful and ever victorious sons of Pandu, those repressors of foes, which is dear to them like the very life. I cannot perceive (any one who could carry her) having (such powerful heroes) as her husband and who is like the walking embodiment of the sons of Pandu.

15. Piercing whose body to-day, the dreadful and sharpened ends of shafts shall enter the earth? Do not weep for her, O timid girl; know that, Krishna shall come back even this very day.

16. Having slain all their enemies the the sons of Prtha shall be united with Jajnaseni." Then rubbing her beautiful face Dharteyika said to the charioteer Indrasena.

17. "Disregarding the five Indra like princess Jayadratha has carried away Krishna by force. The way pursued by him still exists for the broken branches of the trees have not yet disappeared.

18—20. Therefore turn your cars and follow her speedily for the princess has not gone far by this time. Taking your handsomely made precious bows and quivers, O warriors gifted with the strength of Indra, and highly precious shafts, quickly proceed in quest of her, lest overpowered by meanness and violence and being beside herself, and with a dried mouth, she may give up her person to an unworthy person as the sanctified oblation is thrown into a mass of ashes. Let not the clarified butter be poured into an unigniting fire of paddy chaff, and a garland of flowers be thrown into a cremation ground.

21. Let not the Soma juice of a sacrifice be licked up by a dog through the carelessness of the officiating priest. Let not the lily be ruthlessly torn by a jackal walking for its prey in the deep forest.

22. Let no mean man touch with his lips the brilliant and charming face of your wife, delightful as the rays of the moon, having high nose and beautiful eyes like a dog licking ghee kept in a sacrificial pot. Go speedily by this way and let not time go before you."

Yudhisthira said:—

23. Go away, O gentle woman, and govern your tongue; kings or princes who are inflated with the possession of power, are sure to come to grief.

Vaishampayana said:—

24. Saying this, they speedily went, wending the way pointed out to them, sighing hot and hard like snakes and twanging their large bows.

25. Then they saw dust raised by the hoops of the steeds belonging to his (Jayadratha's) soldiers; they saw also Dhouma in the midst of (his) infantry bewailing and asking Bhima to go quickly.

26. Then with hearts not depressed the princes, consoling Dhouma said:—"Go back cheerfully"; then they rushed furiously towards that army like hawks swooping down on their prey.

27. Endued with the strength of they had grown furious at the insult

to Draupadi; but their anger was inflamed (the more) seeing Jayadratha and their sweet heart seated in his car.

28. Vrikodara, Dhananjaya, the twins and the king, those mighty bow men called out to the king of Sindhu to stop; (at which) the enemies lost all knowledge of directions.

Thus ends the two hundred and sixty eighth chapter, the coming of Parthas, in Draupadi Harana of Vana Parva.

CHAPTER CCLXIX.

(DRAUPADI HARANA PARVA)—*Continued.*

Vaishampayana said :—

1. Thereupon on beholding Bhimasena and Arjuna, the Kshatryas, inflated, sent up a terrible shout in that forest.

2. Beholding the standards of those foremost of Kurus the wicked-minded king Jayadhratha, losing all heart, said to Jajnaseni, who was seated on the car and was shinning in her effulgence.

3. "Five great heroes are coming, O Krishna, methinks they are your husbands; as you know them well, O you of fair hairs, point out which of them rides which car?

Draupadi said :—

4. "Having committed such an henious deed that will shorten your life, of what use, O fool, it will be now to know the names of those great heroes; as my heroic husbands have come, none of you shall be left alive in battle.

5. Still, as you, being on the point of death, have asked me, I shall relate it for such is the duty; seeing Dharmaraja with his younger brothers I have not the slightest anxiety or fear from you.

6. (He) at whose flag-staff, two beautiful and sonorous tabors, *Nanda* and *Upananda* are always played upon, knows very well the propriety of his own acts. Successful men always follow him.

7. He has a complexion like the colour of pure gold, high nose, large eyes and is of a thin make; people call my husband Yudhisthira, the son of Dharma and the foremost of Kurus.

8. That pious, heroic man gives life even to his enemy who seeks his shelter; therefore, O [illegible] and folded for safety.

9. The one, whom you see seated on the car, with long arms and tall as the Sala tree biting his lips, contracting his forehead so as to bring his two eye-brows close together, is my husband by name Vrikodara.

10. Plump, strong, well-trained and powerful horses of best breed draw that heroe's chariot; his actions are superhuman; he is known on earth by the name of Bhima.

11. Those who offend him are never allowed to live; he never forgets his enemy; on some pretext or other he takes revenge; and even after that he is not pacified.

12. That foremost of bow-men, intelligent, illustrious, self-controlled, and reverencing the old and heroic among men, is the brother and disciple of Yudhisthira. He is my husband by name Dhananjaya.

13. He never relinquishes virtue out of fear, lust or anger; he never commits a cruel deed; that son of Kunti has the energy of fire, can withstand every enemy and represses his foes.

14—15. The other youth, proficient in Dharma and Artha, who always removes the fear of the afraid, who is gifted with high wisdom, who is protected by all the sons of Pandu, who is dearer to them even than their life, for his unflinching devotion, is my husband, the heroic Nakula. That intelligent and great one, having Sahadeva for the second, is light-handed and an expert in the use of swords.

16. O stupid man, you shall see to day his exploits in battle like those of Indra in the army of Daityas. Heroic, well-skilled in weapon, intelligent, wise, ever satisfying the king, the son of Dharma,

17. Effulgent like the rays of the moon, the favourite and the youngest born of the Pandavas, equal to whom in intelligence no man exists or in eloquence in the midst of the assembly of the wise,

18. Heroic, ever wrathful, intelligent and wise, Sahadeva is my husband. He would rather rush into fire or give up his life than say any thing against religion and morals.

19—20. That high-minded one always abides by the duties of the Kshatryas, is dearer than her life to Kunti and heroic among men. When the sons of Pandu will kill your heroes in battle you will see your army in the wretched condition of a ship on the sea wrecked with its freight of jewels on the back of a whale. I have thus described to you the prowess of the Pandavas, foolishly disregarding whom you [illegible] from them you will then obtain a new of life.

Vaishampayana said :—

21. Then those five sons of Pritha, each like Indra himself, growing angry and leaving the terrified foot-soldiers only who were begging for mercy, attacked furiously on all sides the charioteers darkening the very air with a thick shower of shafts they discharged.

Thus ends the two hundred and sixty ninth chapter, the words of Draupadi, in Draupadi Harana Parva of the Vana Parva.

CHAPTER CCLXX.

(DRAUPADI HARANA PARVA)—

Continued.

Vaishampayana said :—

1. In the interval, the king of Sindhu was commanding the princes saying, " Halt, strike, march quick &c".

2. Then there arose a dreadful noise in the encounter when the soldiers saw, Bhima, Arjuna, and the twin brothers with Yudhisthira.

3. Seeing those powerful heroes like dreadful tigers the heroes of Sivi, Sauvira and Sindhu tribes lost heart.

4. Then armed with a mace made entirely of Saikya iron and coated with gold, Bhimasena rushed towards the Saindhava king doomed to death.

5. Thereupon quickly encircling Vrikodara with mighty charioteers Kotikashwa interposed between and separated the combatants.

6. And although assailed by many clubs and iron shafts hurled at him by the mighty arms of hostile heroes, Bhima did not waver for a moment.

7. But he slew, with mace, an elephant with its driver and fourteen foot-soldiers fighting in front of a Jayadhratha's chariot.

8. Wishing to seize the Sauvira king, Partha too killed five hundred brave mountaingers fighting in the van of the Sindhu army.

9. In the twinkling of an eye the king himself destroyed, in that encounter, the flowers of the Sauviras.

10. And Nakula was seen there coming down from the chariot, with a sword in hand, and scattering in no time the heads of the battalions fighting on the rear like a cultivator sowing seeds.

11. From his chariot, Sahadeva began to cut down with his iron arrows, many heroes fighting on elephants like birds from the branches of a tree.

12. Thereupon descending from his huge car Trigarta, with bow in hand, slew the four horses of the king with his mace.

13. Seeing the enemy approach so near and fighting on foot the pious king Yudhisthira, the son of Kunti, pierced his breast with a cresent-shaped shaft.

14. Thus struck on the breast that hero began to vomit blood and fell down on earth like an uprooted tree by the side of Pritha's son.

15. Having his horse thus slain the pious king, with Indrasena, descended from his chariot and got upon the huge car of Sahadeva.

16. Then singling out Nakula, the two heroes Kshemankara and Mahamuksha began to hurl at him from both sides with keen-edged arrows.

17. With two arrows however the son of Madri succeeded in killing those two heroes who had been pouring on him a shower of arrows like clouds in rains.

18. Going to the front of Nakula's chariot, Suratha, the king of Tarigarta, expert in driving elephants, caused it to be dragged by the elephant on which he mounted.

19. Little afraid at this, Nakula jumped out of his car and securing an advantageous position, stood, shield and sword in hand, immoveable as a hill.

20. Thereupon desiring to kill Nakula at once Suratha goaded his huge and infuriated elephant with its trunk upraised (to rush towards him).

21. But he with his sword cut off from his head both trunk and tusks when the elephant came near him.

22. Then emitting a lond noise that elephant, clad with mail, fell headlong upon the ground crushing its riders by its fall.

23. Performing that great exploit the heroic and mighty car-warrior, son of the Mardri, ascending Bhimasen's car, got some rest.

24. Beholding the prince Kotikashwa rush to the battle, Bhima, with a horse shoe shaft, sundered the head of his charioteer.

25. The king could not percieve that his charioteer had been slain by the mighty-armed (enemy.) The horses, no longer restrained by the driver, ran about hither and thither in the battle field.

26. The Pandava Bhima, the of heroes, slew, with a bearded arrow,

prince who had lost his chariot and was flying from the battle-field.

27. With his sharp crescent-shaped shafts Dhananjaya also cut off the heads and bows of all the twelve Sauvira heroes.

28. That great warrior slew with shafts in battle, the leader of the Ikshawkas, the army of the Sivis, Trigartha, and Saindhava.

29. Many elephants with flags, and great cars with standards were seen to have been destroyed by Sabyasachi.

30. There lay covering the entire field of battle heads without trunks and trunks without heads.

31. Dogs, heroes, ravens, crows, falcons, jackals and vultures feasted on the flesh and blood of the heroes killed in the battle field.

32. Beholding his warriors slain, Jayadhratha, the king of Sindhu became terrified and anxious to run away leaving Krishna behind.

33. Getting Draupadi down, the wretch, in the confusion, fled away for life following the same forest path by which he had come.

34. Beholding Draupadi with Dhoumya walking before, the pious king Yudhisthra made her taken up on the car by the heroic Sahadeva, the son of Madri.

35. After Jayadhratha had fled away Vrikodara, with Narachas, slew all those soldiers who were running away, marking (each one of them).

36. Beholding Jayadratha fled, Sabyasachi asked Bhima to desist from killing the remnant of the Saindhava army.

Arjuna said :—

37. I do not see Jayadratha in the battle-field through whose folly we have met with this misfortune.

38. Seek him out; may good betide you. What is the use of killing these soldiers? Why are you bent upon this useless business?

Vaishampayana said :—

39. Being thus accosted by the intelligent Gudakesha, Bhimasena, skilled in speech, turning to Yudhisthira, said

40. "Many of the enemy's heroes have been slain; others have fled away to various directions; taking Draupadi with you, O king, return home.

41. O king of kings, O king, reaching hermitage with the twins and the high- [illegible] Dhouma console Draupadi.

42. I shall not let alone the stupid king of Sindhu even if he finds shelter in the nether world or is supported by Indra himself.

Yudhisthira said :—

43. O You of mighty arms, remembering our sister Dushala and the illustrious Gandhari, the wicked-minded Saindhava should not be slain by you

Vaishampayana said :—

44. Hearing those words Draupadi was excited; that bashful, angry and intelligent (lady) said to her husbands Bhima and Arjuna.

45. "If you wish to encompass my pleasure, that vile, wretch of a man, the wicked-minded, infamous and despicable king of the Saindhava race should be killed by you.

46. The enemy who carries away one's wife, or wrests his kingdom, should by no means be forgiven in battle even if he craves for mercy."

47. Having been thus addressed those two foremost of men went where Saindhava was; taking Draupadi with him, the king alone with his priest returned.

48. Entering the hermitage he saw it covered with the seats for the ascetics, filled with their disciples and graced with the presence of Markandeya and other Brahmanas.

49. While those self-controlled Brahmanas where lamenting for Draupadi, the greatly wise (king) with his wife and brothers joined them.

50. Beholding the king then return, having vanquished the Sindhu and Sauvira and taken Draupadi, they were

51. Encircled by them the king sat there and the good Krishna, alone with the twins, entered the hermitage.

52. Hearing that the enemy has gone only two miles Bhima and Arjuna spurred their horses to greatest speed in pursuit of him.

53. The heroic Arjuna performed a wonderful feat by killing the horses of Saindhava, which were at a distance of two miles.

54. Armed with celestial weapons and undaunted by difficulties he performed this difficult work with weapons inspired with *Mantras*.

55. Then the two heroes Bhima and Arjuna rushed towards the terror-stricken king of Sindhu whose horses had been killed and who was perplexed in mind.

56. Beholding his own horses slain and Dhananjaya perform such a greatly powerful exploits Saindhava was greatly sorry.

57. Determined on flying away he followed the same forest path by which he had come. Beholding Saindhava thus engaged in flying away

58. The mighty-armed Falguna, following him, said "with such prowess how could you desire to take away a female by force?

59. Desist, O princes, it does not behove you, leaving your followers in the midst of enemies, to take to your heels?"

69. (Although) addressed by Partha thus Saindhava did not return. Saying Wait, wait! the mighty Bhima all on a sudden overtook him. But the merciful Partha said :—" Don't kill him."

Thus ends the two hundred and seventieth chapter, the flight of Jayadh---tha in Draupadi Harana Parva of Vana

CHAPTER CCLXXI.

(JAYADHRATHA VIMOKSHANA)—*Continued.*

said :—

1. Beholding the two brothers with up- ... of ... speedily and coolly

2. But getting down from his chariot the powerful Bhimasena pursured him speedily, who had thus taken to his heels and seized him by the hair of his head.

3. Holding him up Bhima again crushed him on earth; then taking the king by the head, he knocked him about.

4. When regaining his consciousness he expresed his desire of getting up the mighty-armed heroe kicked him on the head.

5. Bhima strick him on the breast with his knees and fists; and thus assailed the king soon lost his consciousness.

6. Falguna prevented the wrathful Bhimasena by reminding him of what the Kaurava king had said on behalf of Dushala.

Bhima said :—

7. "This vilest and foolish man has done a great injury to Krishna who does not deserve it; so he does not deserve to live.

3. But what can I do? The king is always merciful, and you too, out of childishness, are alwayas preventing me."

9. Having said this Vrikodara, with his crescent-shaped arrow, shaved the hair of the king's head keeping five tufts at five places. But (Jayadhratha) did not utter a word.

10. Thereupon Vrikodara said to the king :—"O fool, if you wish to live, listen, I shall tell you the means.

11. In public meetings and open courts you should always say that you are our slave; (if you can make this condition) I can give you your life. This is the custom of the victorious."

12. Being thus treated the king Jayadhratha said to that best of men, Bhima, who beautifies the battle-field "So be it."

3. Thereupon taking him who was unconscious and besmeared with dust Partha and Vrikodara placed him on the chariot.

14. Thereupon placing him on the car, Bhima, followed by Parth, reached the hermitage and approached Yudhisthira who sat in the middle.

15. Bhima showed him Jayadhratha who was in that plight. Seeing him, the king smilingly said "set him at liberty,"

16. Bhima said to the king :—"Tell Draupadi, that this vile man has become the slave of the Pandavas"

17. Thereupon his eldest brother said to him in affectionate terms :—" If you have for ...

18. Beholding Yudhishthira Draupadi also said to Bhima,—"Release him who is the slave of the king and whom you have disfigured by leaving five tufts on his head."

19. Being released he approached and bowed to the king Yudhishthira; and seeing the ascetics there, he, beside himself, saluted them all.

20. Beholding Jayadhratha supported by Sabyasachi, the kind king Yudhishthira, Dharma's son, said to him,

21. "You are a free man, go, I release you; but do not commit any such thing again. Fie on you! You wanted to take away a female by force, although you are so weak and powerless.

22—23. What other vile man, except you, would think of doing this again?" Knowing that he had lost heart and looking at that perpetrator of evil deed, the foremost of Bharatas and king of men showed mercy (saying), "May your heart grow in virtue, never think of doing any such impious deed.

24. O Jayadhratha, go now in peace with your charioteers, cavalry and infantry." Being thus accosted he was filled with shame; then bending low his head

25. And stricken with sorrow the king O Bharata, went to the gate of the Ganges Then seeking the shelter of the diety Virupaksha, the lord of Uma,

26. He engaged in great austerity and Siva was pleased with him. Being pleased the three-eyed deity himself brought his offerings.

27. The Deity conferred upon him a boon and hear, how he took it:—"May I be able to vanquish in battle all the five sons of Pandu on their chariots."

28. This the king said to the god but he said "this cannot be." You shall once check them in battle who are unconquerable and are not capable of being slain,

29. Except the mighty-armed Arjuna who is the lord of the celestials incarnate named Nara. He carried on devout penances in Vadari and is backed by Narayana.

30. He is unconquerable by all men even by the celestials; I myself have given him the celestial shaft Pashupata. He obtained from the Lokapalas thunderbolt and other mighty shafts.

31. The great god Vishnu, the Infinite Spirit, the Lord preceptor of the celestials, is the unmanifest, Pradhana Purusha, the soul of the universe and has His manifestation in the universe.

32. At the end of the Yuga, assuming the form of the all consuming fire he burnt down the universe, with mountains, seas, islands, hills, woods and forest.

33. After he had consumed the region of the Nagas who range in the region underneath the earth, huge clouds of many colours were seen in the sky,

34. Loud sounding accompand by lighting and spreading all over the sky.

35. Then filling all quarters with showers thick as axles of cars they extinguished that all-consuming fire.

36—40. When at the end of the four thousand Yugas the earth was over flooded with water like one vast ocean and all mobile and immobile creatures were silenced to death, the sun, moon and the winds were all destroyed and the universe was shorn of planets, and stars, the supreme being, Narayana, who is beyond the perception of senses and is adorned with a thousand heads eyes and ears, longed for rest. The dreadful serpent Sesha, having thousand heads and the lustre of ten thousand suns and white as the Kunda flower, or the moon, or a string of pearls, or the white lotus, or milk, of fibres of lotus, became His conch. There the Devine Lord slept on the bosom of the deep enveloping all quarters with nocturnal darkness.

41. When His creative faculty was excited he awoke and saw the universe void of everything. In this connection there is a Sloka recited (throwing light on the word) Narayana.

The water was the body of the (Rishi) Nara and we hear it called Nara; and cause it formed his resting place he is called Narayana.

43. As soon as the Eternal diety engaged in thought for the creation of progeny a lotus sprang up from the navel of the Divine Lord.

44. Thereupon arose from the lotus navel the four-headed deity Brahma; there on the lotus sat all on a sudden the Grandfather of the creatures.

45. Seeing the universe entirely blank he created after him and from his mind the nine great ascetics Marichi and others.

46. They also seeing the same thing created Yakshas, Rakshasas, Pisachas, reptiles, men and all mobile and immobile creatures.

47. There are three states of the supreme being; in the form of Brahma, he is the creator, in the form of Vishnu, he is the preserver and in the form of Rudra he is the destroyer.

48. O king of Sindhu, have you not heard of the marvellous exploits of Vishnu recounted to you by the ascetics and Brahmanas well-versed in the Vedas?

49—50. While the entire surface of the earth was converted into a vast expanse of water, with only one sky above it, the lord, like a fire-fly at night during the rainy season, moved about here and there in search of a permanent footing for re-establishing the earth.

51. Beholding the earth submerged in water he made up his mind to rescue it (He thought) "Assuming what form shall I rescue the earth from water?"

52. Thus thinking in his mind and seeing with his divine eyes he thought of the shape of a boar fond of sporting in water.

53—55. Assuming the form of a sacrificial boar, effulgent and instinct with the Vedas, ten yoyanas in length, with pointed tusks, having the hue of dark clouds, a body huge as a mountain and roaring like the muttering of clouds, the Lord went into

the water, raised up the Earth with one of its tusks and replaced it in its proper place.

56—59. Again assuming a wonderful form, half-lion, half-man, the mighty-armed Lord, squeezing his hand, went to the court of the king of Daityas. The first man of the Daitya race, the enemy of the celestials, the son of Diti,

58—59. Beholding this wonderful form, became worked up with anger and his eyes became red; Hiranyakasipu, the heroic son of Diti, and the enemy of the celestials adorned with garlands and looking like a mass of dark clouds, rushed on that Being half lion, half man, with an uplifted mace in his hand.

60. Then approaching him, that king of beasts, half lion, half man, immediately rent him with his sharp claws.

61—62. Having thus slain the king of Daityas, the killer of his enemies, for the behoof of creatures, the lotus-eyed, effulgent lord, again took his birth as Kashyapa's son in the womb of Aditi. At the expiration of full one thousand years she was delivered of that excellent conception.

63. He became of dwarfish stature, with bright eyes and of the complexion of the rain-charged clouds. He had the ascetic staff and Kamandalu (water pot) in his hand and was adorned with the mystic mark of Srivatsa on his breast.

64. The Lord wore matted locks, the sacrificial thread, and was stout, beautiful and effulgent.

65. With the help of Vrihaspati he entered into the sacrificial ground of Vali. Beholding his dwarfish stature Vali laughed and said.

66. "I am pleased on seeing you, O Vipra, tell me what can I give you." Being thus accosted by Vali the dwarf replied.

67. Saying "may good betide you' the Deity smilingly said to Vali:—"O king of Danavas, give me land to cover my three footsteps."

68. Delightedly Vali gave what that highly powerful Vipra wanted. Thereupon while measuring the space Hari assumed a highly wonderful form.

69. With his three foot-steps he immediately covered the entire earth then the eternal deity Vishnu gave the earth to Sakra.

70. This history which I have just related is known as the incarnation of the dwarf; from him all the celestials came into being and the universe is called Vaishnava (or pervaded by Vishnu)

71. For the suppression of the impious and the protection of virtue he has taken his birth among men in the race of the Yadus.

72. That Divine Vishnu is now called Krishna. That unborn Deity, without beginning or end, is adored by the world.

73. These are his achievments, O Saindhava, whom the wise thus describe. They call him the unconquerable Krishna, with conch, discus and club in his hands.

74. The Deity has the mystic mark of Srivatsa, is clad in yellow silken raiment, and is the best of those versed in the use of weapons. (Arjuna) is protected by such Krishna.

75. The graceful, lotus-eyed deity of incomparable prowess, the slayer of hostile heroes is his help and he rides with Partha in the same chariot.

76. Even the celestials with great culty cannot defeat him; how can a man vanquish Partha in battle?

77. Leaving him alone you shall for one day defeat the army of Yudhisthira, O king, with your four enemies.

Vaishampayana said:—

78. Having said this to the king, Hara, the destroyer of all sins, Uma's lord, Pasupati, the destroyer of (Daksha's) sacrifice, the slayer of Tripura

79.—80. He, who had taken out the eyes of Bhaga encircled by his dwarfish haunch-backed and dreadful followers, with fearful eyes and ears and uplifted weapons, Tramvaka, having Uma as his help, disappeared.

81. The vicious-minded Jayadhratha too repaired to his own house, the Pandavas too lived in the forest of Kamyaka.

Thus ends the two hundred and seventy-first chapter, in Jayadhratha Vimokshana Parva of Vana Parva.

CHAPTER CCLXXII.

(RAMOPAKSHYANA PARVA.)

Janamejaya said:—

1. Having suffered such misery consequent upon Draupadi's being carried away what did those Pandavas, the foremost of men, do?

Vaishampayana said:—

2. Having thus released Krishna and vanquished Jayadhratha, the pious king

Yudhisthira took his seat by the side of the

3. Amongst those great ascetics were expressing their sorrow on hearing (of the incident) the descendant of Pandu, addressing Markandeya, gave vent to the following.

Yudhisthira said :—

4. O venerable sir, amongst the ascetics and the celestials, you are reputed to have the fullest knowledge of both the past and future. I have a doubt in my mind, I shall ask you, (kindly) solve it.

5. This lady is the daughter of Drupada and has sprung from the sacrificial altar. She is not begotten of flesh; she is the mighty and illustrious daughter-in-law of the high-souled Pandu.

6. Me thinks, Time and Destiny, instituted by the Deity, are inevitable to creatures and cannot be warded off.

7. How could (such a misfortune) overcome such a pious, chaste wife of ours, abiding by virtue, like a false accusation of theft against an honest man?

8. Draupadi has not committed any iniquity or heinous deed; she has always practised highest virtues towards the Brahmanas.

9. The foolish king Jayadhratha took her away by force; on account of this violence on her that sinful man has got his hair shaved off,

10. And has met with defeat in battle along with his soldiers. True it is, that we have rescued her after slaying the army of Saindhava.

11. Forsooth this disgrace, of our wife, being carried away during a moment of carelessness, has sullied us. This forest life is full of miseres; we live on chase.

12. Though we live in forest we (always) injure the dwellers thereof. This banishment of ours is owing to our deceiptful relatives.

13. Is there any one indeed who is more unfortunate than I am. Have you heard or seen of any such man before.

Thus ends the two hundred and seventy-second Chapter, the question of Yudhishthira, in Ramopakshyana Parva of Vana Parva.

CHAPTER CCLXXIII.

(RAMOPAKSHYANA PARVA.)—*Continued.*

Markandeya said :—

1. O foremost of the Bharatas, an incomparable calamity was met with by Rama. His wife Janaki was carried away by force by the Rakshasa.

2. Resorting to Maya and having slain the valture Jatayu, the vicious-souled Ravana, the king of Rakshasas (carried her away) from the hermitage.

3. Constructing a bridge over the ocean and burning down Lanka with sharp shafts, by the help of Sugriva, Rama brought her back.

Yudhisthira said :—

4. In what family was he born? How was his might and prowess? Whose son was Rama? What enmity had he with him?

5. Oh Sir, relate all this to me. I wish to hear the story of Rama of unwearied actions.

Markandeya said :—

6. There was a great king in the family of Ikshawkus by name Aja. His son was Dasharatha, who was pure and ever devoted to the study of the Vedas.

7. He had four sons well-versed in Dharma and Artha: Rama, Lakshmana, Satrughna and the mighty Bharata.

8. Rama's mother was Kausalya, Bharata's mother was Kaikeyi and Sumitra was the mother of Lakshmana and Satrughna, the repressors of enemies.

9. O lord, Janaka was the king of Videha and his daughter was Sita. Tashtri himself created her wishing to make her the beloved queen of Rama.

I have thus recounted to you the birth of Rama and Sita; O lord of men, I describe the birth of Ravana.

exertions, is the grand-father

12. Prajapati had a favourite son born of his mind by name, Pulastya; and he had a powerful son begotten of cow by name Vaisravana.

13. Leaving his father he went to his grand-father. Accordingly worked up with [illegible] he created self of himself.

14. Thereupon for wrecking vengeance on Vaishravana in great anger that regenerate one, with half of his own self, created Vaishrava.

15. (However) pleased; the grand-father conferred on Vaishravana immortality, the sovereignty of all wealth, and guardianship of one of the quarters,

16. The friendship with Ishana and a son named Nalakuvera. He created Lanka as his capital protected by Rakshasas.

17. The Lord gave him a chariot coursing at will by name Pushpaka, the sovereignty over the Yakshas and the supremacy over kings.

Thus ends the two hundred and seventy third chapter, the story of the birth of Rama and Ravana in Ramopakshyana parva of Vana Parva.

CHAPTER CCLXXIV.

(RAMOPAKSHYANA PARVA).—*Continued.*

Markandeya said :—

1. The ascetic Vishrava, who was begotten of the half body of Pulastya, with great anger began to look upon Vaishravana

2. Knowing that his sire was angry with him, Kuvera, the lord of Rakshasas, always tried to please him, O king.

3. Living in Lanka that king of kings, borne on the shoulders of men, sent three Rakshasis to wait upon his father.

4. O foremost of the Bharata, they, well-versed in the art of singing and dancing, always engaged in encompassing the pleasure of the high-souled Rishi.

5. O lord of the world, O king, Pushpotkata, and Raka and Malini, slender waisted, vied with one another in pleasing him.

6. Being pleased with them, the high-souled sage conferred boons on them—and on each of them sons like Lokapalas according to their desire.

7. He begot on Pushpatkota two sons, the lords of the Rakshasas, Kumbhakarna and the ten-headed (Ravana) both unequalled in prowess on earth.

8. On Malini he begot one son named Bibhishana; on Raka Khara and Surpanakha.

9. In beauty Bibhishana surpassed them all; he grew very pious and used to perform rites.

10. That foremost of Rakshasas, the ten-headed (Ravana) became the greatest of them all; highly energetic, powerful and gifted with great strength and prowess.

11. The Rakshasa Kumbhakarna was the most powerful in battle; he was fierce, terrible and a periect master of the arts of illusion.

12. Khara was proficient in archery, inimical towards Brahmanas and used to eat flesh; Surpanakha used always to put impediments in the performance of ascetic observances.

13. All those heroes, well-versed in the Vedas and intent on the performance of religious rites, lived with their father in the Gandhamadana mountain.

14. There they saw Vaishravana seated with their father possessed of wealth and carried by men.

15. Possessed by jealousy they made up their mind to perform devout penances; and they pleased Brahma with severest ascetic penances.

16. Subsisting on air only surrounded by five sacred fires and engaged in meditation the ten-headed Ravana remained standing on one leg for a thousand years.

17.—18. Lying down on earth and with restricted diet Kumbhakarna was engaged in penances; the wise and noble Bibhishana, fasting and living on dry leaves, engaged in meditation and practised devout penances for as long a period.

19. Khara and Surpanakha with delighted hearts waited upon and protected them who were thus engaged in devout penances.

20. After the completion of a thousand years the invincible ten-headed, cutting off his ten heads, made them an offering to the sacred fire. The Lord of the universe was pleased with this act.

21. Thereupon Brahma, going there himself, made them desist from ascetic observances by promising to confer upon each one of them boons separately.

Brahma said :—

22. I am pleased with you, desist, O sons and pray for boons; all your desires, with the exception of immortality only, will be fulfilled.

23. As you have given your heads to fire from great ambition, they will again adorn your body as before, according to your desire.

24. There will be no disfigurement in your person; you shall be able to assume any person according to your desire, you

shall always vanquish your enemies in battle.

25. May I never meet with defeat at the hands of Gandharvas, celestials, Kinnaras Asuras, Yakshas, Rakshas, Nagas and all other creatures.

Brahma said :—

26. You shall have no fear from those of whom you have mentioned except from men ; may good betide you ; this has been ordained by me.

Markandeya said :—

27. Thus accosted the ten headed Ravana was greatly delighted ; on account of his perverted understanding, the man-eating (demon) disregarded human beings.

28. In th same way the grandfather addressed Kumbhakarna also ; his reason being clouded by darkness he prayed for long lasting sleep.

29. Saying "So it shall be" he said to Bibhishana :—"pray for a boon, O my son, I have been repeatedly pleased with you."

Bibhishana said :—

30. Even in great calamity may I have no inclination for impiety ; ignorant, as I am, O lord, may the light of divine knowledge appear before me.

Brahma said :—

31. O repressor of your enemies, as your mind is not inclined to impiety, although you are born as a Rakshasa, I grant you immortality.

Markandeya said :—

32. Having obtained this boon, the ten-headed Ravana defeated Kuvera in battle and wrested from him the sovereignty of

33. That Divine one leaving Lanka and followed by Gandharvas, Yakshas, Rakshas, and Kinnaras went to live on the mountain Gandhamadana.

34. By force Ravana took from him the chariot Pushpaka. Vaishravana then cursed him :—"This will not carry you ;

35. It will carry him who will kill you in battle ; as you have insulted me who am your adorable, you shall soon die."

36. Always wending the way of the pious, the virtuous-souled Bibhishana, endued with great glory, followed him, O great king.

37. Then pleased with his younger brother, the Divine king of wealth, conferred upon him the command of the Yaksha and Rakshasa hosts.

38. The man-eating and highly powerful Rakshasas and Pishachas, having assembled together, installed the Ten-headed Ravana as their king.

39. The terribly powerful, Ten-headed (Ravana) assuming form at will and capable of going through the sky, attacked the gods and demons and took away by force from them their valuable property.

40. Because he had terrified all creatures he was called Ravana. And the Ten-headed demon, capable of having any might at will, struck terror even to the very gods

Thus ends the two hundred and seventy-fourth chapter, the story of Ravana, in Ramopakshyana Parva of Vana Parva.

CHAPTER CCLXXV.

(RAMOPAKSHYANA PARVA)—*Continued.*

Markandaya said :—

1. Thereupon the Brahmarshis, the Siddhas, the celestials, saints, with Havyavahaf as their spokesman, sought the protection o, Brahma.

2. The highly powerful, Ten-headed son of Visrava cannot be slain for the boon, that was given him before by you.

3. The mighty powerful one is oppressing the creatures in every possible way ; therefore save us, O lord ; there is none else except you to save us.

Brahma said :—

4. O Vibhavasu, he cannot be slain in battle either by the celestials or the Asuras I have already ordained what is necessary for this purpose. But his death is near.

5. For this purpose and at my command the four-headed god has already been incarnated ; Vishnu, the foremost of repressors, shall accomplish this.

6. In their presence then the Grandfather said to Sakra :—" You also take your birth on earth, with all these celestials.

7. You all beget on monkeys and bears heroic and powerful sons capable of assuring forms at will to help Vishnu."

8. At this, the celestials, the Gandharvas, and the Danavas quickly assembled to consult as to how they should be born on earth according to their parts.

9. In their presence the Deity, conferring boons commanded a Gandharvi named Dundubhi saying :—"Go there for accomplishing this object."

10. Hearing the words of Grand-father, Dundhubhi became born on earth as the haunch-backed Manthara.

11. And all the leading celestials, Sakra and others begot offspring on the wives of the foremost of monkeys and bears.

12. They all took after their fathers, in strength and fame; they were capable of breaking down mountain summits and their weapons were trees of *Sala* and *Tala*.

13. Their bodies were as hard as adamant and they were all endued with very great strength; they were all skilled in the art of warfare and could summon any amount of strength at their will.

14. They were gifted with the strength of an Ayuta elephants and were like the wind in speed; some of them lived wherever they liked; others lived in woods.

15. Having ordained all this the worshipful creator instructed Manthara as to what she should do.

16. Understanding his words she, quick as thought, did accordingly. She moved about here and there fanning quarrels.

Thus ends the two hundred and seventy fifth chapter, the origin of monkeys, in Ramopakshyana of Vana Parva.

CHAPTER CCLXXVI.

(RAMOPAKSHYANA PARVA)—
Continued.

Yudhisthira said :—

1. Your worshipful self has related (to me) separately of the birth of Rama and others. O Brahmana, I am (now) desirous of hearing of the cause of their exile. Tell me,

2. O Brahmana, why the heroic sons of Dasharatha, the brothers Rama and Lakshmana, departed to the forest, together with the renowned Moithili (Sita, daughter of the king of Mithila).

Markandeya said :—

3. O King, Dasharatha, always devoted to religion, and given to (the performance of) religious ceremonies, and engaged in ministering to the comforts of his elders, was (very) glad at the birth of his sons.

4. Those sons of his, gradually grew up in strength, obtained mastery over the Vedas together with all their mysteries, and became skilled in the science of weapons.

5. When after having observed the Brahmacharya vows, they got married, Dasharatha, O king, became (very) pleased and happy.

6. (And) among them, his intelligent eldest son, who gladdened the heart of his father, and delighted his subjects, was named Rama on account of his sweet disposition.

7. Then that wise monarch considering himself far too advanced in age (to look after worldly affairs), consulted with his righteous ministers and priests,

8. For the installation of Rama as the prince regent, O Bharata. And all those best of advisers thought that it was the proper time (for the purpose).

9—13. O descendant of the Kurus, king Dasharatha was greatly pleased on beholding his son (Rama) of red eyes and mighty arms, endued with the gait of an elephant mad (with exuberance of spirits), of long arms and broad chest, having blue and curly hair, blazing with beauty, brave as Sakra in battle, versed in all the religious duties, wise as Vrihaspati, an object of adoration with all his subjects, proficient in every science and art, of subdued passions, pleasant to the eye of even his enemies, the chastiser of the wicked, the protector of the virtuous, endued with high intellect, invincible, ever victorious and never vanquished, and the enhancer of the joy of (his mother) Kousalya.

14. That highly energetic and powerful one (Dasharatha), thinking of the qualifications of Rama, was well-pleased and (thus) addressed his priest, "All hail to you

15. O Brahmana. This night the constellation Pushya being in the ascendant, will be a highly auspicious time. Let therefore my attendants collect materials (for the inaguration) and let Rama also be invited."

16. Hearing these words of the king, Manthara (the maid of Kaikeyi) went to Kaikeyi, and addressed her these words suited to the occasion.

17. O Kaikeyi, your great ill-luck has to-day been proclaimed by the king. O unfortunate one, may a fierce and angry venomous snake bite you.

18. It is indeed Kousalya who is fortunate in as much as her son will be installed. Where is your good fortune since your son will not obtain the kingdom" ?

19. On hearing these words of (Manthara), Kaikeyi with her waist resembling the middle of a Dambura, decked with all sorts of ornaments and wearing a highly beautiful appearance,

20. Sought her lord in a secluded place, and making a show of love, smilingly spoke these sweet words :—

21. "O king, you are (always) firm in your promise. Formerly you promised me a boon. Do you grant it now and thereby save yourself the sin of an unredeemed promise".

The King said :—

22. "I am ready to grant you any boon you like. Is there anybody to be slain that does not deserve death or is there any one to be set at liberty who is imprisoned?

23. Whom shall I heap riches upon and whom shall I deprive of his wealth? Everything on earth belongs to me except what is possessed by the Brahmanas.

24. I am, in this world, the king of all kings, and the guardian of the four orders, O fortunate one, express your desire without delay".

25. Listening to these words of the king, and binding him to his promise, she, well aware of her influence over him, spoke these words :—

26. "Let Bharata be installed with the materials brought for Rama and let Raghava depart to the forests."

27. O the best of the Bharatas, on hearing this disagreeable speech of terrible significance, the king weighed down with grief, could not speak anything.

28. Learning that his father has been thus promise-bound and considering that the king's truth ought to remain inviolable, the virtuous and powerful Rama went into the forests.

29. And, may you be blessed, he (Rama) was followed by the prosperous Lakshmana, the foremost of bowmen, and his wife Sita, the princess of Videha and daughter of Janaka.

30. Then Rama having departed to the forest, Dasharatha, following the eternal law of time, gave up the ghost.

31. And seeing that Rama had left for the forest and that the king had breathed his last, Kaikeyi causing Bharata to be brought, addressed to him these words.

32. "Now that the king has gone to heaven, and Rama and Laksmana have left for the forest, accept this auspicious and extensive kingdom with all its *thorns* weeded out."

33. (Thereupon), the virtuous (Bharata) said to her "You have committed a very cruel deed by killing your husband and exterminating the family actuated by greed of wealth alone.

34. O accursed (woman) of (our) family, hurling disgrace upon my head, fulfil your desire now." Saying this to her mother, he gave free vent to his tears.

55. And vindicating his character before all the subjects, he set out, desirous of bringing back his brother Rama.

36. Placing, Kousalya, Sumitra and Kaikeyi in vehicle at the van (of his train), he set out with a sorrowful heart, accompanied by Satrughna,

37. Vashistha, Vamadeva, thousands of other Brahmanas and by the people of the cities and the provinces, with an eagar desire to bring Rama back.

38. (And he) found Rama together with Lakshmana in the (mountain) Chitrakuta bow in hand and wearing the garb of ascetics.

39. (But), being dismissed by Rama who was bent on obeying his fathers' words, he (Bharata) began to reign at Nundigram placing his brother's shoes before him.

40. And Rama too, afraid of the return of the people of the cities and provinces entered into the mighty forest of Dandaka near the hermitage of Sarabhanga.

41. Paying his adorations to Sarabhanga, and taking refuge in the Dandaka, forest he began to dwell on the banks of the beautiful river Godavari.

42. While dwelling there, Rama had great enmity with Khara who had his abode in the Janasthana, on account of Surpanakha.

43. The descendant of Raghu, devoted to virtue, slew fourteen thousands of Rakshasas on earth for the protection of the ascetics.

44. And the intelligent Raghava having slain the highly-powerful Khara and Dushana restored peace to that sacred forest.

45. Those Rakshasas being slain, Surpanakha with her nose and lips cut off returned to Lanka, the abode of her brother (Ravana.)

46. Then that Rakshasa-woman sensless with grief, and with marks of dry blood on her face, approaching Ravana, fell down at his feet.

47. Seeing her thus mutilated Ravana became sensless with rage and fired with anger and gnashing his teeth, rose up from his throne.

48. And dismissing his ministers he asked her in private "O gentle sister, who has made you so by despising and disregarding me?

49. Who is he that having got a sharp spear has rubbed it all over his body? Who is he that is sleeping in peace and security, keeping a fire near his head?

50. Who is he that has trodden over a terrible snake? Who is he that has thrust his hand into the jaws of a mained lion?"

51. While he was saying thus, sparks of flame issued out from his organs of senses like those that are emitted from the hollows of a tree on fire at night.

52. Then his sister informed him of the prowess of Rama causing the defeat of the Rakshasas led by Khar and Dushana.

53. Then king (Ravana) settling as to what course to adopt, and making arrangements for the protection of his capital, and consoling his sister, rose up in the air.

54. Crossing the mountains Trikuta and Kala he beheld the mighty ocean of deep waters, the abode of the Makaras (alligators)

55. Then Dashanana (Ravana, who had ten mouths) crossing it (the ocean) reached Gokarna the beloved place of the high-souled weilder of the trident (Siva),

56. Then the ten-headed one went to his late minister Maricha who had long before at that very place adopted the mode of life led by the ascetics, through fear of Rama.

Thus ends the two hundred and seventy-sixth chapter, the exile of Rama into the forest, in the Rama Upakhyana of the Vana Parva.

CHAPTER CCLXXVII.

RAMA UPAKHYANA PARVA.—*Continued.*

Markandeya said:—

1. Seeing Ravana come, Maricha accorded to him a respectful welcome by offering fruits and roots.

2. When he (Ravana) had been seated and rested awhile, that Rakshasa (Maricha), well aware of the proper mode of speech, sat beside Ravana, who was himself an eloquent speaker, andehumbly addressed him thus.

3. "Your complexion is not in its natural state. Is it all right with your Kingdom? Do thy subjects render obedience to you (now) as they did before?

4. O lord of the Rakshasas, what business has brought you here? Know it to be already performed even if it be very difficult of fulfilment."

5. Ravana, whose heart was distracted with grief and anger, briefly told him of the acts of Rama and the steps that were to be taken.

6. On hearing Ravana, Maricha shortly told him "You must not provoke Rama, for I am well aware of his prowess.

7. Is there any body who can stand the fury of the arrows of that high-souled one? That most heroic mortal is the cause of my leading this ascetic life.

8. What wicked-minded creature has given you this advice which will lead you to the very mouth of destruction?" (On hearing Marcha) Ravana reproachfully replied to him in anger

9. "If you do not comply with my behests, you shall surely meet with death." Maricha then considered (within himself) "death is preferable at the hands of a superior being.

10. Since death is certain I shall do what he desires." Then Maricha replied to the king of the Rakshasas.

11. "What service shall I have to render to you? I shall (surely) do it even if I am not equal to it." (Thereat) the ten-headed one replied to him "go and tempt Sita

12. Wearing the form of a deer with golden horns and a golden skin. It is certain that on beholding you she will send Rama after you.

13.—14. When the descendant of Kakustha (Rama) will go away (after you) Sita will be under my control. I will then forcibly take her away. (And then) that wicked-minded being (Rama) will die in consequence of the loss of his wife. Render to me this help." Thus spoken to, Maricha having performed his last rites (in anticipation of sure death),

15. And with a heavy heart, followed Ravana who was going before him. Then having got to the hermitage of Rama of untiring action,

16. They both did as was arranged previously. Ravana, assuming the shape of an ascetic with his head shaven and holding (in his hands) a triheadad staff,

17. And Maricha in the guise of a deer appeared on the scene. And Maricha showed himself to the princess of Videha in the form of a deer.

18. Driven by destiny, Sita sent Rama in pursuit of him. And Rama (too) with a view to please her, soon taking up his bow,

19. And instructing Lakshmana to protect her, went in pursuit of that deer. Equipped with his bow, quiver, and sword, and with his fingers encased in the skin a *Godha*,

20. Rama ran after that deer as Rudra followed the stellar deer (i e Prajapati, who in the guise of a deer followed his daughter, but Siva cut off his head which became the constellation called Mrigasira i e the deer-head). And that Rakshasa now appearing before him and then disappearing from his view,

21. Allured Rama to a great distance. Rama, then, knew what that deer really was. The intelligent Raghava knowing him to be a Rakshasa,

22. Took up an arrow of infallible energy and killed him who wore the shape of a deer. Struck by Ram's arrow, he, imitating the voice of Rama,

23. Began to cry piteously calling upon Sita and Lakshmana. And (when) the princess of Videha heard those piteous cries,

24. She was about to run towards the direction from which the sound came. Then Laksmana spoke to her "O timid lady, there is no reason for your fear. Who is able to strike Rama?

25—26. O lady of sweet smiles, you will in a moment see your lord Rama." Thus addressed, she, who was weeping aloud, from the weakness natural to her sex, began to suspect Laksmana adorned with a spotless character. And that chaste woman, devoted to her husband, began to level against Lakshmana these harsh words:—

27. "O fool, the desire which you cherish in your heart shall never be gratified. I will rather kill myself with a weapon,

28—29. Or throw myself from the summit of a mountain, or enter into fire, than forsaking my husband Rama live with such a mean wrech as you, like a tigress under the protection of jackal. Thus addressed by her, Lakshmana who was devotedly attached to Rama,

30. And who possessed a noble character, shutting up his ears (with his hands) and armed with bow went out following the footprints of Rama.

31. And without casting a single look upon her whose lips resembled a (ripe) Bimba fruit, (he) set out (in search of Rama).

In the meantime, the Rakshasa Ravana appeared (before Sita)

32. Assuming a genteel appearance though inwardly very wicked and like a fire hidden under ashes. Disguised as an ascetic he (showed himself there) in order to carry off that lady of blameless character.

33. On perceiving him, the virtuous daughter of Janaka welcomed him by offering fruits roots and a seat.

34. But that foremost of the Rakshasas disregarding all those things and assuming his natural shape began to cheer up the Princess of Videha saying

35. "O Sita, I am the lord of the Rakshasas and celebrated under the name of Ravana. My beautiful city is named Lanka and is situate on the other side of the ocean.

36. There amongst beautiful damsels you will shine with me. O lady of beautiful lips, do become my consort and abandon the ascetic Baghava".

37. Addressed in this strain, the daughter of Janaka, endued with beautiful lips, shut up her ears (with hands) and said "Do not say such words again.

38. Even if the firmament with all its stars fall down, even if the earth be reduced to atoms and even if the fire be deprived of heat and turn cold, I will not forsake the descendant of Raghu.

39. Is it possible for a she-elephant who has enjoyed the company of the mighty ranger of forests with rent temples, to live with a (miserable) hog?

40. How can a lady who has tasted of the sweet wine prepared out of honey or flowers, be tempted to drink the (wretched) wine prepraed from peutrid rice"!

41. Having spoken thus, she with her lips trembling in ire and repeatedly shaking her hands entered the hermitage.

42. (But) Ravana, pursuing that lady of beautiful lips, cut off her retreat. And harshly scholded by Ravana she fell into a soon.

43. But (he) seizing her by the hair (of her head) rose up in the air. Then a vulture, Jatayu, living in a mountain, saw that helpless lady crying in distress uttering the name of Rama while being carried off (by Ravana).

Thus ends the two hundred and seventy-seventh chapter, the death of Maricha in the Ramaupakhyana of the Vana Parva.

CHAPTER CCLXXVIII.

(RAMOPAKSHYANA PARVA)—
Continued.

Markandeya said :—

1. The highly-powerful lord of the vultures, Jatayu, the son of Aruna and the brother of Sampati was a friend of Dasharatha's.

2. (When) that bird saw his daughter-in-law in the arms of Ravana he furiously rushed against the lord of the Rakshasas.

3. The vulture then said to him "let go the princess of Mithila; leave her. O night-ranger, how can you carry her off when I am alive?

4. If you do not release my daughter-in-law you must not escape with your life." Saying thus, he began to pierce the lord of the Rakshasas with his claws.

5. By striking him with wings and beak several times, he (frightfully) lacerated (Ravana). And blood began to gush (out of his body) as copiously as waters from a mountain-spring.

6. Thus struck by the vulture, the well-wisher of Rama, he (Ravana) taking up his sword cut off the wings of that feathery creature.

7. Having killed that king of the vultures resembling a mountain peak penetrating through the clouds, the Rakshasa with Sita on his lap rose up (in the air.)

8. Wherever the Princess of Vidha beheld a hermitage, a lake, or a river, she threw down there an ornament.

9. That intelligent lady saw on a mountain-peak five foremost of monkeys and there she threw down a highly beautiful piece of cloth.

10. And like lightning (playing) among the (dark) clouds that beautiful and yellow (cloth) fluttering through the air fell down among those five (dark-coloured monkeys).

11. Ranging through the air like a bird he (Ravana) soon cleared a great distance and beheld his beautiful and lovely city adorned with many gates,

12. Surrounded by high ramparts and built by Vishakarma. And then the lord of the Rakshasas entered his city, Lanka, with Sita.

13. The princess of Vedeha being thus carried off, the intelligent Rama having slain the great deer on his way back met his brother Lakshmana.

14. Beholding his brother, (Rama) said to him with a rebuke "How could you leave alone the princess of Videka in the forest frequented by the Rakshasas"?

15. And he was greatly afflicted with grief thinking of his being allured to a great distance by the Rakshasa assuming the form of a deer and of the arrival of his brother (leaving Sita alone).

16. Having quickly come up to Lakshmana whom he was still reproving, he said "O Lakshmana, is the princess of Videha still alive? I am afraid I shall see her no more."

17. Lakshmana then informed Rama of every thing that Sita had said to him, especially the harsh words with which she subsequently rebuked him.

18. Rama then with a burning heart quickly proceeded fowards the hermitage and (on the way) he beheld the vulture, huge as a mountain, in his last moments.

19. Suspecting him to be a Rakshasa, the descendant of Kakustha drawing his bow powerfully, rushed at him with Lakshmana.

20. The spirited (vulture) then said to Rama and Lakshmana. "All hail to you, I am the king of the vultures and a friend of Dasharatha's."

21. Thus addressed by him, they put their auspicious bows aside and said "who is this one that is mentioning the name of our father?"

22. Then they both beheld the bird with its wings cut off; and the vulture related to him as to how he came by death while attempting to rescue Sita.

23. Rama then asked the vulture as to the way taken by Ravana. But the vulture indicated it by a nod of the head and then passed away.

24. Knowing from the sign made by the vulture that it was the south (towards which Ravana had gone) the descendant of Kakushtha, out of regard for his father's friend, caused his last rites to be performed.

25. Then beholding (on their way) many hermitages, scattered all over with seats of Kusha grass and umbrellas of leaves, broken jars of water, devoid of inmates, and abounding with hundreds of Jackals,

26. Those tormentors of foes afflicted with distraction and grief at the abduction of Sita proceeded towards the south of the forest Dandaka.

27. In that great forest Rama together with the son of Sumitra (Lakshmana) saw many herds of deer flying in all directions.

28. And they heard a terrible uproar of various creatures like that which is heard during a forest-fire spreading far and wide. In a moment they saw a headless trunk of terrible appearance,

29. Dark as clouds and huge as a rock, with shoulders broad as a Sala tree, of gigantic arms, having large eyes on his breast, and a large mouth situated on his capacious belly.

30. And that Rakshasa with great ease seized Lakshmana by the hand. (Thus overpowered), O Bharata, Lakshmana was instantaneously seized with dismay.

31. He, (the monster), then turning his eyes towards Rama, began to draw Lakshmana (forcibly) towards that portion of his body where his mouth was situate. And Lakshmana afflicted with grief said to Rama "look at my (sad) plight.

32. Your exile from the kingdom, the death of our father, the loss of the princess of Videha and (lastly) this my dangerous condition have quite overpowered me.

33. Alas, I shall never behold your return to Koshala with Vaidehi and your installation in the kingdom of our sire and grandsire as the ruler of the entire earth.

34. Blessed indeed are they who will behold thy face, resplendent as the moon emerged from the clouds, and bathed in the coronation water sanctified with Kusha, fried paddy and black pease."

35. In this strain the intelligent Lakshmana gave vent to his lamentations profusely. Then, the descendant of Kakustha, dauntless even in the very face of danger, thus spoke to him.

36. "O bravest of men, do not give way to sorrow. This (monster) can do you nothing when I am present. Cut off his right hand with sword, and I shall hack his left."

37. While thus speaking Rama cut off his (left) hand with a sharp sword (as easily) as if it were a stalk of tila corn.

38. The heroic son of Sumitra, seeing Raghaba stand by him, hacked his right hand with his sword.

39. Then Lakshmana again and again smote him in his sides and the huge headless monster fell dead on the ground.

40. Then a being of celestial appearance issued out of his body and stationing himself in the air appeared as resplendent as the sun in the heavens.

41. Then the eloquent Rama asked him "tell me who you are. How did such a thing come about? All this appears to me highly marvellous."

42. To him that being replied "O king I am the Gandharva Viswavasu. I had to assume the shape of a Rakshasa owing to an imprecation of a Brahmana.

43. Sita has been abducted by Ravana who lives in Lanka. Go to Sugriva who will help you (to recover her)

44 In the vicinity of the (mountain) Rishyamukha there is a lake named Pampa of auspicious waters, teeming with swans and cranes.

45. There, adorned with a golden garland dwells Sugriva, the brother of Vali, the king of monkeys, with four counsellors.

46. Do you go to him and inform him of the cause of year sorrow. Being in the same predicament as you are, he will help you.

47. Thus far I am able to say that you will see the daughter of Janaka again. It is certain that the abode of Ravana is known to the monkey-king.

48. Saying this that highly resplendent celestial being vanished, and the highly-powerful Rama and Lakshmana both were struck with wonder.

Thus ends the two hundred and seventy eighth chapter, the destruction of the headless monster, in the Ramaupakhyana of the Vana Parva.

CHAPTER CCLXXIX.

(RAMOPAKSHYANA PARVA)—*Continued.*

Markandeya said :—

1. Then, Rama, distracted with grief at the abduction of Sita, got to the Lake Pampa situated at a short distance, and full of several kinds of lotuses.

2. In that forest fanned by cool and pleasant breezes charged with the ordour of ambrosia, the thoughts of his dear wife crept into the mind of Rama.

3. O king of kings, smitten with cupid's arrows by thinking of his beloved spouse he lamented (profusely). Then the son of Sumitra thus spoke to him.

4. "O respector of those that deserve honour, this state of your mind is as unworthy of you, as diseases in a self-contained old man of regular habits.

5. You have received intelligence concerning Ravana and the princess of Videha. (Now try to) liberate her by exertion and wisdom.

6. Let us go to Sugriva, the foremost of monkeys who dwells in (yonder) mountain. Cheer yourself up since I, your disciple servant and assistant, am near."

7. By these and various other words of the same significance spoken by Lakshmana, the descendant of Raghu recovered his natural calmness and became mindful of his business.

8. And both those heroic brothers Rama and Laksmana bathing in the waters of the Pampa and offering oblations to their ancestors left (for Rishyamukha).

9. Then, having reached the (mountain) Rishyamukha full of various roots, fruits and trees, those heroes saw at the summit of the mountain five monkeys.

10. Sugriva, (then), sent, his minister, the intelligent monkey Hanumana huge as a mountain, to (receive them).

11. Having first conversed with him, they both came to Sugriva. O king, Ram then contracted a friendship with the monkey-king.

12. When Rama had unfolded his intentions to him, he (Sugriva) showed to him the piece of cloth dropped among the monkeys by Sita while being carried off (by Ravana).

13. Having obtained this token, Rama installed Sugriva the monkey-king, in sovereignty over all the monkeys on earth.

14. (And) the descendant of Kakustha promised to kill Vali in battle; and O king, Sugriva also pledged himself to liberate Sita.

15. Having come to this (mutual) understanding, and reposing confidence in each other, they all arrived at Kiskindhya and desirous of battle remained prepared (for counter with Vali).

16. Having reached Kiskindhya, Sugriva sent forth a yell like the roar of a torrent. Vali could not brook that; but Tara (his wife) stood in his way, saying

17. "From the manner in which this powerful monkey Sugriva is roaring, I think he has received assistance. (Therefore) do not go out."

18. Thereupon, (her) husband, the eloquent Vali, the monkey-king who wore a golden garland replied to Tara endued with a face resplendent as the moon, the lord of the stars.

19. "You are acquainted with the voice of all creatures; (therefore) by the exercise of your intelligence ascertain, whose assistance, this being who bears the relation of brother to me, has obtained.

20. The wise Tara, resplendent as the lord of the stars, reflecting a moment thus replied to her husband. "O lord of the monkeys, listen to all this.

21. That bowman, Rama, the highly-energetic son of Dasharatha, whose wife has been carried off (by Ravana) has formed an offensive and a defensive alliance with Sugriva.

22. His brother, the intellectual Lakshmana of mighty arms, the ever-victorious son of Sumitra, stands by him for the furtherance of Sugriva's aims.

23. (Moreover), Moinda, Dwivida, Hanumana, the son of the wind god, and Jambuvana, the king of the bears, all these counsellors of Sugriva stand up for him.

24. All these are endued with magnanimity, intellect and great strength; and being backed up by the strength of Rama are surely able to kill you."

25. (But) the lord of the monkeys, disgarding her beneficial words, was filled with jealousy and suspected that her heart was inclined towards Sugriva.

26. Having spoken harshly to Tara he (Vali) issued out of his cave and coming up to Sugriva who was near the Malyavan (mountain) addressed him thus:—

27. "You, who are (very) fond of life, were frequently defeated by me before; (but) considering the relationship you bear to me, I allowed you to escape (without taking your life). Then, why are you rushing into death so soon?"

28. Thus addressed (by Vali), Sugriva, the slayer of his foes, as if addressing Rama himself, spoke to his brother these significant words, (well) suited to the occasion.

29. "O monarch, deprived of my wife as well as of my kingdom by you, what need is there for my life? Know that it is for this (*i.e* death) that I have sought you."

30. Addressing each other in these and and various other words in the same strain, both Vali and Sugriva were engaged in battle with Salas, Talas, and stones, which served the purpose of arrows.

31. Both smote each other and both struck down each other on the ground; both moved about with wonderful (dexterity) and both dealt blows (at each other).

32. Both those warriors torn with (each others) nails and teeth were besmeared with blood and shone like two blooming Kinsuka flowers.

33. (On account of their similarity in appearance) no difference (in aspect) could be discovered between those fighters.

Hanuman then placed a garland round the neck of Sugriva.

34. Thereupon that hero adorned with that garland on his neck shone like the beautiful and mighty Malaya mountain encircled with the clouds.

35. Recognizing Sugriva by that mark, the mighty bowman Rama drew his excellent bow aiming at Vali as his mark.

36. The twang of his bow was like (the roar of) an engine. And pierced through the heart by the arrow Vali became alarmed.

37. With his heart riven (by Ram's arrow) Vali began to vomit blood through his mouth and then he saw Rama standing (before him) together with the son of Sumitra.

38. Rebuking the descendant of Kakustha, (for taking his life without cause) he fell down senseless on the ground. Tara then beheld him (Vali) of moon-like splendour, lying (slain) on the earth.

39. Vali being thus slain, Sugriva obtained possession of Kiskindhya and (the hand of) the widowed Tara also endued with a face lovely as the lord of the stars.

40. And the intelligent Rama too, worshipped by Sugriva in every way, lived on the auspicious plateau of the mountain Malayvan for four months.

41. (On the other hand) the lustful Ravana too, having repaired to his capital Lanka, placed Sita in a retreat (beautiful) like the Nandana (gardens).

42. Situate within the Asoka garden, resembling an asylum of ascetics. (And there) with her body reduced to a skeleton thinking of her husband, and wearing the garb of ascetics,

43. And engaged in austerities, and observing fasts, that large-eyed lady began to dwell sorrowfully subsisting on fruits and roots.

44. In order to guard her, the lord of the Rakshasas appointed Rakshasa women holding (in their hands) barbed darts, swords, maces, axes, clubs and flaming brands.

45. And some (of them) had two and some three eyes, (some) had their eyes on the forehead, (some) were possessed of long tongues and some none, (some) had three breasts (some) one leg, (some) three braids of matted hair and (some) only one eye.

46. These and other (Rakshasa) females with flaming eyes, and hair stiff as that of a camel, surrounded Sita very watchfully day and night.

47. And those terrible-looking Pisacha women of dreadful voice always spoke to that large-eyed lady in harsh words (such as)

48. "Let us devour her; mangle her, and tear her to pieces, who is living here despising our lord."

49. Thus repeatedly threatened and censured, Sita, afflicted with grief for her husband, replied to them with a deep sigh.

50. "Worshipful ladies, eat me up soon. I have no need of life without the lotus-eyed (Rama) of curly and blue hair.

51. Separated from my beloved, so dear to my life I will rather live without food and waste away my frame like a she-serpent living near a Tala tree.

52. Than live with any other person except the descendant of Raghu. Know this to be my firm resolve; and now do, whatever you like, with me".

53. The Rakshasa women, of harsh voice, hearing those words of hers, went to the king of the Raksashas in order to tell him all that were spoken by her (Sita.)

54. They all having gone (to Ravana), a pious Raksasha woman Trijata by name, who spoke sweet words, (thus) consoled the princess of Videha.

55. "Sita, I shall tell you something. O friend, believe me. O lady of fair hips, drive away your fears and hear these my words.

56. There is an old and intelligent Rakshasa chief named Avindhya. He seeks Ram's welfare and for your sake has told me (these words).

57. 'Having re-assured and consoled Sita, address her in these my words (that I tell you now), saying, Your husband, the heroic Rama, followed by Lakshmana, is all right.

58. The illustrious descendant of Raghu has contracted friendship with the king of the monkeys, as powerful as Sakra himself and is ready for your deliverance.

59. O timid lady, you have no fear from Ravana who is cursed by all the world, (because) O daughter, you are protected by Nalakuvera's imprecation.

60. Formerly this sinful wretch was cursed for having committed rape on his (own) daughter-in-law, Rambha. (Therefore) this lustful being is not capable of forcibly violating any woman.

61. Your intelligent husband accompanied by the son of Sumitra and protected by Sugriva will soon arrive (here) and deliver you hence.

61. I have dreamed an awfully-terrible dream of evil omen, indicative of the destruction of this evil-minded destroyer of the race of Pulastya.

63. This night-ranger is terribly wicked-minded, and is prone to mean deeds and on account of his innate bad nature he terrifies all (creatures).

64. He challenges all the gods having lost his sense through Fate. I have in my dream seen all the indications of his destruction.

65. (I have in my dream seen) the ten-headed monster dancing repeatedly in a car drawn by asses with his head shaven and his body saturated with oil and besmeared with mud.

66. (I have also seen) Kumbhakarna and others stark naked, besmeared with blood and with their heads shaven, taking to the southern direction.

67. I have beheld only Vibhishana with a white umbrella (over his head) and a turban and graced with white garlands and unguents ascending the mountain Sheta.

68. And I saw his four consellors adorned with white garlands and unguents on the mountain Sheta. These only will be saved from this terrible calamity.

69. The earth with all its oceans will be covered with Rama's weapons; and your husband will fill the whole world with his renown.

70. I have (in my dream) beheld Lakshmana burning all the points (with his arrows) and eating rice mixed with honey and boiled with milk mounted on a heap of bones.

71. And I have seen you also lamenting, covered all over with blood, and protected by a tiger, repeatedly run towards the southern direction.

72. O princess of Videha, O Sita, being reunited with your husband, the descendant of Raghu, followed by Lakshmana, you will soon experience happiness".

73. And that damsel gifted with eyes beautiful as those of a fawn, hearing these words of Trijata became hopeful of her reunion with her husband.

74. And when those terrible-looking and cruel Pishacha women returned, they saw Sita seated with Trijata as before.

Thus ends the two hundred and seventy ninth chapter, the consolation offered to Sita by Trijata, in the Rama Upakhyana of the Vana Parva.

CHAPTER CCLXXX.

(RAMOPAKHYANA PARVA)

—Continued.

Markandeya said :—

1—2. Then, Ravana, smarting under the shafts of Cupid, saw Sita—afflicted with sorrow for her husband, melancholy, wearing an unclean garb, having a jewel only for her ornament, lamenting (profusely), devoted to her husband, waited upon by the Rakshasa females, and seated on a stone—and approached her.

3. And he, whom the gods, the demons, the Gandharvas, the Yakshas and the Kimpurusas could never conquer in battle, inflamed with lust, repaired to the Asoka gardens,

4. Attired in a celestial garment, wearing a handsome appearance, adorned with jewelled ear-rings, decked with a beautiful garland and a crown, and looking as (handsome as) the very embodiment of Spring.

5. Being dressed carefully he looked as (beautiful as) the Kalpa tree. But with all his rich dress he appeared as terrible as a banian tree in the midst of a cremation ground.

6. That night-ranger, approaching the slender-waisted lady, looked like (the grim) planet Saturn before (the beautiful) Rohini

7. Having greeted that lady of beautiful hips, terrified like a helpless doe, he (Ravana) smarting under the shafts of that god having the flower for his emblem, addressed her thus :—

8. "Sita, you have favoured too much your husband up to this time. O lady of slender form, be now favourably disposed towards me. Let thy person be well-dressed.

9. O excellent lady, live under my protection and O fair, complexioned damsel, adorned with rich ornaments and dresses be the first lady among all the females (of my harem).

10. Many daughters of the celestials and the Gandharvas are in my household, and I possess several daughters of the Danavas and the Daytyas.

11. One hundred and forty millions of Pishachas, twice as many man-eating Rakashasas of terrible deed execute my commands,

12. And thrice as many Yakshas carry out my orders. Some only are under the sway of my brother (Kuvera) the lord of wealth.

13. O gentle lady gifted with fair thighs, the Gandharvas and the Apsaras attend upon me in my drinking hall as they do my brother.

14. (Again) I am the son of that Brahmanic sage, the Muni Visrava, and am celebrated under the name of the fifth Lokapala (regent of the universe.)

15. O lady, I have as plenty of eatables, foods and drinks as the lord of the celestials himself.

16. Let all your troubles of a forest-life be over. O fair-hipped damsel, be my consort as Mandadari herself.

17. Thus spoken to, the princes of Videha endued with a beautiful face, turning away (from Ravana) and considering him as something more insignificant than a straw thus replied to him.

18—20. And that fair-hipped lady, the princess of Videha to whom her husband was as her god, drenching her solid breasts with copious flow of inauspicious tears which she incessantly shed, spoke these words to that mean wretch. "O lord of the Rakshasas, unfortunate as I am, I have been compelled to listen to such painful words repeatedly uttered by you. May you be blessed, you who take so much delight in sensual pleasure. Withdraw your mind (from me.)

21. Being the wife of another and always attached to my husband I am not to be won over (by you). And this helpless woman cannot be a suitable wife to you.

22. What pleasure will you derive from violating an unwilling woman? Your father is equal to the lord of (all) creatures, a Brahmana, and begotten of Brahma.

23-26. Being equal to a Lokapala why have you no regard for virtue! Dishonouring that king, your adorable brother, the lord of wealth and friend of Maheswara how it is that you do not feel shame"? Saying (all) this, that lady of delicate limbs Sita, with her breasts and neck trembling (in emotion) and covering her face with her clothes, began to weep profusely. And while that fair lady was weeping, her long, well-woven, black, and glossy, braid hanging down from her head looked like a black snake. Hearing those cruel words spoken by Sita, Ravana,

27. Of malicious intelligence, although thus rejected (by Sita) spoke to her these words again. "O Sita, let that god having the Maraka for his emblem consume me.

28—29. But O fair-hipped lady of sweet smiles, I will, by no means enjoy you against your will. What am I able to do since you even to this day cherish *Rama*, who is but a man (and therefore) our food"

30. Thus addressing that lady of faultless proportions, the lord of the Rakhsasas vanished at that very spot and went whither he liked.

31. And the princess of Videha weighed down with grief continued to dwell there, surrounded by Rakshasa women and kindly treated by Trijata.

Thus ends the two hundred and eighti eth chapter, the colloquy between Sita and Ravana in the Rama Upakhyana of the Vana Parva.

CHAPTER CCLXXXI.

(RAMOPAKSHYANA PARVA)—

Continued.

Markandeya said :—

1. (On the other hand) while the descendant of Raghu together with Laksmana, properly served by Sugriva, was dwelling on the plateau of the Malyavana mountain, he cast his eyes (one night) on the azure firmament.

2—3. From that mountain beholding on the clear cloudless heavens, the resplendent moon surrounded by planets, stars, and constellations, and (fanned) by a cool breeze laden with the fagrance of lilies, lotuses and other flowers of the same kind, that destroyer of foes was suddenly awakened (to a recollection of Sita).

4. Afflicted at the thoughts of Sita confined in the abode of the Rakshasa (Ravana), the virtuous (Rama) thus addressed the war-like Lakshmana in the (next) morning.

5. "O Lakshmana, do you repair to Kiskindhya and there seek out the ungrateful, self-seeking and licentious lord of the monkeys.

6. That stupid wretch of his race whom I have installed on the throne (of Kiskindhya) and to whom all the monkeys, apes and bears pay their homage,

7. And for whose sake, O mighty-armed perpetuator of Raghu's race, I have, with your assistance slain Vali in the pleasure-gardens of Kiskindhya.

8. I deem that worst of monkeys to be highly ungrateful on earth, because, O Lakshmana, that wretch has now forgotten me reduced to such a plight!

9. I consider, that, through scantiness of intellect, he does not care to fulfil his promise, disregarding me who have done him (such) a good turn.

10. If he indulges in sensual pleasures without making any exertions (for the discovery of Sita), you are to send him to the path of Vali, the common goal of all creatures.

11. But if that foremost of monkeys be devoted to our cause, then O descendant of Kakustha, bring him hither. Go soon and make no delay."

12. Lakshmana, (ever) obedient to the behests and devoted to the welfare of his superiors, thus addressed by his brother, took his beautiful bow together with string and arrows and (soon) set out (for Kiskindhya).

13. And reaching the gate of Kiskindhya he entered (the city) unopposed. The monkey-king deeming him to be angry advanced (to meet him).

14. And with a humble mind, the monkey-king accompained by his consort, welcomed him joyously and respectfully.

15—16. (Then) the dauntless son of Sumitra made him acquainted with the words told by Rama. And O king of kings, hearing all this in detail, Sugriva, the lord of the monkeys together with his consort and attendants joined his palms with humility and joyfully to Lakshmana, the most valiant of men, these words.

17. "O Lakshmana, I am neither evil-minded nor ungrateful nor cruel. Listen, what pains I have taken in the direction of the discovery of Sita.

18. I have sent (many) intelligent monkeys in all the directions and have appointed a month for the return of them all.

19. O mighty hero, the entire earth with its forests, mountains, cities, seas, villages, towns, and mines will be ransacked by them.

20. That month will be complete in another five nights. And then you will, together with Rama, hear that great and joyful news (about the discovery of Sita)."

21. Thus addressed by the intelligent monkey-king, the magnanimous Lakshmana, giving up his anger, adored Sugriva.

22. Accompained by Sugriva he then returned to Rama who was dwelling on the pleateau of the mountain Malayavana and approaching him related the successs of his mission.

23. Thousands of monkeys soon began to return after searching the three quarters, excepting those who were sent towards the south.

24. And they told Rama "Although we have searched the (entire) sea-girt earth, we have not found either the princess of Videha or Ravana.

25. And though sorely grieved (at this unpleasant news) the descendant of Kakustha dragged his existence hopeful of the success of those great monkeys who were despatched towards the south.

26. When two months had passed away, (some) monkeys hastily approaching Sugriva told him these words.

27. "O chief of the monkeys, the great and extensive orchard, Madhuvana which was (so) carefully preserved by Vali and is well-guarded by you also, is being pillaged by the son of Pavana,

28. Angada, the son of Vali, and other foremost of monkeys who, O monarch, were despatched by you to search the southern direction."

29. Hearing of this act of indulgence on their part, he (Sugriva) thought they were successful, for such behaviour could be possible for those servants whose efforts were crowned with success.

30. Then that intellectual and foremost of monkeys informed Rama of this. And Rama too inferred (from the statement of Sugriva) that Sita must have been seen (by the monkeys).

31. (Meanwhile) those monkeys with Hanumana at their head, having rested themselves, approached the monkey-king who was with Rama and Lakshmana.

32. O Bharata, observing the gestures of Hanumana and the colour of his face Rama became thoroughly convinced of the discovery of Sita.

33. The monkeys, headed by Hanumana, and successful in their mission, duly bowed down to Rama, Lakshmana, and Sugriva.

34. (Then) Rama, holding (in his hand) his bow together with arrows, addressed those assembled (monkeys) thus:—"Will you make me bear life? Have you been successful?

35. Having killed my enemy in battle and delivered the daughter of Janaka, will you enable me to reign at Ayodhya?

36. Deprived of my wife and honor, I do not wish to live so long as the princess of Videha is not rescued and my enemies are not slain."

37. Rama having said this, Hanuman the son of the windgod thus replied to him "O Rama, I am giving you good news. The daughter of Janaka has been seen by me.

38. Searching the southern direction with all its mountains, forests, and mines, we got fatigued and then after the expiration of the appointed time we saw a great cave.

39. We then entered it (the cave) extending over many a Yojana, dark, woody, deep, and infested by insects.

40. Having traversed a great way through it, we saw the splendour of the sun and a beautiful palace within it.

41. O scion of Raghu's race, that palace belonged to the Daitya Maya. There a female ascetic Prabhabati by name, was engaged in austerities.

42. She gave us many sorts of eatables and drinkables. Regaining our strength after partaking of food, we proceeded along the route indicated by her.

43. And issuing out of the cave (we) beheld near the briny ocean the Sahya, the Malaya, and the mighty Dardura mountains.

44. Then ascending the Malaya mountain (when) we beheld the abode of Varuna (*i.e.* the ocean-god), we became sorely grieved, afflicted, and dejected and gave up all hopes of life.

45. Considering that this mighty ocean was many hundred Yojanas in width, and the abode of whales, alligators and fishes, we became sorely grieved.

46. Then we sat down resolving to die of starvation. Then in the course of our conversation, we happened to talk of the vulture Jatayu.

47. Then we beheld an awe-inspiring and a terrible-looking bird huge as a mountain-peak and looking like another son of Vinata (Garuda).

48. And desirous of devouring us, he approached us and spoke these words "who is it that is speaking of my brother Jatayu?

49. I am his elder brother Sampati by name and the lord of birds. Once desirous of competing with each other we soared toward the sun.

50. In consequence of which my wings were burnt but those of Jatayu were not. That was the last time when I saw my dear brother, the king of the vultures.

51. My wings being burnt I fell down and have been since lying on this mighty mountain." He, having said this, we told him of the death of his brother.

52. And we informed him briefly of your calamity. Hearing this very disagreeable news, O king, Sampati,

53. Became dejected at heart and O tormentor of foes, again asked "who is this Rama? Why was Sita abducted? And how was Jatayu slain?

54—55. O best of monkeys, I am desirous of hearing all this." I then fully informed him of the calamity that has befallen your worshipful self and of the cause of our resolve to die of starvation. But that monarch of birds stirred us up with these words.

56. Ravana is indeed known to me. His mighty capital, Lanka, can be seen across the sea (situate) in a valley of the Trikuta mountains.

57. The princess of Videha must be there. I have no doubt on this point. Hearing him thus speak, we got up soon,

58. And, O tormentor of foes, held a consultation together as to how to cross the sea; but none had courage enough to attempt it.

59. Then inspired with the energy of my father, whom I invoked, I crossed the vast ocean, a thousand Yojanas wide, after having killed a Rakshasa woman (on my way) who lived in the waters.

60. I (then) discovered the chaste Sita in the Ravana's household observing austerities and fasts, eager to behold her husband,

61. With clotted hair, covered with dirt, melancholy, lean and lank, and devoted to asceticism. Knowing her to be Sita by these unusual signs,

62. I approached her, and, bowing down to that worshipful lady who was alone, said "Sita, I am Ram's messenger, a monkey, and the son of Pavana (the wind-god).

63. Desirous of seeing you, I have come here ranging through the firmament. Those princes, the brothers Rama and Lakshmana are all right,

64. Being well cared for by Sugriva and the monkeys. O Sita, both Rama and the son of Sumitra have enquired of your welfare.

65. And Sugriva too being a friend (of theirs) has enquired of your welfare. Your husband will soon arrive (here) accompanied by all the monkeys.

66. O divine lady, believe in me. I am a monkey and not a Rakshasa. Reflecting a moment on what I said, Sita replied to me.

67. "From what has been said by Avindhya I know you to be Hanumana. O (monkey) of mighty arms, Avindhya is an old and a revered Rakshasa.

68. He told me "Sugriva is surrounded by such advisers as you"—Then asking me to go away Sita gave me this jewel (as a token),

69. Which enabled the faultless princess of Videha to bear life so long. And the daughter of Janaka further told me these words as a credential.

70. (Namely) that while dwelling in the mighty mountain Chitrakuta, O most valiant of men, you shot a straw at a crow.

71. Then suffering myself to be seized (by the guards) and setting fire to that city (Lanka) I have come back" (Hearing these words) Rama adored that being who spoke agreeable words.

Thus ends the two hundred and eighty first chapter, the return of Hanumana in the Ramopakhyana of the Vana parva.

CHAPTER CCLXXXII.

(RAMOPAKHYANA PARVA)—*Continued.*

Markandeya said:—

1. Then while Rama was seated at that very place with them (the monkeys), the monkey-chiefs, at the command of Sugriva, began to assemble there.

2. Surrounded by ten billions of powerful monkeys the illustrious father-in-law of Vali, Susena, came to Rama.

3. Those two foremost of monkeys, the highly-powerful Gaja and Gavaya, each surrounded by one billion (monkeys) made their appearence.

4. O mighty monarch, the terrible-looking Gavakshya having the tail of a cow, came thither, after having collected six hundred billions (of monkeys)

5. The celebrated Gandhamadana, the dweller of the mountain Gandhamadana, gathered a hundred thousand crores of monkeys.

6. The intelligent monkey, Panasha by name, and endued with a vast strength collected together fifty two hundreds, of millions (of monkeys).

7. The highly-powerful and illustrious old monkey, Dadhimukha by name, gathered a great army of monkeys endued with terrible prowess.

8. Jamvuvana, accompanied by a hundred thousand crores of black bears of terrible deeds with the Tilaka mark on their faces, made his appearance there.

9. O great king, these and countless other monkey-chiefs arrived thither for the sake of Rama.

10. A great tumultuous uproar was heard there, caused by those monkeys running hither and thither, having bodies huge as mountain-peaks and roaring like lions.

11. Some resembled mountain-peaks and some buffaloes, some looked like autumnal clouds and some had faces red as vermillion.

12. And as the monkeys flocked in from all sides, some fell down, some leaped about, and some scattered the dust.

13. Then the mighty monkey-army, looking like a sea full to the brim, took up their quarters there at the command of Sugriva.

14—15. All the monkey-chiefs having assembled together from all directions, the illustrious descendant of Raghu together with Sugriva and the (monkey) army drawn up in the battle array began his march (towards Lanka) at an auspicious moment of fair day and under a lucky constellation, as if desirous of destroying all the worlds.

16. Hanumana, the son of Pavana marched in the van of the army while its rear was protected by the dauntless son of Sumitra.

17. As they proceeded on, the two descendants of Raghu with their fingers encased in gloves of Godha's skin and surrounded by the monkey-chiefs shone like the sun or the moon (surrounded by) the planets.

18. That (vast) monkey-army holding (in their hands) Sala and Tala trees which served the purpose of arrows, looked like an extensive corn-field under the morning son.

19. Protected by Nala, Nila, Angada, Kratha and Moinda that mighty host moved on for accomplishing the object of Rama.

20—21. And encamping unopposed on many extensive and auspicious tracts and valleys abounding with fruits, roots, water, honey and meat, that monkey-army at last came near the briny Sea.

22. And that (vast) army which looked like a second ocean furnished with innumerable standards reached the shores (of the sea) and encamped there.

23. Then the renowned son of Dasharatha addressed Sugriva who was surrounded by monkey-chiefs these words appropriate to the occasion

24. "This army is vast and the ocean too is very difficult to cross. What steps,

therefore, in your opinion, should be taken in order to cross it ?

25. Thereat, very many self-conceited monkeys said " we are capable of crossing the sea." But this could not serve the purpose fully (as all the monkeys were not able to cross the sea).

26. Some proposed to cross by boats and some by various kinds of rafters. But Rama, having consoled them all, said "This will not do.

27. O heroes, all the monkeys will not be able to cross the sea which is a hundred *Yojanas* in width Therefore, your proposal can not be agreeable to reason.

28. (Moreover), there are not plenty of boats to land our troops. Again (the interests of) trade should not suffer at the hands of men like us.

29. Our army is vast. The enemy will the able to destroy it, if it can detect a (single) weak point in it. (Therefore) in my opinion it is not desirable to cross the sea by rafters and boats.

30. I will, however, pray to this Lord of waters (to show me) a means (to cross the sea) and by observing fasts will lie down on the shores. He will then surely show me (a means).

31. If, however, he does not show me a way (to cross the ocean), I will burn him up with irresistible and mighty weapons surpassing fire itself in fury."

32. Saying this, the descendant of Raghu together with the son of Sumitra performed *achamana* (*i.e.* touched water thrice as a purifactory ceremony) and duly laid themselves down on a bed of Kusha grass on the sea-shore.

33. Then that Lord of all the rivers, the Ocean, surrounded by acquatic animals showed himself to the descendant of Raghu in a dream.

34. And addressing him in such sweet words as "O son of Kousalya," (the Ocean) surrounded by hundreds of mines of gems thus spoke (to Rama).

35. "O most valiant of men, tell me what assistance I shall render to you. I belong to the race of Ikshaku and can therefore claim kinship with you." Rama (then) replied to him.

36. "O lord of all the rivers, I desire that you will grant, for my army, a way, marching through which I may kill the ten-headed wretch of Pulastaya's race.

37. If you do not grant the passage prayed for, I will dry you up with arrows inspired with mantras and shot from celestial weapons."

38. Hearing Rama say so, the abode of Varuna (*i.e* the Ocean) sorely grieved said these words with joined palms.

39. "I am neither desirous of throwing any obstacles in your way nor am I inclined to your mischief. O Rama, hear these words and then do what is fit.

40. If, at your command I grant you a passage for the transport of your troops, then others too, from the strength of their bows, will command me to do so.

41. There is a powerful monkey (in your army) Nala by name, who is a skilful machanic and the son of the god Vishvakarma, the architect of the universe.

42. And whatsoever he may throw into my waters, whether it be a piece of wood or a straw or a stone, I will support them all and which will be bridge to you."

43. Saying this the Ocean vanished. And then Rama said to Nala "build a bridge across the sea. For, in my opinion, you are able to do it."

44. The descendant of Kakustha by this means caused a bridge ten yojanas broad and a hundred yojanas long to be erected (over the sea).

45. And having constructed the bridge which to this day is known on earth by the name of Nala's bridge, Nala (endued with a body) huge a rock came out at the command of Rama.

46. While Rama was there the virtuous Vibhishana, the (youngest) brother of the Rakshasa king accompanied by four advisers came to him.

47. And the magnanimous Rama welcomed him with due honours. But Sugriva had his misgivings, considering that he might be a spy.

48. The descendant of Raghu, however, observing the sincerity of his extertions and many signs of good conduct (in him) was perfectly satisfied (that he was not a spy) and adored him.

49. And he installed him in sovereignty over all the Rakshasas and made him his junior adviser and a friend of Lakshmana's.

50. O king of men, in accordance with the instructions of Vibhishana, he crossed the sea with his troops by means of the bridge within a month.

51. Then, having reached Lanka, he caused its numerous and extensive gardens to be ravaged by the monkeys.

62. And Vibhishana arrested two of Ravana's ministers, Suka and Sarana, who, disguised as monkeys, came there as spies.

53. And when those two night-rangers, assumed their real Rakshasa shape, Rama showed them his troops and then dismissed them.

54. Having placed his army in the pleasure-gardens of that city, Rama sent that wise monkey, Angada, as his envoy to Ravana.

Thus ends the two hundred and eighty second chapter, the construction of the bridge (across the sea) in the Ramopakhyana of the vana Parva.

CHAPTER CCLXXXIII.

(RAMOPAKSHYANA PARVA)—*Continued.*

Markandeya said :—

1. The descendant of Kakustha having encamped his troops in those woods abounding with plenty of food and drink and various (sorts of) fruits and roots, began to watch over them carefully.

2—3. (On the other hand), Ravana set up, in Lanka, engines constructed in accordance with (the rules of the science on war) And the seven moats, (which encircled the city), protected by strong walls and gates, full of deep waters, and abounding with fishes and alligators, though naturally unassailable, were rendered more so by being surrounded with pointed stakes of Khadira wood.

4. And the ramparts furnished with rounded stones and iron clubs were made unassailable by means of ballistas. The warriors (who mounted guard on the gates) had with them earthen jars full of poisonous snakes, resinous powders,

5. And were armed with maces, firebrands, Narichas, Tomaras, swords, axes, Sataghnis and clubs saturated with wax.

6. And all the city gates were guarded by permanent and temporary encampments containing large numbers of infantry and by innumerable elephants and horses.

7. Angada having reached one of the gates of Lanka and being made known to the Rakshasa king entered (the city) fearlessly.

8. And that highly-powerful one surrounded by innumerable crores of Rakshasas shone like the sun in the midst of masses of clouds.

9. And that eloquent (monkey) having approached and saluted the descendant of Pulastya who was surrounded by (his) ministers, began to deliver Rama's message (in the following words).

10. "O king, the highly-renowned lord of Kosala, the descendant of Raghu says to you (through me) these words appropriate to the occasion. Accept that (message) and act in obedience to it.

11. (Those) countries and cities whose kings are addicted to immoral acts and are incapable of controlling their minds, are themselves covered with sin and destroyed.

12. You alone are guilty of forcibly carrying off Sita; but your guilt will lead many innocent persons to death.

13. Elated with power and pride, you who formerly killed many Rishis living in the forests, insulted the gods,

14. Slew many royal sages and carried off weeping damsels, are about to be visited with retributive justice for your those vicious deeds.

15. I will kill you together with your advisers. Give battle and play the hero. O night-ranger, behold the strength of my bow though I am only a mortal.

16. Liberate Sita, the daughter of Janaka. But if you persist in not releasing her I will make this earth bare of all the Rakshasas with sharpened arrows."

17. Hearing these harsh words of the messenger, king Ravana could not brook them and became senseless with rage.

18. Thereupon four night-wanderers who understood (well) the signs of their lord seized Angada by his four limbs like birds seizing a tiger.

19. And along with those wanderers of the night who held him fast by his limbs Angada took a leap upwards and alighted on the roof of the palace.

20. Those Rakshasas raised up with great force fell down on the ground with their ribs shattered and sorely afflicted by the violence of the fall.

21. And he again took a leap from the roof of the palace whereon he descended, and clearing the city of Lanka, come down to his comrades.

22. Then that monkey, approaching the lord of Kosala told him everything; and being highly praised by the descendant of Raghu, the energetic monkey went away to take rest.

23. Then the descendant of Raghu by the simultaneous exertions of all the monkeys, fleet as the wind, caused the walls of Lanka to be broken down.

24. Then Lakshmana with Vibhishana and the lord of the bears (Jamvuvana) marching ahead, demolished the impregnable southern gate of the city.

25. Rama then invaded Lanka with a hundred thousand crores of monkeys skilled in battle and resembling young camels in the reddish complexion which they had.

26. Thirty millions of grey-coloured bears having long arms and thighs, broad paws, and supporting themselves on their broad haunches prepared themselves (for battle).

27. And the sun, with his rays shadowed by the dust raised by the monkeys leaping up an down and crosswise, could not be seen.

28.—29. And the walls (of Lanka) covered all over with monkeys endued with complexions (yellow) as the ears of paddy, (grey) as shirisha flowers, (crimson) as the morning sun, and white as flax, assumed a tawny hue. And O king, the Rakshasas together with their wives and elders were wonder-struck (at this unusual sight).

30. And they (the monkeys and the bears) broke down pillars made of gems and the terraces and spires of the palaces. Pulling down and breaking to pieces the engines and their propellers they threw them away.

31. And seizing the Sataghnis together with discs, clubs and stones, they threw them violently into Lanka uttering loud yells.

32. The night-wanderers that were stationed on the walls, attacked by the monkeys fled hurriedly by hundreds.

33. Then, at the command of the king, hundreds and thousands of Rakshasas of unnatural shapes and who could assume any form they liked, issued out (of the city to meet the enemy)

34. Discharging a (perfect) deluge of arrows, and displaying great prowess, they graced the walls on driving away the dwellers of forests.

35. And those terrible-looking night-rangers resembling heaps of flesh made the walls clear of monkeys.

36. And there with their bodies pierced by lances many foremost of monkeys fell (dead) and several night-rangers also crushed by pillars broken in the course of battle breathed their last.

37. And the battle raged on between the heroic Rakshasas who fell to devouring (the monkeys) and the monkeys both parties dragging one another by the hair of the head and mangling one another with nails and teeth.

38. The Rakshasas and the monkeys with terrific yells and roars killed and struck down one another on the ground but (still) they did not give up the fight.

38. Rama too, then, poured down showers of arrows like the very clouds. And those arrows reaching Lanka killed many night-rangers.

40. And that mighty bowman, the indefatiguable son of Sumitra also, naming (particular) Rakshasas who were stationed in the forts killed them with Narachas.

41. Then by order of Rama the forces retired (from the battle field) after having achieved success (in battle) and demolished (the defences of) Lanka and thereby making all the objects (of that city) easy of being aimed at.

Thus ends the two hundred and eighty third chapter, the entry of Rama into Lanka, in the Rama upakhyana of the Vana Parva.

CHAPTER CCLXXXIV.

(RAMOPAKHYANA PARVA)

—Continued.

Markandeya said :—

1—2. Then, when those troops were in their quarters, Parvana Patana, Jambha, Khara, Krodhavasa, Hari, Praruja, Aruja, Praghasa and many other minor Rakshasas and Pishachas under the sway of Ravana entered amongst them.

3. And remaining invisible, as those wicked-souled creatures were thus stealthily entering, Vibhisana, knew all this and did away with their power of invisibility.

4. O king, when disclosed to view, all of them being slain by the powerful and long-leaping monkeys fell dead on the ground.

5—6. Unable to brook this, the mighty Ravana skilled in the art of war like a second Usana (Sukracharja), marched out, surrounded by his dreadful Rakshasa and Pishacha troops; and drawing up his army in that array known by the name of Usana attacked all the monkeys.

7. And the descendant of Raghu also, seeing the ten-headed advance, opposed the night-ranger by drawing up his army after the manner recommended by Vrihaspati.

8. Then Ravana, coming up to Rama, began fighting with him. And Lakshmana fought with Indrajita,

9. Sugriva with Virupakshya, Nikharvata with Tara, Nala with Tunda and Patusha with Panasha.

10. On that field of battle, he who considered another a match for him, advanced against and began fighting with him depending on his own prowess of arms.

11. And that battle so frightful to cowards, and which makes one's hair stand erect, was as furious as that fought between the gods and the demons in days of yore.

12. Ravana afflicted Rama with a downpour of darts, lances and swords and the descendant of Raghu too oppressed Ravana with sharpened iron darts having keen points.

13. Similarly, Lakshmana wounded the exerting Indrajit, and Indrajit Lakshmana, by various darts capable of piercing the vital parts.

14. And Vibhisana discharged at Prahasta and Prahasta at Vibhisana, showers of sharpened arrows furnished with plumes of birds.

15. (And thus) there ensued an encounter among those powerful warriors skilled in wielding mighty weapons, which (encounter) sorely afflicted the three worlds with their mobile and immobile creatures.

Thus ends the two hundred and eighty fourth chapter, the single combat between Rama and Ravana, in the Ramopakshyana of the Vana Parv.

CHAPTER CCLXXV.

(RAMOPAKSHYANA PARVA)—*Continued.*

Markandeya said :—

1. Then Prahasta, harsh in battle, rushing against Vibhisana all on a sudden, and sending forth a terrible yell, smote him with his mace.

2. (But) the intellectual Vibhisana of mighty arms, although struck with that mace (hurled) with a terrible force, did not tremble in the least and stood firm as the Himavana mountains.

3. Then Vibhisana, taking up a huge and mighty Javelin studded with a hundred bells and inspiring it with the mantras hurled it at the head of Prahasta.

4. (And that Javelin) falling with a (great) force like that of the thunderbolt cut off the head of Prahasta, who thereupon looked like a tree broken by the wind.

5. Seeing that night-ranger (Prahasta) thus slain in the encounter, Dhumraksha rushed furiously against the monkeys.

6. The monkey-chiefs, on beholding that his terrible-looking soldiers, resembling the clouds, were rushing against them, fled from (the field of) battle.

7. Seeing those foremost of monkeys run away all on a sudden, Hanumana, the bravest of monkeys rallied them and stood ready (for battle).

8. (And), O king, beholding the son of Pavana remaining on the battlefield, all the monkeys rallied with great haste.

9. Then there arose a great and tumultuous uproar, causing the hair stand on end, as the soldiers of Rama and Ravana rushed against one another.

10. (And) in that battle which raged hot and furious, making the field muddy with blood, Dumraksha began to oppress the monkey-army with (showers of) arrows.

11. Then the son of Pavana, Hanumana, the vanquisher of his foes, quickly seized that leader of the Rakshasas who was advancing (against the monkey host).

12. And there took place, between the Rakshasa and the monkey warrior, each desirous of vanquishing the other, as dreadful a battle as that (fought) between Indra and Prarhada (in olden days).

13. The Rakshasa smote the monkey with clubs and pikes and the monkey struck the Rakshasas with trees furnished with branches and trunks.

14. Then the angry Hanumana the son of Pavana, fired with a mighty rage, destroyed Dhumraksha together with his horses charioteer, and car.

15. And seeing that foremost of Rakshasas, Dumraksha, (thus) killed, the monkeys giving up their fear, slew many other soldiers.

16. Thus slain by the powerful and victorious monkeys the Rakshasas lost their hearts and fled to Lanka in (great) fear.

17. And the surviving night-wanderers, who fled (from the battle field), reaching the city, informed king Ravana of all that had happened.

18. Hearing from them that the valiant monkeys, had in battle, killed Prahasta and the mighty bowman Dumraksha together with (all) their forces, Ravana,

19. Drawing a heavy sigh and rising from his excellent throne said "The time for Kumbhakarna to act, is come."

20. Saying this, he awakened Kumbhakarna by means of various instruments emitting loud sounds, from his deep and prolonged sleep.

21. And when Kumbhakarna, who was aroused by great exertions, was comfortably seated, recovered consciousness, and self-possession, the terrified lord of the Rakshasas,

22. The tenheaded (Ravana) addressed Kumbhakarna endued with a giant strength thus :—"O Kumbhakarna, you are indeed happy who enjoy such a (prolonged) sleep,

23. Unaware of this dreadful calamity (we have been visited with). This Rama together with the monkeys having crossed the sea by means of a bridge,

24. And disregarding us all is waging a terrible war. I have stealthily abducted his wife, named Sita, the daughter of Janaka.

25. And in order to recover her, he has come here having constructed a bridge over the vast ocean. He has killed Prahasta and many other kinsmen of ours.

26. O scourge of your enemies, there is no other person capable of slaying him than you. O bravest of the brave, do you (therefore) march out this day donning your mail,

27. And, O tormentor of foes, slay in battle all your enemies, Rama and others. The two younger brothers of Dushana, Vajravega and Pramathin,

28. Accompanied by a mighty army will follow you." Thus addressing the mighty Kumbhakarna, the lord of the Rakshasas pointed out to Vajravega and Pasamathin what they should do.

29. And those two heroes, the younger brothers of Dushana saying to Ravana "It shall be so" (ie your orders shall be carried out) soon marched out of the city with Kumbhakarna at their head.

Thus ends the two hundred and eighty fifth chapter, the march of Kumbhakarna to battle in the Ramopakshyana of the Vana Parva.

CHAPTER CCLXXXVI.

(RAMOPAKSHYANA PARVA)—*Continued.*

Markandeya said :—

1. Then having marched out of the city with his followers, Kumbhakarna beheld the victorious monkey-army lying before him.

2. Having observed (carefully) the monkey host with the desire of finding out Rama (among it) he saw Lakshmana stand (ready (for fight), bow in hand.

3. The monkeys, (then), coming up of him completely surrounded him and began to smite him with numerous huge trees.

4. (And) giving up their fear some began to tear him with nails, and several monkeys fought him by resorting to various ways (of battle).

5. And they hurled at that foremost of Rakshasas various terrible weapons. Thus struck, he only laughed (at them) and fell to eating up the monkeys,

6. Named Vala, Chandavala, and Vajravahu. Seeing that terrible act of the Rakshasa Kumbhakarna,

7. Tara and others were greatly alarmed and sent forth a loud wail. Hearing the loud cry of the monkey chiefs,

8—13. Sugriva fearlessly rushed at Kumbhakarna. Then that high-minded king of the monkeys, coming up to Kumbhakarna with great speed struck him furiously on the head with a Sala tree. And though that large-hearted monkey, Sugriva, endued with a great speed, broke that Sala tree on the head of Kumbhakarna, yet he could not afflict him (in the least). Then suddenly awakening at the touch of the Sala tree, Kumbhakarna, with a terrible yell, stretching forth his arms, seized Sugriva by main force. Seeing Sugriva (thus) seized by the Rakshasa Kumbhakarna, the warlike son of Sumitra, the delighter of his friends, rushed (to his rescue). And coming up, that slayer of hostile warriors, Lakshmana, sent after him an impetuous and mighty dart furnished with golden wings. That arrow piercing through his armour and his body,

14. And covered with blood, penetrated into the earth. His heart being (thus) riven, he let go the monkey king.

15. (And then) that mighty bowman, Kumbhakarna, taking a stone as his arrow, rushed at the son of Sumitra, aiming that huge stone at him.

16. When he was (thus) advancing, (Lakshmana) quickly cut off his upraised arms with a pair keen-edged razors. He then became four-handed.

17. (But) the son of Sumitra, displaying his skill in arms cut off all those arms, holding stones as arrows, by razors.

18. His body then assumed formidable proportions and his head and arms began to multiply in large numbers. The son of Sumitra, then, pierced Kumbhakarna, looking like heaps of rocks, by that weapon presided over by Brahma.

19. And he, endued with a vast strength, struck by that celestial weapon, fell dead on the battle (field) like a gigantic tree

having its spreading branches burnt up by (the fire of) the thunderbolt.

20. Seeing the mighty Kumbhakarna (powerful) as (the Asura) Vritra, lying dead on the ground, the Rakshasas ran away in (great) terror.

21. Then, the two younger brothers of Dushana, seeing those warriors fly away, rallied them, and rushed furiously against the son of Sumitra.

22. Seeing Vajravega and Pramathin advance against him in great wrath, the son of Sumitra with a loud shout assailed them both with shafts.

23. Then, O Partha, there ensued an awfully-terrible encounter, making the hair stand erect, between the younger brothers of Dushana and the intelligent Lakshmana.

24. And he (Lakshmana) covered the Rakshasas with a heavy downpour of arrows, and those two (Rakshasa) heroes also in great wrath overwhelmed Lakshmana with showers (of arrows).

25. That furious battle between Vajravega and Pramathain (on one hand) and the mighty-armed son of Sumitra (on the other) lasted for a moment only.

26. Then Hanumana, the son of Pavana, taking up a mountain-peak rushed at, and took the life of, the Rakshasa Vajravega.

27. (And) the monkey Nila, endued with a vast strength, rushing towards Pramathin, the younger brother of Dushana crushed him with a huge rock.

28. Then there again raged a terrible encounter between the forces of Rama and Ravana, smiting one another.

29. The monkeys slew hundreds of Rakshasas and the Rakshasas too killed many dwellers of forest. But the number of Rakshasas killed was greater than that of the monkeys.

Thus ends the two hundred and eighty sixth chapter, the slaughter of Kumbhakarna, in the Rama Upakhyana of the Vana Parva.

CHAPTER CCLXXXVII.

(RAMOPAKHYANA PARVA)—*Continued.*

Markandeya said:—

1. Then, hearing that the mighty bowman Prahasta, the highly-energetic Dhumraksha and Kumbhakarna together with his followers had been killed in battle,

2. Ravana spoke to his heroic son Indrajita (thus): —"O destroyer of foes, slay Rama together with Sugriva and Lakshmana.

3. O my dutiful son, by conquering the thousand-eyed weilder of the Vajra (thunderbolt), the husband of Sachi, in battle, you have acquired a blazing renown for me.

4. Remaining (either) invisible or visible, O slayer of foes, O the best of those that weild weapon, kill my enemies by celestial weapons granted to you as boons.

2. O sinless one, not to speak of their followers, even Rama, Lakshmana, and Sugriva can not endure the touch of your weapons.

6. O sinless and mighty-armed one, bring to a (successful) termination the hostilities which even Prahasta and Kumbhakarna could not effect in battle.

7. My son, destroying, to-day, my enemies together with their followers, increase my delight as you did before by conquering Vasava."

8. O king, thus addressed (by his father), Indrajita replied "it shall be so:" and donning his armour and riding on his car, he soon marched towards the battle field.

9. Then that foremost of Rakshasas distinctly announcing his name, challenged Lakshmana bearing auspicious signs, to battle.

10. (And) like a lion (pursuing) a fawn, Lakshmana taking up his bow together with arrows and terrifying his adversary by striking his arm with his palms, rushed towards him.

11. Then, there ensued a terrible and mighty encounter between those two (warriors), desirous of overcoming each other, both skilled in celestial weapons and setting at defiance the prowess of each other.

12. When the son of Ravana, the strongest of the strong, could not get the better of his adversary by his arrows, he began to make vigorous exertions.

13. Then he (Indrajit) began to hurl violently at Lakshmana, many javelins. But the son of Sumitra severed them to pieces as they were coming up to him, with sharpened arrows.

14. (Thus) cut down by sharpened darts they fell down on earth. Then the renowned Angada, the son to Vali, uprooting a tree, and

15. Coming up with great speed, struck him (Indrajit) on the head. (But) the mighty Indrajit nothing daunted at this, took up a lance (and)

16. Wished to hurl it at him. (But) Lakshmana severed that lance. (Then) the son of Ravana, (seeing) the heroic Angada stand close to him,

17. Struck on the left side of that foremost of monkeys with a mace. Disregarding that stroke, the mighty son of Vali,

18. Angada, wrathfully hurled a Sala stem at Indrajit. And that tree, hurled wrathfully by Angada for killing Indrajita,

19. O Partha, destroyed his car together with the charioteer and horses. His horses and driver being slain, he jumped down from the car;

20. And O king, restorting to his power of illusion, the son of Ravana vanished at that very spot. Knowing that the Rakshasa capable of spreading various illusions, had disappeared,

21—24. Rama coming up to that place (where the battle was raging) began to carefully protect his army. He (Indrajita), then, aiming at Rama and the highly-powerful Lakshmana began to pierce them, with arrows obtained as boons, all over their bodies. Then both the heroic Rama and Lakshmana, began to fight the son of Ravana, who remained invisible by his powers of illusion, by means of arrows. But Indrajit discharged at the bodies of those lions among men, incessant showers of arrows by hundreds and thousands. Seeing that he (Indrajita) remaining invisible, poured down showers of arrows,

25. The monkeys taking up huge stones entered into (every part of the) firmmament. But the Rakshasa being invisible, pierced them and the two (brothers Rama and Lakshmana), with arrows.

26. Hidden by illusion, the son of Ravana sorely afflicted them (the monkeys) And the two brothers, the heroic Rama and Lakshmana, wounded all over with shafts fell down on earth, as if the sun and the moon had fallen from the firmanent.

Thus ends the two hundred and eighty seventh chapter, Indrajit's fight, in the Ramopakshyana of the Vana Parva.

CHAPTER CCLXXXVIII.

RAMOPAKSHVANA PARVA)—

Continued.

Markandeya said:—

1. Seeing those two brothers, Rama and Lakshmana drop down on earth, the son of Ravana tied them in a net-work of arrows, granted to him as boons.

2. Those heroes, those valiant of men, thus covered by that net-work of arrows on the field of battle looked like a couple of birds confined in a cage.

3—4. Seeing those two (brothers) lying stretched on the ground, pierced with hundreds of arrows, Sugriva, the king of the monkeys together with Susena, Mainda, Dwivida, Kumuda, Angada, Hanumana, Nila Tara Nala and (other) monkeys stood surrounding them.

5. Then, the successful Vibhisana arriving at that place and restoring those two heroes to consciousness by means of the weapon (named) Prajna brought them back to senses.

6. Then Sugriva soon drew out the arrows (from their bodies). And by that highly-potent medicine, Visalya, applied with the celestial mantras,

7. Those two foremost of men recovered their senses. (And) the arrows being extracted from their bodies, those mighty car-warriors sat up, and became, in a moment free from pain and fatigue.

8. O Partha, seeing Rama, the descendant of Ikshaku perfectly free from pain. Vibhisana, with joined hands said these words.

9. "O tormentor of foes, at the command of the king of kings, a Guhyaka has come (to you) from the Sheta mountains, with this water.

10. O chastiser of foes, Kuvera, the king of kings has sent you this water in order that you may behold all invisible beings.

11. If you wash your eyes with this, you, and any man whom you may give this will be able to see all invisible creatures."

12. Saying "be it so" Rama took that water and purified his eyes with it. (Then) the high-minded Lakshmana,

13. Sugriva, Jamvuvana, Hanumana, Angada, Mainda, Dwivida, Nila and almost all the foremost of monkeys did the same.

14. (Thereupon) what Vibhisana had said, (exactly) came about. And, O Yudhisthira, soon their eyes became capable of perceiving objects beyond the reach of the senses.

15. On the other hand, the successful Indrajit, having informed his father of what he had done, soon returned to the field of battle.

16. (And) as he (Indrajita) desirous of battle, was advancing wrathfully, the son of Sumitra, at the advice of Vibhisana rushed at him.

17. And desirous of slaying Indrajit, who was elated with success, and who had not yet completed his daily sacrifice, Lakshmana, at a hint (from Vibhisana) assailed him wrathfully with arrows.

18. Then between those (warriors) each desirous of vanquishing the other, there took place an exceedingly wonderful battle like that (which had taken place) between Sakra and Prarhada.

19. Then Indrajit pierced the son of Sumitra by sharpened arrows capable of penetrating into the vital parts. And the son of Sumitra too wounded the son of Ravana with arrows having the touch of fire.

20. Pierced by the arrows of the son of Sumitra, Indrajit, being senseless with rage, discharged at him eight darts (fierce) as poisonous snakes.

21. Listen, attentively as I tell you, how the heroic son of Sumitra killed (Indrajit) by means of three arrow of fiery energy.

22. By one of these (arrows), he severed from his body that arm which weilded the bow; by the second, he cut down to the ground that arm which weilded the arrows;

23. And by the third arrow of keen edge and bright lusture he cut off his head having a beautiful nose and decked with ear-rings.

24. Deprived of head and arms, the trunk looked terrible. Having slain him (Indrajit), the strongest of the strong, (Lakshmana) killed his charioteer with weapons.

25. Then the horses dragged away the car into Lanka, and Ravana then saw that his son was not on the car.

26. Knowing (from this) that his son was killed, Ravana, his mind being agitated with fear and afflicted with grief and sorrow was actuated with the desire of killing the daughter of the king of Mithila.

27. And that evil-minded one, taking his sword, furiously rushed at Sita, who was living in the Asoka gardens longing for the sight of Rama.

28. Now hear how Avindhya, seeing the evil-minded one bent on this reprehensible act, softened down his wrath by showing these reasons.

29. (He said) "Placed as you are on the throne of this renowned and mighty empire, you should not kill a woman. This woman (to all intents and purposes) is already slain in as much as she is a prisoner in yo power.

30. In my opinion, she would not b killed if her body were destroyed. Kill he husband, and then she will be killed too.

31. Even the very lord of a hundred sa rifices is no match for you in prowess. Yo have several times struck terror into th hearts of Indra together with the celestia in battle."

32. With these and similar other word Avindhya pacified the wrath of Ravan who accepted his advice.

33. Then resolving to set out (for th field of battle himself) that night-rang put his sword into sheath and ordere (his attendants) to prepare his car.

Thus ends the two hundred and eigh eighth chapter, the destruction of Indraji in the Ramopakhyana of the Vana Parva.

CHAPTER CCLXXXIX.

(RAMOPAKHYANA PARVA)—*Continued.*

Markandeya said :—

1. Then, angry at the death of his dea son, the ten-necked, ascending his car, stu ded with gems and gold set out (for th field of battle).

2. Surrounded by dreadful Rakshasa holding in their hands various weapons, h fighting with the monkey-chiefs rushe upon Rama.

3. As he (Ravana) was furiously advan cing, Mainda, Nala, Nila Angada, Hanu mana and Jamvuvana together with thei forces surrounded him.

4. Those foremost of bears and monkey destroyed, with trees, the forces of th ten-necked in his (very) presence.

5. Then, seeing that his troops were bein destroyed by the enemy, Ravana, the kin of the Rakshasas began to create illusion. with which he was gifted.

6. (Thereupon) hundreds and thousand of Rakshasas, armed with arrows, lance and double-edged swords, issuing out o his body appeared (on the scene).

7. (But) Rama destroyed all thos Rakshasas with celestial weapons. Therea the lord of the Rakshasas created (new illusions again.

8. (And) O Bharata, the ten-headed creating several Rakshasas wearing th shape of Rama and Lakshmana, rushe upon them.

9. Then those night-rangers adverse to Rama and Lakshmana, armed with bows rushed against Rama.

10. (Then) the dauntless son of Sumitra, the descendant of Ikshvaku sflid to Rama these heroic words.

11. "Kill those wicked-souled Rakshasas wearing your shape." (Thereupon) Rama destroyed those Rakshasas resembling him in shape and (various) others also.

12. Then, Matali, the charioteer of Sakra, came to Rama with a car, of sunlike splendour and yoked with tawny-coloured horses.

Matali said:—

13—16. "This excellent and victorious car yoked with this team of tawny horses belongs to Maghavana (Indra). O descendant of Kakustha, O foremost of men, riding on this splendid car Sakra slew in battle numerous Daytyas and Danavas. Therefore, O most valiant of men, ascending this car guided by me, do you soon kill Ravana in battle. Do not make any delay." Thus addressed, the descendant of Raghu, suspecting that this might be another illusion produced by the Rakshasa, doubted the truthful words of Matali. Vibhisana then said to him "O foremost of men, this is no illusion of the wicked-souled Ravana.

17. O highly-resplendent one, therefore do you soon ascend this car of Indra." Thereupon the descendant of Kakustha gladly saying to Vibhisana "be it so,"

18. And riding on that car rushed in great wrath against the ten-necked. (And) when Ravana flew (towards Rama) all the creatures began to wail loudly.

19. And in the heavens the celestials sent forth roars like lions and sounded large drums. Then there took place a terrible encounter between the ten-necked and the prince (Rama).

20. And that (fight) between them is without its parallel elsewhere. The night-ranger hurled at Rama an awfully-terrible

21. Jevelin like the Thunder-bolt of Indra and resembling the upraised Brahmadanda. (But) Rama quickly cut off that javelin with sharpened darts.

22—23. Seeing that terrible feat Ravana was seized with dismay. (But) the ten-necked (soon) became wrathful and discharged at Rama thousands and tens of thousands of sharp arrows and numerous other weapons, (such as) maces, battle-axes,

24. Various kinds of darts, Satagbnis, and sharp arrows. Seeing the terrible illusions spread by the ten-necked Rakshasa,

25-26. The monkeys got alarmed and ran away in all directions. Thereupon, the descendat of Kakustha, taking from his quiver an excellent arrow adorned with beautiful feathers, golden wings and a beatiful face adjusted it to the Brahma weapon. When Rama inspired that arrow with the Mantras peculiar to the weapon of Brahma,

27—28. All the celestials, and the Gandharvas with Indra at their head were highly delighted. The gods, the Danavas, and the Kinnars, seeing the display of that Brahma weapon began to consider that a little only of their Rakshasa enemy's life was left to him. Rama then discharged that arrow of unrivalled splendour,

29. Dreadful, resembling the upraised Brahmadanda, and destined to slay Ravana. And O Bharata, soon as Rama discharged it by drawing to a great length (his bowstring),

30. The lord of the Rakshsas together with his horses and charioteer, enveloped in a great aud blazing fire was burnt up.

31. Then the celestials accompanied by the Gandharvas and the Charanas, beholding Ravana slain by Rama of untiring exertions were highly delighted.

32. Then then the five elements (i. e. earth water, air, fire and space) forsook Ravana; and he was deprived all of the worlds by the energy of the Brahma weapon.

33. The ingredients of his body together with his flesh and blood were all so totally consumed by the Brahma weapon that the ashes even could not be seen.

Thus ends the two hundred and eighty ninth chapter, the destruction of Ravana, in the Ramopakhana of the Vana Parva.

CHAPTER CCXC.

(RAMOPAKHYANA PARVA)—*Continued.*

Markandeya said:—

1. Having killed the mean-minded Ravana, the lord of the Rakshasas and the enemy of the gods, great indeed was the joy of Rama and the son of Sumitra.

2. The ten-necked being slain, the celestials with the Rishis at their head eulogised the mighty-armed one by uttering blessings indicative of victory.

3. All the gods together with the Gandharvas and the inhabitants of the celestial regions delighted Rama gifted with eyes resembling lotus-petals by (chanting)

hymns (in his praise) and showering flowers (over his head).

4. Having thus worshipped Rama, they returned to their respective abodes. And O being of everlasting fame, it then appeared as if a great carnival was being held in the firmament.

5. Then the highly-renowned lord Rama, the destroyer of his enemys' cities, having slain Ravana, gave Lanka to Vibhisana.

6. Then Avindhya, the wise and old adviser of Ravana, preceded by sita who was herself preceded by Vibhisana, set out from Lanka.

7. And he (Avindhya) with great humility said to the high-souled descendant of Kakustha

8. "O high-souled one, accept this divine lady, the daughter of Janaka, of spotless character." Hearing these words, Rama, the descendant of Kakustha got down from that excellent car and saw Sita weeping profusely.

9. And beholding her of faultless proportions, seated in the vehicle weighed down with grief, covered all over with dirt, having matted locks, and wearing a dirty cloth,

10. Rama, suspecting the loss of her virtue, addressed the daughter of the king of Mithila thus:—"O Princess of Videha, go (wheresoever you like)! You are now liberated (from your captivity). I have done my duty.

11. O gentle creature, I have killed that night-ranger thinking that myself being your husband you should not grow old in the abode of the Rakshasa.

12. How can men like us, well acquainted with moral duty, accept for even a moment, a woman carried off by another?

13. O daughter of the king of Mithila, whether you are of pure or impure character, I dare not enjoy you, who are now like sanctified butter lapped by a dog?"

14. That divine lady, hearing these cruel words (of Rama) was sorely afflicted with grief and suddenly fell down (to the ground) like a plantain tree torn up by the roots.

15. And the lively colour of her face sprung from her delight (at seeing Rama) as quickly disappeared as breath on a mirror.

16. Then, hearing these words of Rama all the monkeys together with Lakshmana became motionless as death itself.

17. Then the pure-souled and the four-faced god (Brahma) the creator of the universe, who sprang from a lotus (on the nave of Vishnu), appeared before the descendant of Raghu on a chariot.

18. (Then) Sakra, Agni, Vayu, Yama, Varuna, the divine lord of the Yakshas, the seven holy sages (whom Brahma created first of all),

19. And king Dasharatha also in his celestial appearance and robes and mounted on a highly-resplendent and bright car (appeared on the scene).

20. Then the firmament crowded with the gods and the Gandharvas shone like the autumnal sky studded with stars.

21. Then rising in the midst of them, the blessed and renowned princess of Videha spoke these words to the broad-chested Rama.

22. "O prince, I do not blame you; (for) you are conversant with the ways of men and women. (Yet) listen to these my words.

23. The air which is always in motion, moves within (the hearts of) all the creatures. If I have sinned, let it forsake my life.

24. And not only let air, but let fire, water, space, and earth forsake my life if I have erred.

25. As, O hero, I have thought of no other person than you even in my dreams, so you only be my husband as ordained by the gods."

26. Then a sacred and auspicious voice, joyful to the high-souled monkeys, was heard in the firmament which made the whole universe bear testimony to it.

Vaiyu said :—

27. O descendant of Raghu, (what Sita has said) is true. I am the wind (god) and ever in motion. O king, the princess of Mithila is pure. Be united with your wife.

Agni said :—

28. O scion of Raghu's race, I am in the body of every creature. O descendant of Kakustha, the princess of Videha is thoroughly guiltless.

Varuna said :—

29. O descendant of Raghu, the humours in animal bodies owe their existence to me. (Therefore) I ask you to accept the princess of Mithila.

Brahma said :—

30. O descendant of Kakushtha, O son of good character, this (behaviour) is not surprising on your part, (because) you are

honest and know the duties of the royal sages. (Now) hear these my words.

31. O hero, this enemy of the gods, the Gandharvas, the Uragas, the Yakshas, the Danavas and the Maharshis has been destroyed by you.

32. Formerly, he was made, through my favour, indestructible of all the creatures. And for some reason I spared that sinful wretch for some time.

33. It was for his own destruction that Sita was carried off by that wicked-souled (wretch). (But) I protected her (from being violated) through Nalakuvera's curse.

34. For, he (Ravana) was formerly cursed by that person (Nalakuvera) to the effect that if he would enjoy any woman against her will, his head should surely be split into a hundred fragments.

35. O highly-resplendent one, O creature of divine effulgence, you need not entertain any doubt on this point. You have, (indeed) done a great service to the gods (by slaying Ravana).

Dasharatha said :—

36. My son, I am pleased with you. May you be blessed. I am your father Dasaratha. O foremost of men, I command you to govern your kingdom.

Rama said :—

37. O king of kings, if you are my father I bow down to you. I will repair to the beautiful city of Ayodhya at your command.

Markendeya said :—

38—39. O best of the Bharatas, well pleased with Rama, the corners of whose eyes were red, his father again said to him "O highly resplendent one, now that the fourteen years (of your exile) are complete, repair to Ayodhya and reign there." Then, bowing down to the gods and congratulated by his friends,

40. He was united with his wife like Mahendra with the daughter Puloma. That tormentor of foes then conferred a boon on Avindhya.

41. He then honoured, and gave riches to the Rakshasa woman Trijata. Then Brahma together with (all) the celestials headed by Sakra said to him.

42. "O son of Kousalya, what desirable boons shall we bestow on you to day"? (Thereupon) Rama asked for these boons viz devotion to virtue, victory over his enemies,

43. And the revival of those monkeys killed by the Rakshasas. And when Brahma had said "be it so,"

44. O mighty monarch, the monkeys brought back to life, rose up. And the highly fortunate Sita also, conferred on Hanumana this boon, saying

45—46. "My son, you will live as long as Rama's achievements; and through my favour, O yellow-eyed Hamemana, celestial dishes and drinks will ever be within your reach. Then in the very sight of those heroes of untiring achievements,

47. All the gods with Sakra at their head vanished away. Then the charioteer of Sakra seeing Rama united with the daughter of Janaka,

48—49. Was well pleased and addressed him, in the midst of friends, these words. "O truly-powerful one, as you have done away with this distress of the gods, the Gandharvas, the Yakshas, the mortals, the Asuras, and the serpents, therefore always the Asuras, Gandharvas, Yakshasas, Rakshasas and the Paunagas

50. And all the world will speak (well) of you so long as the world will exist. Saying these words to Rama, the foremost of the wielders of weapons, and taking leave of,

51. And paying his respects to him (matati) set out (for the celestial regions) on that car of sunlike splendour. Then Rama with sita in this front, and accompanied by the son of Sumitra,

52. And by all the monkeys with Sugriva at their head, and preceeded by Vibhisana and taking steps for the protection of Lanka,

53—55. Recrossed the abode of the Makaras (*i. e.* the ocean) by means of the same bridge. And one that self-contained (Rama) surrounded by his chief advisers in order of precedence rode on that sky-ranging car Puspaka, moving anywhere at will. Then that virtuous lord of the earth together with all the monkeys took up his (temporary) quarters on that portion of the sea shore where had lain down before (on a bed of Kusa grass to invoke the aid of the ocean). Then the descendant of Raghu bringing all those (monkeys) together at the due time worshipped them all.

56. He then dismissed them all after having satisfied them with gifts of gems. Those foremost of monkeys, the apes with tails like cows and the bears having departed,

57. Rama re-entered Kiskindhya with Sugriva. (And on his way from the seashore to Kiskendhya) Rama in company with Vibhisana and Sugriva,

58. Riding on the car Puspaka showed the princess of Videha all the woods. Having reached Kiskindhya, Rama, the most effecient of all smiters,

59. Made the successful Angada prince-regent. (He) then, together with all these and accompanied by the son of Sumitra,

60. Set out for his capital by the same route by which he had come. Having reached Ayodhya the king

61. Sent Hanumana as his messenger to Bharata. (Hanumana) then communicated to him the happy news on having observed his external signs and (gestures).

62—64. And the son of the wind-god having come back, (Rama himself) went to Nandigrama. He there saw Bharata covered with dirt, attired in barks of trees and seated on the throne with (Rama's) shoes before him. Then, O best of the Bharatas, the mighty descendant of Raghu together with the son of Sumitra experienced a great delight on being joined with Bharata and Satrughna. And Bharata and Satrughna too being united with their eldest brother,

65. And beholding the princess of Mithila rejoiced exceedingly. Having paid his respects to Rama who had returned (from exile) Bharata with great pleasure made over the kingdom, to him, which he governed as a trustee (for Rama).

66. Then Vasistha together with Vamadeva installed that hero, at the eighth muhurta (a muhurta is equal to two dandas that is 48 minutes), of day under the constellation Sravana.

67. Being installed (on the throne) Rama gave his permission to that foremost of monkeys, Sugriva together with his friends and also to Vibhisana, the son of Pulastya to return to their homes.

68. Having entertained those two (friends) Sugriva and Vibhisana who were well pleased and exceedingly glad, with various sorts of foods and drinks and having done his duty suitable to the occasion he dismissed them with a heavy heart.

69. And having worshipped the car Puspaka, the descendant of Raghu, gladly gave it back to Kuvera.

70. Then assisted by that divine sage (Vasistha) he safely celebrated ten horse sacrifices on the banks of the (river) Gomati by offering to the Brahmanas presents thrice (as much as usual).

Thus ends the two hundred and ninetieth chapter, the installation of Rama, in the Ramopakhyana of the Vana Parva.

CHAPTER CCLXLI.

(RAMOPAKHYANA PARVA)—*Continued.*

Markandeya said:—

O mighty-armed one, thus, in days of old Rama of unrivalled energy had experienced such a terrible disaster owing to his being exiled in the forests.

2. O most valiant of men, do not (therefore) lament (over your misfortune); for, O tormentor of foes, you are a Kshatriya. You are journeying along the path which calls forth the prowess of arms and which is calculated to lead to sure success.

3. (By following this path) you have not incurred even an atom of sin. The gods together with Indra and the Asuras have (sometimes) to adopt this path.

4. (It was by adopting this path) that the wielder of the thunder-bolt (Indra) together with the Marutas slew Vritra, the invincible Namuchi and the Rakshasa female Dirghajihva.

5. In this world, he, that is backed up, has all his desires gratified. What is there that can not be overcome by him in battle whose brother is Dhananjaya?

6. This Bhima of terrible prowess is the strongest of the strong; and the two youthful and heroic sons of Madravati are mighty bowmen.

7. Why, then, O tormentor of foes, do you grieve, since you have such supporters, as are capable of vanquishing the forces of the wielder of the thunderbolt together with the Marutas?

8. O best of the Bharatas, with these mighty bowmen of celestial appearance you will surely conquer in battle all your enemies.

9-10. Just see, these high-minded (brothers of yours) after achieving terrible feats (of arms) have rescued this daughter of Drupada carried off by the evil-minded Saindava puffed up with pride and power. (And they) have also vanquished and reduced to subjection king Jaydahratha.

11. Again, the princess of Videha was rescued by Rama with almost no allies after having slain in battle the terribly-powerful ten-necked.

12. Consider this, O king, by (the exercise of your) intelligence, that his (Rama's,) only allies were the bears and the monkeys born in other orders of creation.

13. Therefore, O best of the Kurus, O most exalted of the Bharatas, do not grieve

over all this. O tormentor of foes, high-minded men like you never give way to sorrow.

Vaishampayna said :—

14. Thus consoled by the intelligent Markandeya, the large-hearted king giving up his sorrow again spoke to Markandeya.

Thus ends the two hundred and ninety-first Chapter, the consolation of Yudhisthira (by Markandeya), in the Rama pakshyana of the Vana Parva.

CHAPTER CCLXLII.

(PATIVRATA MAHATMYA PARVA).

Yudhisthira said :—

1. O great sage, I do not grieve so much for myself, or for these my brothers or for the loss of my kingdom as (I do) for this daughter of Drupada.

2. When the wicked-souled (sons of Dhritarastra) gave us pain at the game of dice we were delivered by Krishna. (But) Jayadratha forcibly carried her off even from the forest.

3. Have you ever seen or heard of a lady as highly fortunate and as devoted to her husband as the daughter of Drupada?

Markandeya said :—

4. Hear, O king Yudhisthira, how the princess Savitri attained to all the high virtues of chaste ladies.

5. Among the Madras there was a pious, exceedingly virtuous and a high-souled king devoted to the ministrations of the Brahmanas, firm in promise, and of subdued passions.

6. This king, who was called Asvapati, was ever engaged in sacrifices, the foremost of the benevolent, able, loved by the people of the cities and provinces, and was devoted to the welfare of all creatures.

7. But that truthful and self-controlled monarch having no offspring, was much pained when he was far advanced in years.

8. And in order to be blessed with children, he observed rigid vows, partook of moderate food at the proper time, led the Brahmacharya (mode of) life, and subdued his passions.

9. That most exalted of kings (daily) offered ten thousand oblations to Savitri and partook of a moderate food at the sixth portion of the day.

10. He observed (all) these vows for eighteen years and when the eighteenth year was complete, Savitri was pleased with him.

11. And O monarch, rising from the sacrifical fire with great delight, she appeared before the king, and desirious of conferring boons addressed the monarch thus :—

Savitri said :—

12. " O king, I have been pleased with your Brahmacharya life, purity, self-control, observance of vows, and all your endeavours and devotion.

13. O Asvapati, O king of Madra, ask for whatever boon you desire. You should, however by no means disrespect virtue.

Asvapati said :—

14. Desirous of attaining virtue, I have observed all these vows so that I may have children. O goddess, may numerous sons, worthy of my race, be born to me.

15. O goddess, if you are pleased with me, then I pray for this boon. The Brahmanas have told me that one attains to the crowning merit by having children.

Savitri said :—

16. Aware of your intentions before hand, I spoke about your sons to the divine Grandsire (Brahma.)

17. O virtuous one, you will, through the grace of that self-existent lord, have soon a highly-energetic daughter on earth.

18. I gladly tell you all this at the command of the Grandsire; you need not, therefore, make any reply.

Markandeya said :—

19. The king then bowing assent to the words of Savitri and saying " be it so," pleased her again and said " may this soon happen."

20. When Savitri had disappeared, the king entered his own city. And that hero began to dwell in his kingdom and govern his subjects righteously.

21. Some time having elapsed, that king observant of vows, begot offspring in the womb of his eldest queen devoted to religion.

22. O best of the Bharatas, the embryo in the womb of the princess Malavi began to increase like the lord of the stars in heaven, during the lighted fortnight.

23. And at the proper time she gave birth to a daughter with eyes resembling lotus. And that best of kings gladly performed her natal rites.

24. And as Savitri gladly gave (him) that daughter on account of the king (daily) offering her oblations, both her father and the Brahmanas named her Savitri.

25. The king's daughter (gradually) grew up like the very embodiment of Sri (Lakshmi.) And that damsel, in time stepped into youth.

26. Seeing that slender-waisted damsel of robust hips, and looking like a golden image, people thought "we have got a goddess,"

27. And oppressed by her energy none could marry that girl of lotus-like eyes who seemed as if blazing in splendour.

28. Then on a Parva day, Savitri, observing fasts, bathing her head and approaching the family deity caused the Brahmanas to offer oblations to the sacrificial fire in accordance with due rites.

29. Then taking the flowers and garlands with which she worshipped the deity, Savitri looking like the very embodiment of Sri, repaired to her high-souled sire.

30. And bowing down to the feet of her father and offering him those flowers and garlands, that highly beautiful damsel with joined-hands stood beside the king.

31. Seeing that his daughter (beautiful), as a goddess, attained her puberty and was not courted by suitors, the king became sorry.

The king said :—

32. Daughter, the time for giving you away is arrived. (But) none asks me (for your hand.) Do you, (therefore) seek for a husband as qualified as you.

33. Speak of that person, to me, whom you desire (for your husband). Choose, whom you like, for your husband. I will (afterwards) on (due) deliberation give you away (to him).

34. Hear, O auspicious girl, as I tell you the words, which I have heard the twice-born ones to recite from the sacred books.

35. That father who does not give away (his daughter in marriage, is blamed. That husband who does not enjoy his wife during her courses is also blamed. And that son, who does not maintain his mother in her widowhood, meets with disgrace.

36. Hearing these my words do you speedily go in search of a husband. Act in such a way that we may not be blamed by the gods."

Markandeya said :—

37. Addressing thus his daughter and his old ministers, (the king) gave orders to make preparations (for their departure) and said "go."

38. (Thereupon), she, (gentle and meek) as a female ascetic, bashfully bowing down to the feet of her father, set out without hesitation, in obedience to the commands of her sire.

39. Seated on a car of gold and surrounded by the ministers, she visited the delightful hermitages of the royal sages.

40. O son, there bowing down to the feet of the elders and the revered, she visited all the forests one after the other.

41. Thus giving away riches in all the *Tirthas*, the king's daughter travelled over all those places inhabited by the foremost of the twice-born ones.

Thus ends the two hundred and ninety-second chapter, the history of Savitri, in the Pativrata Mahatmya of the Vana Parva.

CHAPTER CCLXLIII.

(PATIVRATA MAHATMYA PARVA)

—Continued.

Markandeya said :—

1. O Bharata, (one day) when that monarch, the king of the Madras, joined by Narada and seated in the midst of his court, was conversing with him,

2. Savitri, after visiting all the *Tirthas* and the hermitages, came to the abode of her father together with the ministers.

3. That auspicious one, seeing her father seated with Narada, bowed down to the feet of both with her head.

Narada said :—

4. O king, where did this your daughter go to and where does she come from? Why do you not bestow this youthful (damsel) on a husband?

Asvapati said :—

5. She was sent on that very business and she is just now come. Hear, O divine sage, from her, whom she has chosen for her husband.

Markandeya said :—

6. That auspicious one, at the command of her father to relate everything in detail, regarded his words like those of a god and said thus.

Savitri said :—

7. There was, in Salya, a pious Kshatrya king, Dyumatsena by name, who lost his eyes in course of time.

8, That intellectual (monarch) who had an only infant son, having lost his eyes, a neighbouring enemy who bore him an old grudge, taking advantage of his blindness, seized his kingdom.

9. (Deprived of his kingdom,) he (Dyumatsena) accompanied by his wife with the infant at her breast, retired to the woods. And having gone to a great forest, he, observant of rigid vows, began to practise asceticism.

10. His son, Satyavana (by name,) born in the city and brought up in the hermitage, is my fit husband and I have wedded him in my mind.

Narada said :—

11. Alas, O king, Savitri has done a very foolish act in as much as she, has through ignorance, chosen for her husband, Satyavana endued with (high) qualities.

12. It is because his father is (ever) truthful and his mother speaks the truth, that the Brahmanas have named him Satyavana (i. e. truthful)

13. In his boyhood he was very fond of horses, made horses of clay and painted them. Therefore he is (sometimes) called Chitrasva (i. e. one who paints horses)

The King said :—

14. Is now the prince Satyavana, who is attached to his father, energetic, intelligent, forgiving and brave?

Narada said :—

15. He is energetic as Vivavasu (the sun), wise as Vrihaspati, heroic as Mahendra and forgiving as the earth.

Asvapati said :—

16. Is the king's son, Satyavana, charitable, devoted to the Brahmanas, handsome, large-hearted and of amiable appearance?

Narada said :—

17, With regard to charity commensurate with his means, he is equal to Rantideva, the son of Sankriti, and he is as devoted to the Brahmnaas and as truthful as Sivi, the son of Usinara.

18. The heroic Satyavana is equal to Yayati in magnanimity, is as lovely to look at as the moon and is as beautiful as either of the twin Asvinis.

19. He is (more-over) possessed of self-restraint, is meek, heroic, truthful, of subdued senses, faithful to his friends, free from malice, modest and patient.

20. To be brief, men of great asceticism and of high charater say that he (Satyavana) is ever plain and firm in honour.

Asvapati said :—

21. O adorable one, you have described him as possessed of all noble qualities. Now tell me of his defects, if there be any.

Narada said :—

22. He has only one defect which has ecclipsed all his qualities, and which even by the most vigorous exertions can not be rooted out.

23. He has only one defect and no other. Satyavana who has a little of life in store for him, will, within a year from this day, breathe his last.

The king said :—

24. O beautiful Savitri, go and seek another for your husband. He has a great defect which lies surpassing all his merits.

25. The divine Narada, who is honoured by the celestials, tells me that within a year, he, of short life, will give up the ghost.

Savitri said :—

26. The die falls but once and the daughter can once be bestowed. The words "I bestow" are uttered but once, and once only these three things occur.

27. Whether his life be long or short, whether he be gifted with (noble) qualities or destitute of them, I have, for once, chosen him for my husband, and will not select any other a second time.

28. Having (first) settled a thing in mind, it is then expressed in words and is ultimately given effect to by (external) acts. My (own) mind is a proof of this.

Narada said :—

29. O best of men, your daughter is firm in her resolve. It is impossible to wean her away from virtue.

50. The qualities that are present in Satyavana are wanting in any other person. Therefore I commend the bestowal of your daughter (on Satyavana).

The king said :—

31. The words of your respectable self are true and should never be dishonoured. Since O adorable one, you are my preceptor I will do as directed by you,

Narada said :—

32. May your daughter Savitri, be given away without any obstruction. I shall now go away. May you be all happy.

Markandeya said :—

33. Saying this, Narada, soaring upwards, returned to heaven. And the king too began to make preparations for the marriage of his daughter.

Thus ends the two hundred and ninty-third chapter, the history of Savitri, in Pativrata Mahatmya of the Vana Parva.

CHAPTER CCLXLIV.

(PATIVRATA MAHATMYA PARVA) —*Continued.*

Markandeya said :—

1. The monarch, reflecting on the words (of Narada) with regard to his daughter's marriage, began to make preparations for the wedding.

2. Then, inviting all the old Brahmanas and the Ritvijas together with the priests, the king accompanied by his daughter set out on an auspicious day.

3. Having reached the hermitage of Dyumatsena (situate) in the sacred forest, the king (Asvapati) accompanied by the Brahmanas advanced on foot to meet that royal sage.

4. And there (in the hermitage) he saw that highly wise and old king seated on a mat of Kusa grass under a Sala tree.

5. The King (Asvapati) having in conformity with usage, paid his respects to that royal sage, introduced himself (to him) by an appropriate speech.

6. And the king (Dyumatsena) versed in religion, having offered to the monarch (Asvapati) a seat, (the oblation called) Arghya, and a cow asked him what brought him there.

7. He (Asvapati) then expressed all his intentions and purposes in detail with regard to Satyavana.

Asvapati said :—

8. O royal sage, this fair damsel, named Savitri, is my daughter. O virtuous one, do you accept her for your daughter-in-law in conformity with the usage of your order.

Dyumatsena said :—

9. Exiled from my kingdom we have taken refuge in the woods, and have been, like ascetics, practising virtue with subdued passions. How will (therefore), your daughter, unworthy of a forest life, put up with (its) hardships living in the forest?

Asvapati said :—

10. Neither happiness nor misery has any permanence. My daughter and myself are aware of this. Therefore, O king, you should not use such words towards me. Having (previously) made up my mind, I have come here.

11. You should not dishearten me since I have saluted you through friendship. As I have come here actuated by love, you ought not to refuse me.

12. You are my, and I am your equal; and we are suitable to each other. Be pleased, (therefore) to accept my daug as your daughter-in-law and wife of good Satyavana.

Dyumatsena said :—

13. Formerly I cherished a desire of forming an alliance with you. (But) deprived of my kingdom (afterwards) I hesitated (to do it).

14. Let, what I desired before, be accomplished this very day. You are a welcome guest to me.

15. Then, those two monarchs, inviting all the Brahmanas dwelling in the hermitages, caused the wedding to be celebrated agreeably to the usage.

16. Having given away his daughter with suitable robes, Asvapati with a merry heart left for his own abode.

17. Satyavana having obtained a wife graced with all the (noble) qualities and she (Savitri) too having got a husband after her own heart, rejoiced exceedingly.

18. Her father having departed, she cast off all her ornaments and put on barks of trees and cloths dyed red.

19. By her ministrations, good qualities, affections, self-control, and good services to all, she pleased every one.

20. By ministering to her physical comforts and by (covering her with) all sorts of robes, she delighted her mother-in-law. And she pleased her father-in-law by worshipping him as a god and by controlling her words.

21. Similarly, by agreeable words, by skilfulness, by sweet disposition and by ministering to him in private she delighted her husband.

22. Thus, O Bharata, these good people engaged in asceticism continued to dwell for some time in that hermitage.

23. And Savitri too, whether asleep or awake, could not forget the words of

Narada which were present in her mind day and night.

Thus ends the two hundred and ninty fourth chapter, the history of Savitri, in the Pativrata Mahatmya of the Vana Parva.

CHAPTER CCLXLV.

(PATIVRATA MAHATMYA PARVA)

—Continued.

Markandeya said :—

1. After the lapse of a long while, O king, the time for Styavana's death at last arrived.

2. Savitri counted each day as it passed away, (for) the words of Narada were always present in her mind.

3. Having ascertained (by calculation) that her husband's death would take place on the fourth day (thence), that observant of the Triratra vow, fasted day and night.

4. Aware of her vow, the king (Dyumutsena) became very sorry and rising up consoled Savitri with these words.

said :—

5. Princess, the vow you have taken is very difficult to observe, for, it is extremely hard to fast continuously for three nights.

Savitri said :—

6. O sire, you need not be sorry. I will be able to complete the vow. I have undertaken this vow with a firm resolve ; and determination is the (sole) cause of success (in every undertaking).

a said :—

7. I can, by no means tell you to give up your vow. Men like us should rather encourage you to complete it.

Markandeya said :—

8. Saying this, the high-minded Dyumatsena ceased ; and Savitri thus remaining (without food) looked like a wooden doll.

9. O best of the Bharatas, thinking that her husband would die tomorrow, Savitri, stricken with grief and observing fasts, passed the night in great sorrow.

10. Then, when the sun rose a couple of hands (on the horizen), Savitri performed her morning devotions and offered oblation to the blazing fire.

11. She then bowed down to all the aged Brahmanas, her father-in-law, and mother-in-law, one after the other and stood humbly before them with joined hands.

12. And all the ascetics living in the hermitage pronounced, for the welfare of Savitri, the benediction that she might never be a widow.

13. Savitri, who was buried in contemplation, saying in her mind "be it so" bowed down to the words of the ascetics.

14. And with a heavy heart, the princess, pondering on the words of Narada (anxiously) awaited the hour and the moment (of her husband's death).

15. Then, O best of the Bharatas, her father-in-law and mother-in-law gladly told the king's daughter who was seated alone, these words.

The Father-in-law said :—

16. You have performed the vow as directed. It is now the time to eat. Do what you think proper.

Savitri said :—

17. Having observed the desired vow I appointed the time when the sun would go down for my meals. (Even now) this is the determination of my heart.

Markandeya said :—

18 When Savitri was saying this about her meals, Satyavan, taking his hachet on his shoulders, left for the woods.

19. (Thereupon) Savitri said to her husband "you should not go alone. I will go with you. I do not feel inclined to be separated from you.

Satyavan said :—

20. Dearest, you have never visited the woods before. The path is very rugged (Moreover), lean and weak as you have been by the observance of fasts and vow how will you be able to walk ?

Savitri said :—

21. Neither do I feel exhaustion nor lassitude on account of the fast. (Moreover) I am very eagar to go. Do not (therefore) prevent me.

Satyavan said :—

22. Since you are so eagar to go, I will fulfill your desire. (But) take leave of my parents (first) so that no blame can be attached to me.

Markandeya said :—

23. (Then) bowing down to her mother-in-law and father-in-law, she of great vows said (to them) "my husband is going to the great forest for gathering fruits.

24. It is my desire that your worshipful self and my father-in-law will (kindly) permit me to accompany him. I can not bear to be separated (from him) this day.

25. As your son is going to the forest for the sacrificial fire and for his superiors, you ought not to prevent him. Had it been for any other (business) he should have been prevented.

26. I have not walked out for a little less than a year. Great indeed is my desire to witness the woods.

Dyumatsena said :—

27. From the very time that Savitri was made my daughter-in-law by her father, I do not remember her to have ever made any request to me.

28. So, let what my daughter-in-law desires be fulfiled. Daughter, act in such a manner that Satyavan does not neglect his business on the way.

29. Thus permitted by both, the renowned (Savitri) with a smiling (countenance) though with a sorrowful heart accompanied her husband (to the woods).

30. And that large-eyed lady beheld, on all sides romantic and charming forests frequented by swarms of peacocks.

31. And Satyavan said these sweet words to Savitri "behold these streams of sacred waters and these excellent blossoming trees."

32. That blameless girl, however, began to watch all the movements of her husband ; but remembering what the sage (Narada) had said, she considered him as already dead.

33. With her heart divided into two parts, she (with one of these) replying to her husband, and (with the other) awaiting the (fatal) hour, followed him slowly.

Thus ends the two hundred and ninety fifth chapter, the history of Savitri, in the Pativrata Mahatmya of the Vana Parva.

CHAPTER CCLXLVI.

(PATIVRATA MAHATMYA PARVA)

—Continued.

Markandeya said :—

1. Accompanied by his wife the powerful Satyavan (first) gathered fruits and filled bag ; he then began to cut down the

2. As he was felling the branches he began to sweat and had an headache in consequence of the labour.

3. Oppressed with toil, he came to his dear wife and said to her thus.

Satyavan said :—

I have a headache on account of this exercise.

4. And, O Savitri, my limbs and heart are aching. O lady of restrained speech, I feel unwell.

5. It seems (to me) that my head is being pierced by arrows. Therefore, O blessed lady, I feel inclined to sleep ; for I am quite unable to stand.

6. (Thereupon), Savitri, coming up husband, sat down on the ground with his head on her lap.

7. Then that devout lady, remembering the words of Narada, began to calculate the moment, the hour, the time and the day.

8. And in a moment she saw a person attired in red garments, wearing a diadem, of an enormous structure, having the splendour of the sun,

9. Of a dark and yellow complexion, endued with red eyes, with a noose in his hands, dreadful to look at, standing beside Satyavan, and gazing at him.

10. Beholding him she gently placed her husband's head on the ground. Then rising suddenly she, with a trembling heart and joined palms, said these words in a great sorrow.

Savitri said :—

11. From your superhuman appearance I know you to be a god. Kindly tell me, O god of gods, who you are and what is

Yama said :—

12. O Savitri, you are devotedly attached to your husband and are of ascetic virtue. And it for this reason that I address you. Know me, O auspicious girl, to be Yama.

13. The years of this prince, your husband, being numbered, I will bind (him with this noose) and take him hence. Know this to be my intention.

Savitri said :—

14. We hear, O god, that your emmissaries come to take away men. How is it that your worshipful self has come in

Markandeya said :—

15. Thus addressed by her, the divine lord of the Pitris, in order to please her, began faithfully to relate everything about his intentions.

16. And he said : I have come here personally considering that my emmissaries are not fit to bring such a devotional and handsome person, endued with qualities, vast as a sea."

17. Then Yama powerfully drew out of the body of Satyavan a person of the measure of the thumb, bound him with the noose and brought him under control.

18. The life being taken out, the body deprived of breath, destitute of lustre, and devoid of motion, became disagreeable to the eye.

19. Binding it thus, Yama proceeded towards the south ; and weighed down with grief, the exalted Savitri also, devotedly attached to her husband, and successful in her vow, followed him.

Yama said :—

20. Go back, O Savitri, and perform the last rites of your husband. Your debt to your husband is discharged. You have come as far as is possible (for you) to do.

Savitri said :—

21. I ought to follow my husband thither where he is being carried to or whither he goes of his own accord. (Because) this is the eternal duty.

22. There shall be no obstacle to my course on account of my asceticism, my devotion to superiors, my affection for my husband, my observance of vows, and your grace.

23. It is asserted by the wise, versed in true knowledge, that one contracts a friendship with another by going only seven paces with him. I will tell you something keeping this friendship in view. Pray listen to it.

24. Men, wanting in self-control do, not observe (the proper rites and sacrifices) even in the forest. Nor do they go through and discharge the necessary duties of these three modes of life, namely conjugal or domestic life, life of celebacy and study in the house of the preceptor, and thirdly a life of the total renunciation of the world. Conjugal life or domesticity leads to true religious merit. It is for this reason that the wise assert that domesticy (which leads to righteousness) is the best of all (other modes of life).

25. By discharging faithfully the necessary duties of this one mode of life (ie conjugal life) we have all attained to the path (of righteousness) and therefore we do not covet the second and the third modes of life (i.e. celebacy and renunciation of the world). It is therefore that domesticity with its necessary duties is considered by the wise as the foremost of all (other lives).

Yama said :—

26. Do go back. I have been delighted with your words couched in (proper) letters and accents and resting on reason. Do you ask for a boon with the exception of your husband's life, O lady of faultless proportions, I will give any boon (you desire).

Savitri said :—

27. My father-in-law has been driven away from this kingdom and has lost his eyes. He now leads a forest life in our hermitage. Let that king, through your grace, be restored to his sight and be as powerful as the sun or fire.

Yama said :-

28. O blameless girl, I give you a boon, that, what you have asked of me, will take place I see you are wearied with your journey. Do not proceed further. Go back. Do not take any more trouble.

Savitri said :—

29. I do not feel fatigue as I am with my husband. I will surely follow the same path as my husband does. I will surely go thither where you are taking my lord to. O best of the celestials, listen again to what I say.

30. (It is asserted by the wise) that even a single interview with the virtuous is highly desirable. Friendship with them is much more so. Communion with the righteous is never without fruit. So one should always associate with the virtuous.

Yama said :—

31. The words spoken by you are pregnant with great import. They augment the wisdom of even the learned and are delightful to the mind. Therefore, O damsel, with the exception of Satyavan's life do you ask for a second boon.

Savitri said :—

32. Let that king, my intellectual father-in-law, regain his kingdom that he lost before. And may that worshipful one never fail to properly discharge his duties. This is the second boon that I pray for.

Yama said :—

33. That monarch will be soon restored to his kingdom and be ever firm in his duties.

Princess, I have now gratified your wish. Do not proceed further; go back; do not allow yourself to be any more weary.

Savitri said :—

34. You have controlled all the creatures by your ordinances, and you carry them away not according to your caprice but those regulations. Therefore, O god, you are styled Yama (ie one who governs by ordinances). Hear (again) these my words.

35. The eternal duty of the righteous is mercy and charity, benevolence and favour towards all creation in thought, word and deed.

36. In this world, it is generally the case that men here are destitute of energy and skill. (But) the righteous show mercy even to their enemies when the latter throw themselves into their protection.

Yama said :—

37. The words utterd by you appear (to me) as delicious as water to a thirsty person. (Therefore), O auspicious girl, do you ask again for any other boon that you like than the life of Satyavan.

Savitri said :—

38. My royal father is childless. Let him have one hundred sons, begotten by him, who will perpetuate his family. This is the third boon that I ask of you.

Yama said :—

39. O auspicious girl, your father shall have one hundred highly-energetic sons, the perpetuators of his race. Princess, your desire is now gratified. Do retrace your steps. You have come too far.

Savitri said :—

40. It appears no distance to me since I am beside my husband. My mind travels a greater distance. (Now) listen, as you proceed on, to the words that I will presently utter.

41. You are the powerful son of Vivasvata and are therefore called by the wise Vaivasvata. You judge all the creatures impartially and rightfully and for this reason, O lord, you are styled the lord of justice.

42. People do not place so much reliance on their own selves as on the virtuous. Therefore everybody wishes particularly to cultivate intimacy with the righteous.

43. And friendship alone generates the confidence among all creatures. It is therefore that people repose confidence specially in the virtuous.

Yama said :—

44. O auspicious and fair damsel, I never before heard such words as you have (just now) spoken from any other person than you. I am pleased with these. Do you ask for a fourth boon with the exception of Satyavan's life and then retrace your steps.

Savitri said :—

45. Let me have one hundred strong and powerful sons, born of Satyavan's loins and begotten of both of us, who will perpetuate our line. This is the fourth boon I pray for.

Yama said :-

46. Lady, you shall have one hundred strong and powerful sons who will cause your delight. Princess, do not take any further trouble; go back; indeed you have come a great way

Savitri said :—

47. The pious are ever unceasingly devoted to religion. They do neither feel lassitude nor affliction, The intercourse of the pious with the virtuous is (ever) productive of good. And the righteous apprehend no fear from the virtuous.

48. Indeed, the righteous by their truthfulness make the sun move and it is the pious who by asceticism support the earth. O king, it is the righteous that are the cause of the past and the future. And the pious remaining in the midst of the righteous do never feel langour.

49. Knowing that this is the enternal custom of the good and the virtuous, pious people devote themselves to acts of self-sacrifice for others without expecting any return.

50. Good acts done to the virtuous are never fruitless. Such acts never destroy our honour or interest. Since the righteous are characterised by such (noble) conduct they become protectors (of all creatures).

Yama said :—

51. The more you address me in words pregnant with religious meaning, delightful to the mind, full of sweet phrases and of grave import, the more I am inclined to respect you. O lady, devotedly attached to your husband, crave an incomparable boon.

YAMA said :—

52. The boon that you have (just) given me can not bear fruit (without my union with my husband). Therefore, O bestower of honour, among other boons

(that you have already granted me) I crave this boon that Satyavan may be brought back to life. I am as good as dead without my husband.

53. I do not want happiness bereft of my husband. Without my lord I do not crave heaven itself. Deprived of my husband I do not long for prosperity. And breft of my husband I am unable to bear life.

54. You have granted me the boon that I shall have one hundred sons and yet you are carrying away my husband. Now I pray for this boon that Satyavan may be alive again, and then your words will prove true.

Markandeya said :—

55. Thereupon, Yama, the son of Vivasvata and the lord of justice saying "be it so" and unloosing his noose, cheerfully spoke to Savitri thus :—

56. "O chaste and gentle lady, I release your husband. You will be able to take him back. He will be free from disease and (ever) successful (in his undertakings).

57. He as well as you will live four hundred years. By his devoutness and by celebrating many sacrifices he will win a great renown in the world.

58. And Satyavan will beget on you one hundred sons. And those Kshatriya sons (of you) together with their sons and grandsons will be kings ;

59—60. And bearing your name will ever be renowned. Your father also will beget a hundred sons on your mother Malavi, and those Kshatriya brothers of you resembling the celestials, together with their sons and grandsons will be celebrated under the name of the Malavas".

61. Having conferred these boons on her and having thus made her retrace her steps, the lord of justice (Yama) returned to his own abode.

62. Then Savitri having regained her husband, returned to the place where her husband's ashy pale corpse lay.

63. Beholding her husband on the ground she approached and took hold of him. She then sat down placing his head on her lap.

64. Having regained his consciousness, he looked at her again and again like one returned from a distant clime (after a long time) and (then) endearingly addressed her thus.

Satyavan said :—

65. Oh, I have slept for a long time. Why did you not awaken me ? Where is that dark-complexioned person who was dragging me away ?

Savitri said :—

66. O best of men, you have (indeed) slept long on my lap. That god, the divine Yama, who governs all creatures, has departed.

67. O blessed one, you are (now) soothed and O prince, you have awakened from sleep. If you are able, rise up. Look, the night is far advanced.

Markandeya said :—

68. Having regained his consciousness, Satyavan got up like one who had enjoyed an undisturbed sleep ; and seeing all the sides covered with woods he said :—

69. "O slender-waisted damsel, I set out with you for gathering fruits. And when I was hewing down the woods my head ached.

70. Sorely distressed with headache I could not stand up long, and (therefore) lay down on your lap. O auspicious girl, I remember all this.

71. Embraced by you, sleep gently came upon me. I then saw it was intensenly dark, and also a highly effulgent person.

72. O slender-waisted lady, tell me, if you are aware of all that happened—whether what I saw was a dream or a reality".

73. Thereupon Savitri replied to him "prince, the night is deepening : tomorrow, I will disclose to you faithfully all that occured.

74. Get up ; get up ; may you be all hale : O thou of good devotion, come and see your parents. The sun has long gone down and the night is deepening.

75. The night-wandering creatures of harsh voices are joyfully roving about. And the rustling of leaves consequent on the footsteps of beasts are heard.

76. Jackals of frightful appearance stationed in the south and east have set up terrible howls which make my heart tremble.

Satyavan said :—

77. The forest, enveloped with a dense darkness, has worn a dreadful appearance. You will therefore neither be able to discern the paths nor to go.

Savitri said :—

78. There is a withered tree in a burning state in this forest which caught fire to-day.

And the flames stirred up by the wind are seen now and then.

79. Fetching some fire (from that tree) I will kindle a fire all around. There are plenty of logs here. (So) give up your uneasiness.

80. If you do not venture to go (I will do all this). I see you are unwell. You will not be able to discern the paths as a dense darkness is hanging over these woods.

81. We shall, with your leave, go to-morrow when the forest will be visible. O sinless one, we shall remain here for the night if you wish.

Satyavan said :—

82. I have recovered from the headache and my limbs are in a sound condition. I am therefore, through your favour, desirous of seeing my parents.

83. Never before did I return to the hermitage after the lapse of the proper time. My mother is used to shut me up in the asylum even before the evening sets in.

84. Even if I go out during the day my parents are filled with anxiety. And my father together with all the inhabitants of the hermitages searches for me.

85. Several times before this my parents afflicted with greef rebuked me saying " you have been long out."

86. I am now reflecting as to what a state they will be reduced for my sake. Surely, they will be sorely afflicted on account of my absence.

87. Sometime ago, one night, the cheerful old couple, being greatly distressed and weeping profusely said to me repeatedly :—

88. " Dear son, bereft of you, we can not endure life for a single moment. Surely we must not survive you.

89. You are the only support of these blind ones. The perpetuity of our line, our funeral oblations, our fame, our descendants, (all) depend on you."

90. My father is old and so also is my mother ; and surely I am their only stay. To what a state will they be reduced if they miss me during the night ?

91. I blame that sleep in consequence of which my harmless parents are in agonising suspense for my sake.

92. And (on account of which) I also placed in this critical position am filled with anxiety. Without my parents I do not care to bear life.

93. I am sure, that by this time my blind father with his mind torn with grief is enquiring of the dwellers of the hermitages about me.

94. I do not, O auspicious girl, grieve so much for myself as for my father and my weak mother (ever) devoted to her husband.

95—96. Surely, they will experience a deep sorrow for my sake. I know that my life will last so long as theirs, that I should support them, and do only such acts as are agreeable to them.

Markandeya said :—

Saying this, that virtuous one devoted to and fond of his parents,

97—98. Raising his arms began to bewail loudly in great sorrow. Seeing that her husband was oppressed with such a deep sorrow, the virtuous Savitri wiping the tears from his eyes spoke to him thus : "If I have practised asceticism, if I have done charitable acts, if I have offered oblations (to the fire),

99. Then, may this night be conducive to the welfare of my father-in-law, mother-in-law and my husband. I do not remember to have offered a falsehood even in jest.

100. By virtue of that truth may my father-in-law and mother-in-law remain alive this day.

Satyavan said :—

I am impatient to see my parents. (Therefore), O Savitri, let us start immediately.

101. If I find my parents overtaken by any calamity, then, O fair girl, I swear by my own self I shall not bear life.

102. If you are devoted to virtue, if you wish to see me alive, if it is your duty to do what is agreeble to me, (then) let us return to the hermitage (at once).

103. Thereupon, the fair Savitri rose up and adjusted her hair. She (next) taking her husband by his arms made him arise.

104. Satyavana too having risen, rubbed his limbs with his hand. Then looking around all sides, he cast his eyes on the fruit bag.

105. And Savitri said to him " gather fruits to morrow. I shall carry your hatchet which is conducive to your devotion and welfare."

106. (Having said this), she hanging the bag on the branch of a tree, and taking the hatchet, returned to her husband.

107. Then that lady of fair thighs, placing her husband's left hand on her left shoulder and embracing him by her right hand proceeded slowly like an elephant.

Satyavan said:—

108. Timid girl, the paths are well known to me as I go by them often. Further, by the moon-light falling between the trees I can discern them.

109. We have now reached the path we came by for gathering fruits. O auspicious girl, go along the way we took (in the morning) without hesitation.

110. Near yonder Palasatree the road has branched off into two. Follow the path that lies to the north of it; be quick.

111. I am now all right, have regained my strength, and am very desirous of seeing my parents. Saying this, he quickly proceeded towards the hermitage.

Thus ends the twohundred and ninety sixth Chapter, the history of Savitri, in the Pativrata mahatmya of the Vana Parva.

CHAPTER CCLXLVII.

(PATIVRATA MAHATMYA PARVA)

—Continued.

Markandeya said:—

1. In the meantime, the highly-powerful Dyumatsena, being restored to his sight, could behold everything with a clear vision.

2. O most exalted of the Bharatas, accompained by his wife Saivya he visited all the hermitages (in search of his son) and was greatly afflicted for his sake.

3. The (old) couple, at that night walked about searching (for their son) in all the hermitages, rivers, woods and lakes.

4. And as soon as they heard any sound, considering that it was (caused by the footsteps of) their son they raised up their heads and said "there comes Satyavan accompanied by Savitri."

5. And with their feet torn, cracked, wounded, and bleeding, and pierced by thorns and Kûsha blades they ran about like mad men.

6. Then all the twice-born ones, dwelling in the (neighbouring) hermitages approached and surrounded them. And soothing the old couple they brought them back to their own hermitage.

7. There the aged ascetics surrounding the old man together with his wife began to console him with stories of wonderful import about the kings of by-gone ages.

8. Although the old couple, eagar to behold their son, was thus comforted, the remembrance of the youthful days of their son again awakened deep sorrow in them.

9. And weighed down with affliction, they again began to give vent to their grief in mournful accents saying "alas, O son, O chaste daughter-in-law, where are you"? Then a truthful Brahmana told them these words.

Suvarcha said:—

10. "Satyavan is surely alive, because his wife Savitri is devoted to asceticism, is self-controlled and is well behaved."

Gautama said:—

11. "I have read the Vedas together with all their branches, and have laid up a great store of asceticism. I have led a life of celebacy, have gone through the Bramhacharya mode of life, and have appeased the fire and my superiors.

12. I have observed all the vows with a devout spirit; and agreeably to the ordinances I have very often subsisted on air alone and observed fasts.

13. By virtue of this asceticism I am aware of the doings of other people. Know this to be certain that Satyavan is alive.

The disciple of Gautama said:—

14. The words that have come out of the mouth of my preceptor can never be false, Therefore, Satyavan is (surely) alive.

The Rishis said:—

15. As his wife Savitri bears all the auspecious signs indicative of her exemption from widowhood, it is certain that Satyavan lives.

Bharadwaja said:—

16. As his wife Savitri is possessed of devotion, self control and good behaviour, it admits of no doubt that Satyavan is alive.

Dalbhya said:—

17. Considering that you have regained your sight and that Savitri has gone out without meals after the performance of her vow, it is certain that Satyavan is alive.

Mandyavya said:—

18. From the manner in which birds and beasts are sending forth their voices in the still atmosphere and since you have regained your sight making you useful for worldly purposes, it is sure that Satyavan lives.

Dhaumya said:—

19. Your son Satyavan is surely alive, in as much as he is endued with all the noble qualities, beloved by all and bears signs indicative of a long life.

Markandeya said :—

20. Thus consoled by those truthful sages, and reflecting on the words they said, Dyumatsena became a little pacified.

21. A moment after, Savitri accompanied by her husband Satyavan arrived at the asylum during the night and entered it cheerfully.

The Brahmanas said :—

22. O lord of the earth, we all congratulate you heartily on your union with your son and your recovery of eye sight.

23. Your meeting with your son, your sight of Savitri, and your restoration to sight, these three blessings will make you prosper.

24. What we have said, shall undoubtedly come to pass. You will soon rapidly grow in prosperity.

Markandeya said :—

25. Then, O Partha, all those twice-born ones kindled a fire and took their seats before the king Dyumatsena.

26. Soivya, Satyavan, and Savitri who all stood on one side, gladly sat down with the permission of them all.

27. Then O Partha all those inhabitants of forest, who were seated with the king, actuated by curiousity asked the kings son.

The Rishis said :—

28. O renowned prince, why did you not make your appearance with your wife earlier? Why did you come solate at night? What obstacle stood in your way?

29. O Prince, we can not make out why you have given so much pain to your father, mother and ourselves also. You ought to relate all this.

Satyavan said :—

30. Taking leave of my father I went out with Savitri. While cutting down the woods in the forest my head began to ache.

31. Afflicted with the pain I slept a long while. Thus far only do I remember. Never before did I sleep for so long a time.

32. Considering that you all should not be troubled on my account, I came so late at night. There is no other reason (for my late arrival).

Goutama said :—

33. You, then, do not know how your father Dyumatsena has snddenly recovered his eyes. Let, therefore, Savitri relate it.

34. We are desirous of learning all this from you who are surely acquainted with the mysteries of good and evil. For, O Savitri, we know you are as resplendent as Savitri herself (the wife of Brahma).

35. You are (undoubtedly) aware of the cause of this. Therefore speak truly. If you have nothing to conceal, then relate it to us.

Savitri said :—

36. It is as you know it to be. Your desire can never prove fruitless. I have nothing to conceal from you. Now hear the true cause of this.

37. The high-souled Narada had foretold the death of my husband. To-day being the appointed time, I did not leave his company.

38. When he fell asleep Yama in person together with his attendants approached him and tying him (with the noose) proceeded towards the region inhabited by the Pitris.

39. I then began to eulogise that lord god, with truthful words, who conferred on me five boons. Hear of these (boons) form me.

40. I have obtained two boons for my father-in-law, viz recovery of his sight and kingdom. I have (further), obtained for my father a hunded sons and an equal number of sons for myself.

41. (Again) my husband Satyavan has been blessed with a life of four hundred years. I observed the vow for the sake of my husband's life.

42. I have now faithfully described to you in detail the cause which ultimately turned my great sorrow into a crowing bliss.

The Rishis said :—

43. O chaste girl, you are of gentle disposition, observant of vows, possessed of virtue and have sprung from a noble line. And it is by you that the line of this best of kings, overwhelmed with calamities and drowned in a deep gulf (of obscurity) has, (at last), been rescued.

Markandeya said :—

44. The assembled sages, then, having eulogised and paid their adorations to that most exalted lady and having taken leave of that most excellent of kings together with his son, soon left for their respective asylums in peace and and with merry hearts.

Thus ends the two hundred and ninety-seventh chapter, the history of Savitri in the Pativrata Mahatmya of the Vana Parva.

CHAPTER CCLXLVIII.

(PATIVRATA MAHATMYA PARVA)

—Continued.

Markandeya said :—

1. The night having come to a close, when the sun's disc had appeared (on the horizen), all those ascetics, whose only wealth was devotion, having performed their matins, congregated (at the asylum of Dyumatsena).

2. Those great sages were never satisfied in relating again and again of the high fortune of Savitri, to Dyumatsena.

3. Then, O king, it so chanced that all the subjects came from Salwa and informed Dyumatsena of the death of his enemy at the hands of his own minister.

4. And they related to him all that had taken place saying "hearing the death of the usurper together with his friends and allies at the hands of his own minister and of the dispersion of his troops,

5. All the subjects have in one voice declared for you, their legitimate king, and they have also said whether you are blind or not you shall be (their) king.

6. O king, we have been despatched to you on the strength of this determination (on the part of your subjects to instal you king). These cars and these four kinds of troops have arrived for you.

7. (Therefore), O monarch, do set out. May you prosper. Your restoration has been proclaimed in the city. May you for ever occupy the position filled by your sire and grandsire."

8. And seeing the king restored to sight and healthy, they with their eyes expanded in wonder, bowed down their heads to him.

9. Then the king having greeted all the aged Brahmanas inhabiting the hermitage, and in his turn being greeted by them, set out for his capital.

10. And Saivya together with Savitri surrounded by troops, went in a palanquin, adorned with splendid sheets, and carried by men.

11. Then the priests joyfully installed Dyumastsena as king and his high-souled son as prince regent.

12. After a long time Savitri was deliver-of a hundred heroic and illustrious sons who never retreated from battle.

13. She had also one hundred highly powerful uterine brothers begotten by Asvapati, the king of Madra, on Malavi.

14. Thus Savitri rescued from misfortune, her own self, her father, mother-in-law, father-in-law and her husband's line.

15. Similarly, the auspicious Droupadi of excellent character, will deliver you all from your misfortune as the virtuous Savitri did.

Vaishampayana said :—

16. Thus, O monarch, instructed by that high-souled one (Markandeya), the Pandava (Yudhisthira) devoid of grief and affliction continued to dwell in Kamyaka.

17. The man who listens with a devout spirit, to the excellent history of Savitri ever meets with happiness and success and never experiences sorrow.

Thus ends the two hundred and ninety eighth chapter, the history of Savitri, in the Pativrata Mahatmya of the Vana Parva.

CHAPTER CCLXLIX.

KUNDALA HARANA PARVA.

Janamejaya said :—

1. O Brahmana, (you say) at that time, Lomasha conveyed to Yudhisthira, the son Pandu, a message from Indra in these words of grave consequence.

2. "I will remove that great terror which you do not reveal to any one when Dhananjaya departs from this place,"

3. Now tell me, O best of devotees, what this great fear was which Yudhisthira entertained in respect of Karna, and why he did not reveal it to any one.

Vaishampayana said :—

4. O best of kings, I will relate that history to you, as asked by you. O best, of the Bharatas, listen to my words.

5. On the expiration of the twelveth year of their forest-life when the thirteenth had set in, Sakra, the well-wisher of the Pandavas, resolved to ask Karna for his ear-rings.

6. But Vivasuva (the sun) aware of the intentions of Mohendra about the ear-rings, O mighty Monarch, appeared before Karna.

7. And when that truthful hero, devoted to the Brahmanas, was comfortably lying down on a costly bed furnished with a rich sheet,

8. The resplendent god, the sun, O king of kings, moved with great kindness consequent on paternal affection, shewed himself, at night, in a dream, O Bharata.

9. And by his devotional power, wearing the shape of a handsome Brahmana, well read in the Vedas, the Sun addressed Karna for his welfare, these sweet words.

10. "O son, O Karna, O foremost of the truthful, O mighty-armed one, listen to these highly beneficial words of mine that I tell you to-day out of affection for you.

11. O Karna, Sakra with the desire of doing good to the Pandavas will come to you in the disguise of a Brahmana in order to have your ear-rings.

12. This noble conduct on your part that when asked by the pious you give away to them whatsoever they ask but never beg, is known to Sakra himself and the world at large.

13. O son, you bestow on the Brahmanas wealth or any other thing asked by them and never refuses anything to any one.

14. The vanquisher (of the Asura) Paka, who is well aware of this, will come to you in person, in order to beg your ear-rings and armour.

15. When he will ask for the ear-rings, you must not part with them but entreat him to the best of your power to make him desist; because that will tend to your greatest good.

16. O son, when he will tell you about the ear-rings, you will, by showing various reasons, refuse him over and over again and offer him various other sorts of riches.

17. And you will try to appease Purandara, desirous of getting the ear-rings, by offering gems, women, cows, various sorts of riches and by citing precedents.

18. If, O Karna, you part with those auspicious ear-rings with which you were born, your life will be shortened and you will be subject to death.

19. O bestower of honours, arrayed in your armour and ear-rings you will be unslayable by your enemies in battle. Know these my words to be certain.

20. These two jewelled ear-rings have derived their origin from ambrosia. Therefore, they should be carefully preserved by you, if you have any love for your life.

Karna said:—

21. Who are you, that, showing so great an affection for me, are addressing me thus? Tell me, O god, if you desire, who you are in the shape of a Brahmana.

The Brahmana said:—

22. O child, I am the god of hundred rays (sun). Out of affection I give you this advice. Act in obedience to my advice it is highly beneficial to you.

Karna said:—

23. It is (no doubt) highly fortunate for me that the lord god of splendour, desirous of my welfare, speaks to me to-day. Listen to my words.

24. I am adoring you, who are the giver of boons and out of love am saying to you this. If I am at all dear to you, I should not be prevented (by you) from observing this vow.

25. O Vivavasu, all the world is aware of this vow on my part that I am surely ever ready to give my very life to the best of Brahmanas.

26. If, O best of sky-rangers, Sakra disguised as a Brahmana comes to me to beg (the ear-rings) for the good of the sons of Pandu,

27. Then, O best of the celestials, I will give the ear-rings and the excellent armour. In that case my renown which has spread over the three worlds, will not be at a discount.

28. It is not at all proper for men like us to save life by a degrading act. Death coupled with honour and meeting with the approbation of the world is preferable.

29. Therefore I will give the ear-rings together with the armour to Indra. If the slayer of Vala and Vritra comes to me to beg

30. The ear-rings for the the good of the sons of Pandu, then the whole world will be redolent of my fame and will proclaim his infamy.

31. O Brahmana, I long for renown in this world even at the sacrifice of my life. Men having renown attain to heaven while those having none are lost.

32. Even like a mother fame keeps people alive; but a man given to infamy is as good as dead even though his frame be not destroyed.

33. O Vivavasu, O lord of the worlds, that fame is the very life of man is evident from the (following) ancient sloka (verse) sung by the creator himself

34. "In the next world fame leads men to supreme bliss while in this pure fame prolongs life."

35. So, I will win an everlasting renown by giving (my ear-rings) born with my body. By duly bestowing on the Brahmanas (gifts) sanctioned by ordinances,

36. By sacrificing my life in battle on performing unachievable feats and by con-

quering my enemies I will win nothing but fame.

37. By sparing the affrighted in battle who crave their lives and delivering old men, children, and the twice-born ones, from great danger,

38. I will win a great renown in this world and have access to the highest heaven (in the next). Know this to be my solemn determination that I will preserve my fame even at the sacrifice of my very life.

Thus ends the two hundred and ninty-ninth chapter, the colloquy between Karna and Surya, in the Kundala Harana of the Vana Parva.

CHAPTER CCC.

(KUNDALA HARANA PARVA).—

Continued.

Surya said:—

1. O Karna, never do such acts as will lead to the injury of your own self, your friends, your sons, your wives, your mother, and your father.

2. O best of those that bear life, creatures do not wish to sacrifice their bodies for renown in this world and everlasting fame in heaven.

3. There is no doubt that the everlasting renown which you long for at the cost of your life, will deprive you of it.

4. O most exalted of men, so long as a person is alive, his father, mother, son and other relations in this world are useful to him.

5. The kings also, O best of men, can avail themselves of their prowess, so long as they are alive. Do understand it. O highly-resplendent being, fame is serviceable to living beings only.

6. As regards a dead person whose frame has been reduced to ashes, what necessity is there for fame? It is not the dead but living persons that can enjoy fame.

7. The fame of a dead person is like a garland (round the neck) of a man whose life is extinct. For the reason that you are a worshipper of mine I am telling you all this for your good,

8. And for this further reason that all my devotees should be protected by me. Considering, O mighty-armed one, that this person is a great devotee to me,

9. I have been inclined to revere you. Therefore accept my advice. A deep mystery ordained by fate, underlies all this. It is on this account that I am addressing you thus. Act (according to my words) and let no doubts cross your mind.

10. O best of men, you are not fit to learn this which even the gods do not know. It is why I do not reveal it to you. You will, however know it in time.

11. O Radha's son, I am telling you again what I have already said. Pay attention to it. You will by no means give the ear-rings to the wielder of the thunderbolt when he will beg them (of you).

12. Adorned with your beautiful ear-rings you shine like the moon in the azure sky between the Vishakha constellations, O highly effulgent creature.

13. Know that fame is useful to a person so long as he is alive. Therefore, O son, you must refuse the lord of the celestials when he will beg the ear-rings.

14. O sinless one, you will be able to do away with the eagar desire of the lord of the gods for the ear-rings by repeatedly addressing him in various words coupled with reason.

15. O Karna, remove the desire of Purandara by sweet and roasonable words of great consequence.

16. O most valiant of men, you always challenge Savyasachi (ie Aryuna who can draw the bow with his left hand) and the warlike Savyasachi too, will no doubt, encounter you in battle.

17. But arrayed in your ear-rings Aryuna, even with the assistance of Indra himself shall not be able to defeat you in battle.

18. Therefore, O Karna, if you are at all desirous of defeating Aryuna in battle, do not give your auspicious ear-rings to Sakra.

Thus ends the three hundredth chapter, the colloquy between Karna and Surya, in the Kundalaharana of the Vana Parva.

CHAPTER CCCI.

(KUNDALAHARANA PARVA.—

Continued).

Karna said:—

1. O god, O lord of splendour and scorching rays, you are as much aware of my being a worshipper of yours, (as of the fact) that there is nothing which I can not part with.

2. By virtue of the reverence that I always feel for you, you are, O lord of splendour, dearer (to me) than my wife, my sons, my own self and myfriends.

3. O author of light, you are no doubt aware that high-souled persons cherish a high regard for their devoted worshipper.

4. Considering that Karna is your devoted worshipper and that he knows no other god in heavens, you have given me these instructions.

5. Again with bended head and repeated prayers do I implore you and tell you this, O lord of scarching rays, that you will (graciousiy) pardon me.

6. I do not fear death so much as falsehood. Especially for the sake of all the righteous twice-born ones ever,

7. I am ready to sacrifice my life without (the least) hesitation. As to what you have said to me about the Pandava Falguna,

8. O author light, (I ask you) to dispel your sorrow caused by mental uneasiness regarding Arjuna and myself. (Because) I will surely defeat Arjuna in battle.

9. O god, you are no doubt aware of the great strength of my weapons which I have obtained from the son of Jamadagni (ie Parasuram) and from the high-souled Drona

10. O best of the gods, permit me now to observe the vow on my part that I may bestow my very life upon the begging wielder of the thunderbolt.

Surya said :—

11. O highly-powerful son, if you bestow your beautiful ear-rings to the wielder of the thunderbolt, you should, in order to secure victory, say to him.

12. "O lord of hundred sacrifices, I can only part with my ear-rings under a condition." As you cannot surely be slain by any creature when furnished with your ear-rings,

13. So the destroyer of the Danavas, O son, wishing your death at the hands of Arjuna in battle, wants to rob you of your ear-rings.

14. Worshipping again and again with agreeable and truthful speeches the lord of the celestials, Purandara, the possessor of infallible weapons, you will say to him,

15. "O thousand-eyed lord, I will give you the two ear-rings and the excellent armour, if you will bestow on me an infallible dart destructive of enemies."

16. It is under this condition only, O Karna, that you will give your ear-rings to Sakra. Then you will be able to destroy your enemies in battle.

17. O mighty-armed one, that arrow of the lord of the gods does not return to the hand of the person who discharges it, without destroying hundreds and thousands of enemies.

Vaishampayana said :—

18. Saying this, the lord of thousand rays suddenly became invisible. (The next day) Karna after having performed his devotions told the sun of the dream.

19. And Vrisha (Karna) faithfully related to him everything in detail, viz. his meeting with the sun and the conversation that took place between them during the night.

20. Hearing all this, the divine lord Bhanu, the subduder of Swarbhanu (Rahu) spoke to Karna with a smile, "it is all true."

21. Then the son of Radha, the slayer of enemies, knowing all this to be true, awaited (the arrival of) Vasava, with the desire of obtaining the dart.

Thus ends the three hundred and first chapter, the colloquy between Karna and Surya in the Kundalaharana of the Vana Parva.

CHAPTER CCCII.

KUNDALAHARANA PARVA—*Continued.*

Janamejaya said :—

1. What was that secret which the god of hot rays did not give out to Karna? O what nature were that coat of mail and those two ear-rings?

2. O righteous one, where did that armour and those two ear-rings of his spring from? O being whose wealth is devotion, I am curious to learn all this. Therefore relate to me all this.

Vaishampayana said :—

3. O king, I am now relating to you the secret of the god having his rays for wealth, and also of what sort the armour and the pair of ear-rings were.

4. Formerly, O monarch, there came a highly-energetic Brahmana to Kuntibhoja. He was tall in stature, wore beard and matted locks, carried a staff in his hand,

5. Was agreeable to look at, and of faultless proportions and seemed as if burning in splendour. His complexion was yellow and he spoke sweet words. He was possessed of devotion and he studied the Vedas.

6. That Brahmana of great and excellent devotion said to king Kuntibhoja "O being that is free from pride, I am desirous of eating at your house (the food) obtained as alms.

7. I can, if you like it, dwell at your house under the condition that neither you nor your attendants will cross me in any way.

8. I will go out and come in at my pleasure. And O king, with regard to my food or bed no body shall disturb me."

9. (Then) Kuntibhoja gladly said these words "be it so and even more than this." And he told him again thus.

10. "O highly wise one, I have a renowned daughter, Pritha by name. That damsel is endowed with good manners, is observant of vows, chaste and self-controlled.

11. She, without despising you, will wait on you and minister to your comforts. And you also will be pleased with her (graceful) manners."

12. Saying this, and duly worshipping that Brahmana, he (the king) went to his daughter Pritha, endued with large eyes, and said to her thus :—

13. "This highly fortunate Brahmana, O child, wishes to dwell in my house. I have promised him this saying "be it so."

14. O child, you will minister to this Brahmana with great skill. And you will act in such a way as not to belie my words.

15. What this highly-energetic, reverend and ascetic twice-born one devoted to the study of the Vedas, asks for, will be given him without any pride.

16. A Brahmana represents the highest energy and the highest devotion; and it is in virtue of the devoutness of the Brahmanas that the sun shines in the heavens.

17. Disregarding those that deserve honour, the great Asura, Vatapi, as well Talajanga, met with destruction by virtue of the curse of the Brahmanas.

18. O child, now this highly fortunate one is entrusted to your care. You should be particularly careful in ministering to him.

19. O daughter, I am aware, that since your very infancy you have been ever attentive to the Brahmanas, all your superiors

20. All the servants, friends, relations, your mothers and myself. You have a proper regard for every one.

21. O girl of faultless proportions, on account of your good dealings no one in the city or in the palace, even none of your servants, is displeased with you.

22 I have, therefore, thought you fit for the ministration of the Brahmanas, who as a rule, are of irritable temper. O Pritha, you are a girl (yet) and my daughter by adoption.

23. You have sprung from the race of the Vrisnis and are the beloved daughter of Sura. Formerly, your father himself gladly made you over to me.

24. You are the sister of Vasudeva and the foremost of my daughters. You are my daughter in virtue of the promises made by your father that he should give his first born to me.

25. Born in such a line and brought up in this race, you have like a lotus, transferred from one lake to another, attained to one blissful state from another.

26. O beautiful girl, women, especially those that are born in low families, although they are with great difficulty kept under restraint, are generally of deformed character on account of their unripe age.

27. O Pritha, you have been born in a kingly line and you are gifted with a wonderful beauty. And O girl, you are graced with every accomplishment.

28. So, O damsel, O Pritha, giving up your pride, haughtiness, and the sense of your high position, you will minister to this Brahmana capable of bestowing boons. In that case you will surely be blessed.

29. By acting in such a way, O auspicious and sinless girl, you will certainly attain to blissfulness. But if you stir up the wrath of this foremost of the twice born ones, he will consume my entire race."

Thus ends the three hundred and second chapter, the instructions (given) to Pritha (by her father), in the Kundala Harana of the Vana Parva.

CHAPTER CCCIII.

(KUNDALA HARANA PARVA)—*Continued.*

Kunti said :—

1. "O king of kings, agreeably to your promise, I will, by restraining my senses, wait upon and minister to that Brahmana. I am speaking no falsehood (in this respect).

2. To worship the Brahmanas is my habit. And as this is agreeable to you, it will lead to my highest good.

3. He will never (have any cause to) be angry with me whether the worshipful one comes in the morning, or in the evening or during the night or at midnight.

4. O king of kings, O best of men, it is highly beneficial to me to worship the twice-born ones, to carry out your commands and to do good to you.

5. O foremost of kings, rest assured of it. I am telling you truly that the best of Brahmanas dwelling in your house will not in any way be dissatisfied.

6. I will pay (particular) attention to what is agreeable to this Brahamana and to what is beneficial to you. Therefore O king, give up your mental anxiety.

7. The Brahmanas, O lord of the earth, are highly fortunate and when pleased are capable of bestowing salvation. But if displeased, they become (instruments) for destruction.

8. I, who am well aware of this, will propitiate this foremost of Brahmanas. And O king, you will never, for any act of mine, experience any trouble from that most exalted of Brahmanas.

9. O foremost of kings, owing to the faults of the kings, the twice-born ones become the instruments of their misfortune as formerly Chyvana had become on account of the acts of Sukanya.

10. Agreeably to your instructions with regard to this Brahmana, I will serve him with great regularity, O king of kings."

11. And when she said thus repeatedly, the king encouraged and embraced her and then instructed her minutely as to what she ought to do.

12. "O gentle and blameless girl, you will act in this way, without any fear, for my welfare, for your good and for the welfare of the race."

The King said :—

13. Saying this, the highly-renowned Kuntibhoja, devoted to the Brahmanas, made over his daughter Pritha to that twice-born one,

14. (Saying), "O Brahmana, this is my daughter (Pritha) of tender years and reared in luxury. If she commits any fault, do not mind it.

15. The highly renowned Brahmanas do not get angry with old men, ascetics, and children, even if they repeatedly offend them.

16. The twice-born ones again ought to pardon even a very serious offence; and the best of Brahmanas should accept that worship which is offered to the best of one's ability and exertion.

17. And that Brahmana having said "be it so," the king with a merry mind placed at his disposal a suite of appartments white as the swan or the ray of the moon.

18. And in the fire-room the king placed a resplendant seat especially made for him and also all sorts of food and other articles of the same good quality.

19. And driving away her idleness and pride, the princess began to exert herself with the utmost care for the service of the Brahmana.

20. And going to the Brahmana there (in the fire-room) the chaste Pritha, observant of purity, duly ministering to him as if he were a god, pleased him highly.

Thus ends the three hundred and third Chapter, ministrations by Pritha to the twice born one, in the Kundala Harana of the Vana Parva.

CHAPTER CCCIV.

(KUNDALA HARANA PARVA—*Continued.*

Vaishampayana said :—

1. O great monarch, that damsel observant of vows, began with a pure heart, to propitiate that-vow observing Brahmana.

2. O king of kings, that foremost of Brahmanas sometimes saying "I will come in the morning" made his appearance in the evening or at night.

3. (But) that damsel at all hours entertained him with excellent food, drink, and bed.

4. And her hospitality towards him as regards his food, seat and bed increased rather than decreased day by day.

5. Even if the Brahmana reproved, found fault with, and spoke harsh words, to her, Pritha did not do any thing disagreeable to him.

6. At several times the Brahmana came after the appointed time or did never come at all, and (on many occasions) asked for food when it could only be procured with utmost difficulty.

7. (But at all these times) Pritha said "everything is ready," and placed the meal before him. And like a disciple, like a daughter, or like a sister, with a pure heart,

8. That faultless jewel of a damsel, O king of kings, caused the satisfaction of that foremost of the Brahmanas as he liked.

9. That most exalted of the twice-born ones was highly pleased with her manners and character and on account of her ministrations tried his very best for her welfare.

10. And O Bharata, her father asked her every morning "O daughter, is the Brahmana satisfied with your ministrations?"

11. And that renowned damsel replied "yes very much". Thereupon, the high-minded Kuntibhoja felt a great joy.

12. When on the expiration of a whole year, that best of devotees could not find any cause to be dissatisfied with Pritha, devoted to his service,

13. That Brahmana, then, with a joyful heart said to her "O gentle and graceful maid, I have been highly pleased with your ministrations.

14. O auspicious girl, ask for (such) a boon as is very difficult for men to receive in this word, by virtue of which you will be able to ecclipse all the ladies in fame.

Kunti said:—

15. O best of those versed in the Vedas, all my desires have been gratified in as much as you as well as my father are pleased with me. So, O Brahmana, I think I have already received boons.

The Brahmana said:—

16. O gentle girl of sweet smiles, if you do not desire for boons from me, then take this Mantra for invoking the gods.

17. Whatever god you may invoke by (uttering) this Mantra, he will be, O gentle girl, quite under your control.

18. Whether he desires or not, that god, (whom you may invoke) by virtue of the mantra (will come to you) in a gentle guise and like a slave will be subject to you.

Vaishampayana said:—

19. Then O king, afraid of being cursed by that foremost of the twice-born ones, that faultless girl could not refuse him a second time.

20. Then, O monarch, that Brahmana initiated that girl of faultless proportions into the Mantras, placed in the beginning of the Atharva veda.

21—22. O lord of kings, having thus initiated her (into the mantras), he said to Kuntibhoja, "O Monarch, being always duly worshipped and gratified by your daughter I have lived happily in your house. I will now depart". Saying this he vanished away.

23. The king was wonder-struck at beholding him vanish at that very spot. He then properly adored Pritha.

Thus ends the three hundred and fourth chapter, the initiation of Pritha into the mantras, in the Kundala Harana of the Vana Parva.

CHAPTER CCCV.

(KUNDALA HARANA PARVA)—*Continued.*

Vaishampayana said:—

That best of the twice-born ones having gone away on some other business, the maiden began to think of the efficacy or otherwise of the Mantras.

22. "Of what manner are these Mantras imparted to me by that high-souled one? I shall soon test their efficacy."

3. While thus musing (within herself) she suddenly perceived that she attained puberty. Having attained maturity during her maidenhood, the girl was covered with shame.

4. And as she was seated on a costly bed in her room she beheld the sun's disc rising in the east.

5. And both the mind and the eye of that slender-waisted girl were steadfastly fixed on the solar orb. She did not feel satiety at beholding the beauty of the morning sun.

6. She was, then, all on a sudden gifted with celestial sight. And she percived the deity of divine form clad in armour and decked with ear-rings.

7. O lord of men, her curiosity was then excited to test the efficacy of the Mantras; and the maiden made up her mind to invoke that god.

8. Having gone through Pranayam, she invoked the author of the day. And, O king, the sun too speedily appeared before her.

9. His complexion was yellow like honey, he had mighty arms, and his neck resembled a conch. And wearing bracelets and a diadem he came as if setting ablaze all the directions.

10. Having recourse to Yoga he divided himself in twain, one of which began to impart heat and the other appeared (before Kunti.) He then addressed Kunti in very sweet words thus:—

11. Gentle lady, drawn by the power of your Mantras, I have come under your power. Now that I have been subject to your power, tell me, Queen, what I shall do. I shall do whatever you may command me.

Kunti said :—

12. O god, go to that place from which you have come. It is through curiosity that you have been invoked. O worshipful one, pardon me (for my folly).

Surya said :—

13. O slender-waisted damsel, I will go away as you tell me. (But) it is not proper to send away a deity in vain after having invoked him.

14. O fortunate damsel, your desire is to have from Surya a son, of unrivalled prowess in the world and furnished with a coat-of-mail and ear-rings.

15. O maid, endued with the gait of an elephant, surrender yourself to me. O damsel, you will then, have a son as you desire.

16, O damsel of sweet smiles, I will go away after having enjoyed you. If you to-day do not comply with my words and gratify my desire,

17. I will angrily curse you, that Brahmana and your father also. And I will undoubtedly consume them all for your fault.

18. I will severely chastise both your stupid father who is unware of this offence on your part and that Brahmana who, without knowing your character and manners has imparted the mantras to you. All the gods in heaven with Purandara at their head,

19—20. O lady, seeing me deceived by you are lauging at me. Behold those celestials with your divine sight, which I bestowed on you before, in virtue of which you were able to see me.

Vaishampayana said :—

21. Then the king's daughter, saw in the heavens those celestials stationed in their respective places, as she had seen before Aditya endued with rays and great effulgence.

22. Beholding them, the maiden was covered with shame. And being alarmed, the damsel spoke these words to Surya :— "O lord of rays, go to your own place. This outrage on your part is greatly distressing to me as I am a maiden.

23. Father, mother and other superiors only are competent to bestow my person. I will not surrender my virtue. In this world keeping their bodies (pure) is considered to be the highest duty on the part of women.

24. O deity possessed of the wealth of effulgence, in order to test the potency of the Mantras, I have, through mere childish curiosity, invoked you. O god, you should pardon me, considering that it has been done by a mere girl."

Surya said :—

25. It is on the consideration that you are a mere girl, that I am entreating you (thus). But others can not expect this from me. O damsel, O Kunti, surrender your person to me. O timid girl, you will then surely attain to peacefulness.

26. O timid girl, when you have invoked me by the help of the mantras, I should not go away in vain without enjoying you.

27. If, O damsel of faultless proportions, I go away (thus), I shall be the laughing-stock of the whole world and an object of ridicule with the celestials.

23. Therefore, surrender yourself to me. You will then have a son like myself and will undoubtedly be extolled in all the worlds.

Thus ends the three hundred and fifth chapter, the invoking of Surya by Kunti, in the Kundalaharana of the Vana Parva.

CHAPTER CCCVI.

(KUNDALAHARANA PARVA)—*Continued.*

Vaishampayana said :—

1. Though that high-minded damsel spoke very many sweet words (to Surya) she could by no means soften him of a thousand rays.

2. And when all the entreaties of that maiden to the dispeller of darkness were unavailing, afraid of her curse she long meditated thus :—

3. "How may my unoffending father and that Brahmana be saved from the curse of the wrathful Vivavasu on my account?

4. Although energy and asceticism are distructive of sins, yet even honest persons of tender years, through foolishness ought not to draw them near.

5. (By acting foolishly) I have been today seriously alarmed and have been placed entirely in the power (of Surya). How can

I myself (without the consent of my guardians) do this sinful act, the surrender of my person (to him)"?

Vaishampayana said:—

6. Afraid of (his) curse she reflected much in her mind. Her limbs were quite paralysed and she was repeatedly at a loss as to how to act.

7. O foremost of kings, O lord of the world, afraid of the censure of her friends and afflicted with the fear of curse, she spoke to that deity these words tremulous with bashfulness.

Kunti said:—

8. O god, my father is alive, and so also my mother and friends. And since they are (still) living, this violation of duty (on my part) is not allowable.

9. If, O god, I hold this unlawful intercourse with you, then the reputation of this race will be destroyed for my sake.

10. Or if you consider it a virtue, I will then, O best of those that shed heat, gratify your desire even without being given away to you by my friends.

11. As O irrepressible one, the virtue, the reputation, the renown and the life of all embodied beings are established in you, may I remain chaste after having yielded my person to you.

Surya said:—

12. O beautiful damsel of sweet smiles, neither your father, nor your mother nor your superiors are competent to bestow you. May you be happy. Hear what I say.

13. O damsel, the term Kanya, derived from the root Kama (to desire) is applied to a maiden, because she desires (to have intercourse with) every body. Therefore, O fair-hipped girl of excellent complexion, she is free (to act as she chooses) in this world.

14. You will, O beauteous girl, on no account fall away from virtue (by satisfying my desire). How can I, who seek the welfare of everybody commit an act of sin?

15. O fair complexioned girl, it is the human nature that all men and women should be without restraint. And it is asserted that the contrary (condition) is (its) perversion.

16. You will also remain a virgin even after having held intercourse with me and your son will be of mighty arms and high renown.

Kunti said:—

17. O dispeller of all darkness, if I have a son by you, may he be heroic, mighty-armed, highly-powerful, and furnished with a coat-of-mail and ear-rings.

Surya said:—

18. Gentle maiden, your (son) will be mighty-armed, furnished with ear-rings, and an impenetrable and celestial armour made of Amrita.

Kunti said:—

19. If both the ear-rings and the armour of the son you will beget on me, be made of Amrita,

20. Then, O god, you may enjoy me, as your worshipful self has said. And may he (the son) be powerful, beautiful, strong energetic and virtuous like you.

Surya said:—

21. O queen, O beauteous and timid damsel, I will bestow on him these ear-rings which were given to me by Aditi and also this excellent armour.

Kunti said:—

22. O adorable one, it is very well. O lord of rays, if I have such a son as you say, then I shall gratify your desire.

Vaishampayan said:

23. Having said to her "be it so" that ranger of sky, the enemy of Sarbhanu, with his soul absorbed in yoga entered into Kunti and touched her on the naval.

24. Thereupon, that damsel became stupefied by the energy of the sun and fell down on her bed insensible.

Surya said:—

25. O fair-hipped maiden, I shall now disappear. You will give birth to a son who will be the foremost of all wielders of arms.

Vaishampayana said:—

26. Then, O king of kings, that maiden said bashfully to the highly resplendent Surya who was about to go away "may it be so".

27. Thus the daughter of Kuntiraja, having bashfully asked for a son from Vivasvata fell down unconscious on her auspicious bed like a broken creeper.

28. And that deity of hot rays making her insensible by his energy placed himself within her by his yoga power. But Bhanu did not corrupt her. The girl, then (i.e. when the sun had departed) recovered her senses.

Thus ends the three hundred and sixth Chapter, the enjoyment of Pritha by Surya in the Kundala Harana of the Vana Parva.

CHAPTER CCCVII.

(KUNDALA HARANA PARVA.)

Continued.

Vaishampayana said :—

1. Then, O lord of the earth, like the lord of the stars in the heavens, Pritha conceived a son on the first day of the lighted fortnight during the tenth month.

2. That fair-hipped damsel afraid of the censure of her friends concealed her pregnancy, so that no body was aware of her real state.

3. And as that girl lived in the apartments of maidens, no other women knew her condition except her nurse's daughter who was well-skilled in ministrations.

4. (And) in time that damsel of excellent complexion by the favour of that god, Surya, was delivered of a son beautiful as a celestial.

5. And like his father he was clad in armour, adorned with brilliant golden ear-rings, endued with leonine eyes and bovine shoulders.

6. And as soon as her delivery took place that girl, in consultation with her nurse, placed her child in a water-proof basket, covered all over with sheets,

7. Made of wicker work, smooth, comfortable and furnished with a beautiful pillow. And with tearful eyes she consigned it to the (waters of) the river Asva.

8. O king of kings, though she knew that it was not proper for a maiden to be big with child, yet from her affection towards the child she wept bitterly.

9. And hear the words which Kunti uttered while she, weeping bitterly, consigned the basket to the waters of the river Asva.

10. "O son, may all the creatures inhabiting the firmament, the earth, the celestial regions, and the water contribute to your welfare.

11. May all your ways be auspicious and unobstructed. And, O son, may the minds of those that may meet with you, be not inclined to enmity towards you.

12. On the waters may king Varuna, the lord of waters, protect you. And similarly may Pavana (the wind-god) who ranges in the sky and wanders everywhere protect you in the sky.

13. O son, may your father, the foremost of those that shed heat, and by whom you have been begotten on me by the ordinance of Destiny preserve you everywhere.

14. And may you be protected by the Adityas, the Vasus, the Rudras, the Sadhyas the Viswadevas, the Maruts, and the cardinal points together with their guardians and Indra.

15. And may all the gods protect you in every state whether favourable or adverse. Even in foreign countries I shall be able to recognise you on account of your coat-of-mail.

16. Blessed is indeed your divine father, Bhanu, having effulgence for his wealth, who by means of his celestial sight, beholds you going down the stream.

17. And O son of a deity, that lady is also blessed who will adopt you as her son and feed you from her breast when you are thirsty.

18—19. What a dream she has dreamed who will adopt for her son you who are resplendent as the sun, clad in a celestial armour, adorned with celestial ear-rings, endued with broad and expansive eyes like lotuses, possessed of a complexion bright as the copper-coloured lotus-leaves, graced with a beautiful forehead and beautiful hair.

20. They are also blessed, O son, who will behold you crawl on the ground covered with dust and who will hear your sweet inarticulate speech.

21. Blessed are they too, who will see you arrive at manhood like a maned lion of the Hymalayan forests.

22. Having, O king, thus wept long and bitterly, Pritha then consigned the basket to the waters of the river Asva.

23. And, O monarch, accompanied by her nurse the lotus-eyed Pritha desirous of beholding her son again and again and overpowered with grief for her son and weeping piteously, at night

24. Laid the basket (on the waters of the Asva) and entered into the palace with a heavy heart lest her father might know (the secret).

25. (On the other hand) the basket came from the Asva to the river Charmawati, from the Charmawati to the Jamuna and thence to the Ganga.

26. And that basket containing the child, borne along the waves of the Ganga arrived at the city of Champa in the Suta territory.

27. And that child was kept alive on account of the celestial mail and ear-rings both made of Amrita and also on account of the ordinance of Destiny.

Thus ends the three hundred and seventh Chapter, the desertion of Karna by his mother, in the Kundala Harana of the Vana Parva.

CHAPTER CCCVIII.

(KUNDALA HARANA PARVA.)

—Continued.

Vaishampayana said :—

1. At this time one Adhiratha of the Suta tribe, and a friend of Dhritarsthra's accompanied by his wife came to the Janavi (Ganga).

2. O monarch, his wife named Radha was peerless in beauty on earth. That highly fortunate lady had no son,

3. Although she made the very best endeavours to obtain one. She, then, beheld drifting along the stream, a basket,

4. Containing things preventive of dangers and dyed with saffron. And (that basket) was carried before her by the waves of the Janhavi.

5. And that lady, impelled by curiosity had it seized. She then told all to Adhiratha of the Suta caste.

6. He (Adhiratha) then carried the basket from the water-side and had it opened by instruments. And therein he beheld a boy,

7. (Beautiful) as the morning sun, clad in a golden armour, and with a beautiful face adorned with brilliant ear-rings.

8. That Suta together with his wife with eyes expanded in wonder, took the infant on his lap, and spoke these words to her.

9. "O timid lady, since my very birth I have never witnessed such a marvel. I think, this boy that has come to us, is begotten by a celestial,

10. Surely, considering that I have no son, the gods have sent this child to me." O lord of the earth, saying this, he made over the child to Radha.

11. Thereupon, Radha duly adopted that boy of celestial appearance and birth, endued with the splendour of the filaments of lotuses and possessed of excellent grace.

12. She brought him properly up and that mighty boy too began to grow up. Since that time he (Adhiratha) had other sons begotten by him.

13. The twice-born ones seeing the boy clad in a golden armour and adorned with golden ear-rings called him Vasusena.

14. Thus did the boy of immeasurable strength and splendour come to be known as the son of a charioteer and was styled Vasusena and Vrisa.

15. That the powerful child, clad in celestial armour (known as) the eldest son of the charioteer (Adhiratha) was growing up in the country of the Angas, was known to Pritha through her spies.

16. When the charioteer saw that his son in course of time had grown up, he sent him to the city of Hastina.

17. There the powerful youth lived with Drona in order to learn weapons and made friends with Duryodhana.

18. Having obtained from Drona, Kripa and Rama (i e Parasurama), all the four kinds of weapons, he (Karna) became celebrated in the world as a great bowman.

19. Having contracted a friendship with the son of Dhritarastra, he became hostile to the Parthas and was always desirous of fighting with the high-souled Falguna.

20. And O lord of the earth, since they first saw each other, he (Karna) challenged Arjuna, and Arjuna too challenged him.

21. And O great king, that Karna begotten by him on Kunti was growing up in the race of the Sutas, was, no doubt known to Surya.

22, Seeing that he was furnished with armour and ear-rings, Yudhisthira was much pained thinking that he was unslayable in battle.

23. O king of kings, when at noon Karna rose from the water and worshipped the author of the day possessed of rays with joined palms,

24. The Brahmanas prayed to him for riches. And at that time there was nothing that he would not bestow on the twice-born ones.

25. (For this reason) disguised as a Brahmana Indra came to him and said "give me alms." And the son of Radha replied to him "you are welcome."

Thus ends the three hundred and eighth chapter, the obtaining of Karna by Radha in the Kundala Harana of the Vana Parva.

CHAPTER CCCIX.

(KUNDALA HARANA PARVA).—

Continued.

Vaishampayana said :—

1. Beholding the king of the celestials disguised as a Brahmana come (to him), (Karna) said "you are right welcome." But he could not divine his intentions.

2. Then the (adopted) son of Adhiratha said to that Brahmana "Between beautiful

damsels adorned with golden necklaces and villages full of cows which shall I give you?"

The Brahmana said :—

3. I do not wish to have beauteous damsels with gold necklaces or other agreeable things. Give these (things) to those that beg them.

4. O sinless one, if you truly observe your vow then cut off (from your body) this armour and these ear-rings born with you and bestow them on me.

5. O tormentor of foes, I wish you will very soon give them to me, as I consider this one gain to be the best of all others.

Karna said :—

6. O Brahmana, I will bestow on you homestead lands, beauteous women, cows and (sufficient) plots of land which will enable you to maintain yourself as long as you live.

Vaishampayana said :—

7. O best of the Bharatas, though Karna thus entreated that twice-born one with various words, yet he (the Brahmana) did not crave any other boon.

8. Though he tried his very best to propitiate him and though he worshipped him duly, yet that best of the twice-born ones did not beg any other boon.

9. When that most exalted of the twice-born ones did not ask for any other boon, the son of Radha then addressed him again with a smile,

10. "O Brahmana, by virtue of my coat-of-mail, which I have been born with and of the two ear-rings which have sprung from amrita, I am indestructible by (all) the worlds. I will not, therefore, part with them.

11. O most exalted of the Brahmanas, may you be in peace. Accept from me the extensive and peaceful empire of the world with its thorns (enemies) weeded out.

12. Divested of my ear-rings and the armour with which I was born, O best of the Brahmanas, I shall be liable to be killed by my enemies.

Vaishampayana said :—

13. When the exalted chastiser of the (Asura) Paka did not ask for any other boon, then Karna smilingly said to him again these words.

14. "O lord, O god of gods, I knew before that you (would come). O Sakra, it is not proper for me to bestow on you a boon lustlessly.

15. (Because) you are the very lord of the celestials. It is for you to confer boons on me as you are the creator and lord of all other creators.

16. If, O god, I give you my ear-rings and armour, I shall be liable to be killed, and you, too will be an object of ridicule.

17. Therefore, O Sakra, take my ear-rings and excellent armour in exchange (for boons to be conferred on me by you). Else I will in no way, give (them to you).

Sakra said :—

18. Before I came to you, Ravi (the sun) was aware of my intentions. There is no doubt that he has told you all.

19. O son, O Karna, let it be what you desire. With the exception of my Vajra (thunderbolt) tell me what you desire.

Vaishampayana said :—

20. Thereupon, Karna gladly approached Vasava. And desirous of obtaining an infallible dart, he, with his purposes (nearly) gratified spoke.

Karna said :—

21. In exchange for my armour and ear-rings, O Vasava, bestow on me an infallible dart, destructive of hostile forces when drawn up in battle-array.

22. Thereupon, O lord of the earth, Vasava reflecting a moment within his mind for the dart, spoke to Karna these words.

23. Bestow on me your ear-rings and the armour born with your body and (then) O Karna, take the dart under the (following) condition.

24. This infallible dart, when I am engaged in slaughtering the Daityas, hurled by my hand kills hundreds of enemies and then returns to my hand.

25. But, O charioteer's son, hurled by your hand, it shall kill one powerful enemy (of yours), roaring and hot as fire, and shall then return to me.

Karna said :—

26. I am desirous of killing in mighty incounter (only) one enemy, roaring and furious, who may strike terror into me.

Indra said :—

27. You will kill one powerful and roaring enemy in battle. But he whom you seek (to kill) is protected by a high-souled being.

28. He is protected by Krishna who is styled by those learned in the Vedas, the unvanquished Boar, and the inconceivable Narayana.

Karna said:—

29. Notwithstanding it is so, O adorable one, give me an infallible dart, destructive of a heroic person, wherewith I can kill a mighty (foe).

30. Cutting the ear-rings and the mail from my body, I will give them to you. But let not my limbs, thus wounded, look ugly.

Indra said:—

31. O karna, since you are desirous of observing the truth, you will not look ugly nor will there be any scars on your body.

32. O best of speakers, O Karna, you will be again endued with the complexion and energy of your father.

33. If you hurl this infallible dart maddened with rage when your life is not in danger, and when you have other weapons with you, then it shall fall upon yourself.

Karna said:—

34. I tell you truly, O Sakra, that according to your directions I will hurl this Vasavi weapon only when my life is in great jeopardy.

Vaishampayana said:—

35. Then, O lord of the earth, accepting that blazing dart, Karna began to cut off his body with sharp weapons.

36. The gods, the mortals, and the Danavas, seeing Karna cut off his own body, began to roar like lions, because no signs of contortions were visible on his face.

37. Seeing that hero among men, Karna, smile again and again even while cutting off his body, the celestial drums began to sound and celestial flowers were showered (upon his head).

38. Then Karna cutting off his excellent mail from his body, when it was still wet, gave it to Vasava. And he also cut off his ear-rings from his ear and give them to him. It is on this account that he was styled Karna.

39. Thus deceiving Karna but making him famous in the world, Sakra smilingly considered that he had accomplished the purpose of the Pandavas. He then soared to the heavens.

40. Hearing that Karna was thus deceived, all the sons of Dhritarastra were dejected and became (as dispirited) as if their pride was wounded. The Parthas, (on the other hand) hearing that the son of Suta was reduced to such a state rejoiced (greatly).

Janamejaya said:—

41. Where did the heroic Pandavas dwell (at that time) and from whom did they receive this joyful news and what did they do after the twelve years of their exile? O adorable one, relate all this to me.

Vaishampayana said:—

42. Those heroic men having rescued Krishna, chastised the chief of the Sindhus, heard from Markandeya the old stories about the celestials and the Rishis, and passed the entire period of their painful forest life, returned from their hermitage in Kamyaka to the sacred Daytavana together with the Brahmanas, their cars, followers, charioteers, the citizens (who had followed them to the forest), and their cows.

Thus ends the three hundred and ninth chapter, the bestowal of his mail and ear-rings by Karna (on Indra) in the Kundala Harana of the Vana Parva.

CHAPTER CCCX.

ARANEYA PARVA.

Janamejaya said:—

1. Krishna being thus abducted the Pandavas experienced very great sorrow. What did they next do after having rescued her?

Vaishampayana said:—

2—3. Having felt great distress for the abduction of Krishna, the undeteriorating king Yudhisthira together with his brothers leaving Kamayaka returned to the charming and delightful Dwaitavana, full of fruits and roots of delicious taste and abounding in various picturesque trees.

4. And all the Pandavas together with their wife Krishna began to dwell there observant of vows, living on fruits, and partaking of frugal fares.

5—6. And while king Yudhisthira, the son of Kunti, Bhimasena, Arjuna and the other two Pandavas, the sons of Madri, were dwelling in Dwaitavana, those powerful and virtuous observers of vows, those tormentors of foes, experienced, for the sake of a Brahmana a great trouble which resulted in their (ultimate) happiness.

7. I will now tell you of the trouble which those most exalted of the Kurus went through and which led to their ultimate happiness. Listen to it.

8. Once, the two sticks for making fire together with a churning rod of an ascetic

Brahmana stuck fast to the horns of a deer as it was butting about.

9. And O monarch, taking those (articles) away that great deer of exceeding fleetness, with great leaps very soon distanced itself (a great way) from the hermitage.

10. O best of the Kurus, beholding those (articles) carried away, that Brahmana desirous of preserving his Agnihotra speedily came there,

11. Where Ajatasatru together with his brothers was seated in the forest. And the Brahmana quickly approaching spoke (thus) sorrowfully.

12. "My fire-sticks together with the churning rod placed against a large tree were stuck to the horns of a deer as it was butting about.

13. And, O king, that great deer endued with great speed, soon distanced itself (a great way) from the hermitage with long leaps.

14. And following the foot-prints of that great deer, O king, O Pandavas, bring those (articles) to me so that my Agnihotra may not be stopped"

15. Hearing the words of the Brahmana, Yudusthira, the son of Kunti, became very sorry and taking his bow sallied out together with his brothers.

16. Taking great care for the sake of the Brahmana, all those formost of men, taking up their bows and doning their corslets speedily went out in pursuit of the deer.

17. Beholding that deer at a short distance, those mighty car-warriors the Pandavas hurled barbed darts, javelins and arrows (at it) but they could not pierce it.

18. When they were thus exerting (their utmost to slay it) that great deer went out of sight. That deer disappearing (from sight) those high-souled ones became fatigued and disappointed.

19. And afflicted with hunger and thirst, the Pandavas coming to a banian tree in that forest sat down in its cool shade.

20. When they were seated, Nakula with a heavy heart and through impatiance addressed his (eldest) brother, the best of the sons of the Kuru race, (thus) :—

21. "In our race virtue has never been sacrificed nor there has been any loss of wealth through idleness. Again, we have never refused anything to any creature. How is it, then, O king, that this disaster has befallen us?"

Thus ends the three hundred and tenth chapter the serching about for the deer, in the Aranyea of the Vana Parva.

CHAPTER CCCXI.

(ARANEYA PARVA)—*Continued.*

Yudhisthira said:—

1. There is no limit to misfortunes, and neither their effects nor their causes can be ascertained. It is Dharma who distributes the fruits of both virtue and sin.

Bhima said:—

2. We have met with this disaster, because I did not slay Pratikami when he dragged Krishna into the assembly hall like a slave.

Arjuna said :—

3. As I did not resent those very sharp and biting words, piercing the very bones, uttered by the son of Suta, so we have met with this calamity.

Sahadeva said :—

4. This calamity, O Bharata, has overtaken us because I did not kill Sakuni when he defeated you at the game of dice.

Vaishampayana said :—

5. Then, king Yudhisthira said to Nakula "O son of Madri, climbing this tree look around the ten points.

6. O affectionate one, as these your brothers are fatigued and thirsty, so see whether any water or trees growing by water-side, are near."

7. Nakula too saying "be it so" soon ascended a tree. And casting his looks around said to his eldest brother thus :—

8. "O king, I see numerous trees growing near water and also hear the cries of the Sarasas. Therefore, surely water must be somewhere here."

9. Thereupon, Yudhisthira, the son of Kunti, firm in truth, said "O beautiful one, do go (there), and soon bring water in the quivers."

10. Saying "be it so" Nakula, at the command of his eldest brother, quickly, proceeded towards the spot where the water was and soon reached it.

11. And seeing the transparent water surrounded by cranes, as he was desirous of

drinking of it, he heard these words from the firmament.

The Yaksha said :—

12. O child, do not venture to do this. I have got possession of it before. O son of Madri, first answer my questions and then drink of it and carry it away.

13. Nakula, (however), who was very thirsty, disregarding these words, drank the cool water. But as (soon) as he drank it he fell dead.

14. Seeing Nakula's delay, Yudhisthira, the son of Kunti, said to his heroic brother Shahadeva, the tormentor of his foes,

25. "O Shahadeva, our brother (Nakula) who was born (just) before you, has been long out. Go and bring him and also water.

16. Saying "be it so," Shahadeva proceeded towards that direction, and he then beheld his brother Nakula lying dead on the ground.

17. Sorely afflicted at the death of his brother and oppressed with thirst, as he made for the water he heard these words.

18. "O child, do not venture this. It has been before obtained possession by me. First answer my questions, and then drink water and carry it away."

19. Shahadeva, as he was thirsty, despising those words drank the cool water and as he drank he fell dead.

20. Then Yudhisthira, the son of Kunti, said to Vijaya (Arjuna) "O Vivatsu, O tormentor of foes, your brothers (Nakula and Shahadeva) have been long out.

21. May you be in peace. Go and bring them and also water. O affectionate one, you are the refuge of all of us when in distress."

22. Thus spoken to, the intellectual Gudakesha taking up his bow together with arrows and his naked sword soon proceeded towards that lake.

23. (Having arrived at that lake), Shetavahana beheld his two brothers, those most valiant of men, who came to fetch water, lying dead.

24. And that lion amongst men, beholding them as if buried in slumber, became very afflicted. And then the son of Kunti upraising his bow looked around that forest.

25. But he beheld no creature in that great forest. And oppressed with fatigue, Savyasachi made for the water.

26. And as he rushed (towards the water) he heard these words from the firmament "Why are you coming towards the water? You will not be able to drink of it forcibly.

27. O son of Kunti, O Bharata, if you can answer the questions put by me, then you may drink of the water and take it away."

28. Thus forbidden, Partha said "come to my presence and then prevent me. You will not speak again in this strain when I will rive you with darts."

29. Saying this, Partha displaying his skill in hitting at an invisible object by sound alone, entirely covered all the sides by discharges of arrows inspired with the mantras.

30. O best of the Bharatas, oppressed with thirst, he began to hurl barbed darts, javelins, Narachas and numerous infallible arrows.

31. And he discharged at the firmament innumerable darts.

The Yaksha said :—

Partha, your exertions are to no purpose. (First) answer my questions and then drink

32. If however you drink before answering my questions, you will die as soon as you will drink. Thus abdressed, the son of Pritha, Dhananjaya who could draw his bow by his left hand,

33. Disregarding those words, as he drank, fell dead. Then, Yudhisthira, the son of Kunti spoke to Bhimsena.

34. "O tormentor of foes, O Bhimasena Nakula, Shahadeva, and Vivatsu have been long out to fetch water and they have not come as yet.

35. You are to bring them as well as water. May you be blessed." Saying "be it so" Bhimasena proceeded towards that place,

36. Where his brothers, those most valiant of men, lay dead. Afflicted at seeing them (dead) and oppressed with thirst,

37. That mighty-armed one considered (within himself). "This act must have been done by some Yaksha or Rakshasa." And he thought (further) "I will have surely to fight to-day.

38. Let me therefore, (first) drink water." Then, Vrikodara, the son of Pritha and the best of the Bharatas, desirous of drinking, rushed towards the water.

The Yaksha said :—

39. O child, do not attempt it. It has already been in my possession, (first) answer my questions and then drink water and carry it away (for your brother).

40. Thus addressed by that Yaksha of unrivalled energy, soon as Bhima without

answering his questions, drank of it, he fell down dead.

41. Then that best of men, the royal son of Kunti of mighty arms, whose heart was burning in grief, after much deliberation rose up,

42. And entered that mighty forest where no sound of human voice could be heard. It was inhabited by *rurus*, boars, and birds,

43. Adorned with trees of blue and bright colours, and ringing with the hum of bees and warbling of birds. And that highly renowned

44. And illustrious one, entering into the forest saw that lake beautified with gold-coloured filaments, looking as if it had been made by the Architect of the universe,

45. Adorned with rows of lotuses, Sindhuvara flowers together with cane trees, and covered all over with Ketakas, Karaviras and Pippalas. Oppressed with fatigue, he approached that lake and was wonder-struck at what he saw.

Thus ends the three hundred and eleventh Chapter, the death of Nakula and others in the Aranеy of the Vana Parva.

CHAPTER CCCXII.

(ARANEYA PARVA)—*Continued.*

Vaishampayana said :—

1. He (Yudhisthira) then beheld his brothers, glorious as Sakra himself, lying dead like the Lokapalas dropped down from their regions at the end of a Yuga.

2. Seeing Arjuna dead with his bow and arrow lying scattered, and also Bhimasena and the twins lying motionless with life extinct,

3. Yudhisthira breathing out a long and hot sigh was bathed in tears caused by grief. Afflicted with anxiety at beholding all his brothers lying dead,

4. The mighty-armed son of Dharma gave vent to a great profusion of grief thus :—"O mighty-armed Vrikodara, you swore,

5. 'I will break the thighs of Duryodhana with mace in battle.' O Bhima, since you are dead all that has become to no purpose to me.

6. O high-minded and mighty-armed enhancer of the glory of the Kurus, human promises may not be fulfilled ;

7. But how is it that celestial words with regard to you have proved untrue? O Dhananjaya, when you were born, the very gods themselves said

8. "O Kanti, this son of yours shall in no way be inferior to the thousand-eyed deity." And in the northern Parip tra mountain all the beings sang,

9. "The prosperity these have been deprived of, by enemies, shall surely be recovered by this one. There shall be no vanquisher of him in battle and there shall be none whom he will not be able to conquer."

10. How is it, then, that this highly powerful Jishnu has been subject to death? Why does that Dhananjaya lie dead on the ground destroying all my hopes,

11—12. Depending on whom we have gone through all these miseries? Why have these two highly powerful and heroic sons of Kunti, Bhimasena and Dhananjaya, furious in battle, who always destroyed their enemies and whom no weapons could resist, been subjugated by the enemy?

13. Surely this vile heart of me is made of the essence of marble, since seeing these twins lying dead to-day it is not riven.

14. Why do you, O most exalted of men, versed in the Sastras, acquainted with the rules of proper time and place, performers of religious rites, lie dead without performing acts worthy of you?

15. O unvanquished ones, with your bodies unwounded and bows untouched, why do you lie insensible embracing the earth"?

16. And that large hearted one, beholding his brothers sweetly asleep as (they slept peacefully) on the pleteaus of mountains perspired profusely, became sorely afflicted, and was reduced to a piteous plight.

17. That virtuous souled lord of men, saying "it is so," and drowned in the sea of sorrow, and with an agitated heart, began to think of the cause of his brothers' death.

18. And though that high-minded one of mighty arms, acquianted with the divisions of time and place, pondered much, he could not settle what he should do.

19. Thus lamenting profusely, the virtuous minded son of Tapa or Dharma, Yudhisthira, pacified his soul,

20. And began, by the exercise of his intelligence, to ponder thus :—"by whom these warriors have been slain?

21. There are no strokes of weapons on their bodies nor are there any foot prints of any body. I consider he is a mighty being who has slain my brothers.

22—28. I will reflect on this with concentration or I will try to know of it after drinking water. Perhaps the crooked-minded Duryodhana with whom good and evil are alike has got it (the tank) destructive of life, made by the king of Gandhara.

24. What cool-headed person can trust that wicked minded man ever bent on evil deeds? Or perhaps that wicked souled one has caused it to be made by some secret messengers of his."

26. Thus that highly intellectual one gave way to many thoughts. But he could, in no way, persuade himself that the water was prisoned,

26. For, though dead, their features had undergone no change. And he thought "the colour on the face of my brothers is still lively.

27. Each of these foremost of men is possessed of the force of a water fall. Who else, therefore, can vanquish them except that being who carries away every thing in proper time."

28. Thinking it to be certain, he plunged into that water. And as he got into it he heard these words from the firmament.

The Yaksha said:—

29. I am a crane living on moss and and fish. Your younger brothers have been, by me, brought under the control of death. If, O king's son, you do not answer the questions put by me, you shall be the fifth victim.

30. O child, do not attempt this. It has been possessed by me before. First! answer my questions and then drink water and take it away.

Yudhisthira said:—

31. Are you the foremost of the Rudras, or the Vasus or the Marutas? I ask you what go I you are. It is not possible for a bird to have done this.

32. Who has felled these four mountains of great energy viz Himavat, Paripatra, Vyndya and Malaya?

33. O strongest of those endued with strength, you have (indeed) achieved a very great feat in as much as neither the celestials, nor the Gandharvas nor the Asuras, nor the Rakshasas

34. Could stand them in mighty conflict. (Therefore) what you have done is highly marvellous. Neither am I aware of what is your business nor do I know of your intentions.

35. I am very curious (to learn all this) and am terrified also. For which my heart is troubled and my head is racked.

36. Therefore, O adorable one, I ask you who you are that are staying here.

The Yaksha said:—

I am a Yaksha and not an aquatic bird. All hail to you.

37. It is I who have slain your greatly energetic brothers.

Vaishampayana said:—

Thereupon, hearing those inauspicious words couched in harsh letters,

38—39. Which the Yaksha was speaking, he (Yudhisthira), O king, approaching him stood there. And that best of the Bharatas saw that huge-bodied Yaksha endued with unnatural eyes, tall as a palm tree, blazing like the sun or the fire, irresistible, huge as a rock, staying on a tree,

40. And uttering deep loud roars like the rumbling of the clouds.

The Yaksha said:—

These brothers of you, O king, though again and again forbidden by me,

41. Wanted to take away water by force. I have therefore killed them. He that has a love for his life ought not, O king, to drink this water.

42. O Partha, do not attempt it. This (pond) has been taken possession of by me before. O son of Kunti, answering my questions, you may drink and take away water.

Yudhisthira said:—

43. O Yaksha, I do not want what you have already taken possession of. Virtuous persons never like,

44. That one should extol his own self, O most exalted of creatures.* I shall answer your questions according to my knowledge. Ask me.

The Yaksha said:—

45. What is that which makes Aditya (the sun) rise? Who remain near him? Who does make him set? (And) in what is he established?

Yudhisthira said:—

46. It is Brahma that makes the sun rise. The celestials remain near him. Dharma makes him set. And he is established in truth.

The Yaksha said:—

47. What makes one Srotriya (learned)? By what does one attain to what is very exalted? What makes one have a second? And, by what, O king, one becomes wise?

Yudhisthira said :—

48. By the Sruti (i. e. the study of the the Vedas) one becomes learned. By asceticism one attains to what is very exalted. Intelligence makes one have a second. Ministration to the old makes one wise.

The Yaksha said :—

49. What is the divine attribute of the Brahmanas? What virtuous practices of theirs resemble those of the pious? What is their human attribute? And what (practices) of theirs resemble those of the impious?

Yudhisthira said :—

50. The study of the Vedas is their divine attribute. Their asceticism is like the virtuous practices of the pious. Death is their human attribute. And slander (by them) is like the behaviour of the impious.

The Yaksha said :—

51. What is the divine quality of the Kshatryas? What practice of theirs resembles the behaviour of the pious? What is their human attribute? And what (practice) on their part resembles that of the impious?

Yudhisthira said :—

52. It is the arrows and weapons that constitute their divinity. Sacrifices (on their part) resemble the virtuous practices of the pious. Fear is their human attribute. And their abandoning (the distraced) is like the practice of the impious.

The Yaskha said :—

53. What is that one (thing) which is the sacrificial Soma? What is that which constitutes the sacrificial Yaju? What is that which sacrifice can not do without?

Yudhisthira said :—

54. Life is the sacrificial Soma; mind is the sacrificial Yaju; it is Rich which accompanies sacrifice and without which sacrifice can not do.

The Yaksha said :—

55. What thing is the best with regard to the cultivators? What is of the greatest value to those that seek prosperity? And what is of the highest value to those that bring forth?

Yudhisthira said :—

56. Rain is the best thing to the cultivators; seed is of the great value to the sowers; cow is the best thing to those that seek prosperity, and son is of the greatest value to those that bring forth.

The Yaksha said :—

57. Is there any person, endowed with intelligence, worshipped by the world, respected by all the creatures, who, though enjoying the objects of senses and breathing, is not alive?

Yudhisthira said :—

58. That person, who does not satisfy the gods, the guests, the servants, the Pitris and his own self, though breathing, is not alive.

The Yaksha said :—

59. What thing is weightier than the earth? What is it that is higher than the sky? What is fleeter than the wind? And what is more numerous than the grass?

Yudhisthira said :—

60. The mother is weightier than the earth; the father is higher than the sky; the mind is fleeter than the wind; and the thoughts are more numerous than the grass.

The Yaksha said :—

61. What is that which does not close the eyes while sleeping? What is it that has no heart? And what is it that swells with its own force?

Yudhisthira replied :—

62. Fishes do not close their eyes while sleeping. Eggs do not move after birth. A stone has no heart. And a stream swells with its own force.

The Yaksha asked :—

63. Who is the friend of an exile? Who is the friend of a householder? Who is the friend of a sick person and who of a dying one?

Yudhisthira replied :—

64. The friend of an exile is his companion; that of a householder is his wife; that of a sick person is his physician and that of a dying one is charity.

The Yaksha said :—

65. Who is the guest of all the creatures? What is the eternal religion? O king of kings, what is Amrita? And what is this entire universe?

Yudhisthira replied :—

66. Agni is the guest of all creatures; the milk of the cows is Amrita; Homa with Amrita is the eternal religion; and air is this entire universe.

The Yaksha said :—

67. What is it that wanders alone? What is it that is born again after its birth? What is the antidote to cold? And what is the largest field?

Yudhisthira said :—

68. It is the sun that wanders alone. The moon is reborn (after her birth). Agni (fire) is the antedote to cold and the earth is the largest field.

The Yaksha asked :—

69. What is the crowning refuge of religion? What of renown? What is the highest refuge of heaven and what of happiness?

Yudhisthira replied :—

70. The crowning refuge of religion is liberality, that of renown is charity, that of heaven is truth and that of happiness is good conduct.

The Yaksha asked :—

71. What is the soul of a man? Who is that friend given to him by Destiny? What is his chief support, and what is his best refuge?

Yudhisthira replied :—

72. The soul of a man is his son. The wife is his friend given by Destiny. The clouds are his principal support and charity is his best refuge.

The Yaksha asked :—

73. What is the best of all praiseworthy objects? What is the best of all sorts of wealth? What is the most important of all gains? And what is the best of all kinds of happiness?

Yudhisthira replied :—

74. Skilfulness is the best of all praise worthy objects. Knowledge (of the Vedas) is the best of all (sorts of) wealth. Of all gains health is the most important one. And of all (sorts of) happiness contentment is the best.

The Yaksha said :—

75. What is the greatest virtue in the world? What religion always bears fruits? What is that controlling which (men) never experience misery? With whom does friendship never break?

Yudhisthira said :—

76. Absence of cruelty is the highest virtue. The religion of the three (Vedas) always bears fruit. The mind, if subdued, does not lead to misery and friendship with the righteous never breaks.

The Yaksha asked :—

77. What is it, the renunciation of which makes one dear? What is that which if given up, does not lead to misery? What is that renouncing which one becomes wealthy? And what is it the renunciation of which makes one happy?

Yudhisthira replied :—

78. It is the sense of pride which, if given up, makes one dear. Abandonment of anger never leads to misery. Desire, if it is renounced, makes one wealthy. Abandonment of avarice makes one happy.

The Yaksha said :—

79. For what purpose does one give away to the Brahmanas? For what to the Natas and the dancers? For what, to the servants? And for what purpose to the kings?

Yudhisthira said :—

80. It is for religious purposes that one gives away to the Brahmanas. It is for renown, to the Natas and the dancers. It is for their support, to the servants. And it is to be saved from fear, to the kings.

The Yaksha said :—

81. What is the thing with which the world is enveloped? Is it for what that a thing cannot discover itself? For what are friends forsaken? What is it for which one can not go to heaven?

Yudhisthira replied :—

82. The world is enveloped with ignorance. It is for spiritual darkness that a thing can not discover itself. It is through avarice that one forsakes his friend. And it is for connection with the world that one can not go to heaven.

The Yaksha asked :—

83. Why is a person regarded as dead? Is it for what that a kingdom becomes dead? And for what does a sacrifice become dead?

Yudhisthira replied :—

84. A poor person (though alive) is (considered as) dead. A kingdom without the king becomes dead. A Sradha celebrated by an ignorant priest becomes dead. And a sacrifice in which nothing is given away is (as good as) dead.

The Yaksha said :—

85. What is the direction (ie the path one should follow)? What is spoken of as

water, what, as food and what, as poison? Relate what is the (proper) time of a Sradha and then drink and carry away water.

Yudhisthira said :—

86. It is the righteous that are the direction (ie one should follow in the foots steps of the virtuous). The firmament is spoken of as water, the cow as food and request as poison. A Brahmana is the (proper) time for a Sradha (ie there is no special time for a Sradha. It may be celebrated whenever an able priest can be secured). O Yaksha, what is your opinion?

The Yaksha said :—

87. What has been spoken of as the characteristic of asceticism? What of self-control? What are the prominent features of forgiveness and what of shame?

Yudhisthira said :—

88. (The characteristic of) asceticism is staying in one's own religion, (that of) self-restraint is control over the mind, (that of) forgiveness is the endurance of enmity, and (that of) shame is refraining from all vile acts.

The Yaksha asked :—

89. O king, what is spoken of as knowledge? What is said to be tranquility? What is spoken of as the greatest kindness? And what is instanced as simplicity?

Yudhisthira replied :—

90. A thorough grasp of divinity is true knowledge. Peacefulness of the mind is tranquility. Kindness consists in a desire to do good to all. And equanamity of the mind is (true) simplicity.

The Yaksha asked :—

91. What is the invincible enemy of men? What is (their) permanent disease? What sort of men is regarded as honest? And what kind of men is spoken of as dishonest?

Yudhisthira replied :—

92. Anger is the most invincible enemy. Covetousness is the incurable disease. He who is friendly to all creatures is honest. And he that is cruel is spoken of as dishonest.

The Yaksha said :—

93. O king, what is it that is called ignorance? What is spoken of as pride? What is understood by idleness? And what is it that is called grief?

Yudhisthira replied :—

94. Absence of religious knowledge is called ignorance. What is called pride is an over weening opinion of one's ownself. Inactivity with regard to religion is idleness. And ignorance is grief.

The Yaksha said :—

95. What is it that is spoken of as steadiness by the Rishis? What is it that is instanced as patience? What is said to be the highest ablution? And what is spoken of as charity?

Yudhisthira replied :—

96. Steadiness consists in remaining firmly in one's own religion. Control over passions is called patience. True ablution consists in the purification of the mind. Preservation of all creatures is true charity.

The Yaksha said :—

97. What person is considered as learned? Who is called an atheist? Who is ignorant? What is it that is spoken of as desire and what, envy?

Yudhisthira said :—

98 He that is versed in religion is considered as learned. He that is ignorant is called an atheist. Desire consists in a longing for the wordly objects. And what is spoken of as envy is grief of the heart.

The Yaksha said :—

99. What is spoken of as pride? What is it that is called hyprocrisy? What is said to be the grace of the gods? And what is called wickedness?

Yudhisthira said :—

100. Pride consists in stolid ignorance. What is called hypocrisy is the setting up (false show) of the banner of religion. The fruit of charity is divine gift. And wickedness consists in slandering others.

The Yaksha asked :—

101. Virtue, profit and desire clash against one another. How can, (therefore) these things ever opposed to one another can be united together?

Yudhisthira replied :—

102. When virtue and a wife are in harmony with each other (i. e. when the celebration of Agnihotri rites etc is not like a Brahmacharya mode of life opposed to a wife and when a wife too does not prove a hinderance to religious duties by opposing acts of charity &c), then these three things virtue, profit and desire can exist together.

The Yaksha asked :—

103. O best of the Bharatas, who is doomed to eternal damnation? Speedily answer this question asked by me.

Yudhisthira replied :—

104. He that himself having summoned a poor Brahmana asking (for alms), says that he has nothing, is doomed to eternal hell.

105. He, (also), who imputes falsehood to the Vedas, the religious books, the twice-born ones, the gods and the religion of his fore fathers goes to eternal hell.

106. He also who has wealth, but who never enjoys it nor gives it away through avarice and says he has none, is doomed to eternal damnation.

The Yaksha said :—

107. O king, relate with certainty whether by birth, good character, study of the Vedas, or learning or by what a person becomes a Brahmana.

Yudhisthira replied :—

108. Hear, O Yaksha, O adorable one. Neither birth nor learning (makes one a Brahmana). It admits of no doubt that good character only is the cause of Brahmanhood.

109. One, especially a Brahmana, should very carefully maintain his character. One whose character is not weak is never weakened. But he that has lost his character is himself lost.

110. Teachers and students and others who study the Scriptures, if inclined to wicked deeds are to be considered as ignorant. He only that performs meritorious acts is learned.

111. Even he who has studied the four Vedas but whose conduct is wicked cannot be distinguished from a Sudra. He who celebrates the Agnihotra and of subdued passions is called a Brahmana.

The Yaksha said :—

112. What does a person of agreeable speech gain? What does he gain that acts deliberately? What does he, who has many friends, gain? And what does he gain who is given to virtue?

Yudhisthira said :—

113. A person of agreeable speech becomes dear (to all). He that acts deliberately obtains much. He that has many friends lives happily. And he that is given to virtue attains to (an excellent) state.

The Yaksha said :—

114. Who is happy? What is wonderful? What is the path? And what is the news? Answer these four questions put by me and then let your four dead kinsmen be restored to life.

Yudhisthira said :—

115. O aquatic creature, that one is truly happy who cooks in his own house scanty vegetables in the fifth or sixth portion of the day, but who is neither in debt nor exiled from home.

116. In this world day by day (innumerable) creatures are going to the abode of Yama. Yet they that remain desire immortality. What can be more marvellous than this?

117. Discussions do not lead to no definite conclusions. The Srutis are divided (in opinion.) And there is not a single Rishi whose opinions can be accepted as conclusive. Truth about religious matters is hidden in caves. (Therefore) that is the proper path which has been followed by great men.

118. In this cauldron of the world, which is full of great ignorance, with the sun as its fire, the days and nights as its fuel and the months and the seasons as its wooden ladle, Time is cooking (all) creatures. This is the news.

The Yaksha said :—

119. O tormentor of foes, you have rightly answered all my questions. Now relate to me who can be called a man and what man is enriched with all sorts of wealth.

Yudhisthira said :—

120. The report of a man's meritorious deeds reaches both heaven and earth. And so long as that report continues, he is called a man.

121. The man to whom the agreeable and the disagreeable, happiness and misery, the past and the future are all alike, is enriched with all sorts of wealth.

The Yaksha said :—

122. O king, you have (truly) related as to what person is possessed of all sorts of wealth. Therefore, one of your brothers whomever you wish, be restored to life.

Yudhisthira said :—

123. O Yaksha, let this Nakula, having dark complexion, red eyes, towering as a sala tree, endued with broad chest and long arms, be brought back to life.

The Yaksha said :—

124. This Bhimasena is (very) dear to you and this Arjuna is your chief support. Why then, O king, do you desire for the life of Nakula, who is only a step brother of yours?

125. Why do you, leaving out of consideration Bhima, endued with the strength of ten thousand elephants, desire Nakula to be restored to life?

126. They say that Bhimasena is very dear to you. On what consideration, then do you desire for the life of a step brother?

127. Why do you, forsaking Arjuna the strength of whose arms is worshipped by all the Pandavas, wish Nakula to revive?

Yudhisthira said :—

128. He who sacrifices virtue is himself destroyed. And he that preserves it is himself preserved. I therefore, do not sacrifice virtue, considering that if destroyed it will destroy us.

129. Refraining from cruelty is the greater virtue and in my opinion greater than the greatest desirable object. I prefer that virtue, viz., refraining from cruelty. Let, O Yaksha, therefore, Nakula be alive.

130. People know that, king (Yudhisthira) is always given to virtue. I will never swerve from my duty. Therefore, O Yaksha, let Nakula revive.

131. It is my intention that both the wives of my father, Kunti and Madri have sons.

132. As Kunti is to me, so also is Madri. I do not make any distinction between them. I desire to behave equally towards my two mothers. Therefore, O Yaksha, let Nakula be brought back to life.

The Yaksha said :—

133. O best of the Bharatas, since abstention from cruelty is, in your opinion, superior to both profit and desire, let, therefore all your brothers be restored to life.

Thus ends the three hundred and twelfth chapter, the questions put by Yaksha (to Yudhisthira) in the Araneya of the Vana Parva.

CHAPTER CCCXIII.

(ARANEYA PARVA)—

Continued.

Vaishampayana said :—

1. Then, at the words of the Yaksha the Pandavas rose up: and their hunger and thirst forsook them in a short time.

Yudhisthira said :—

2. I ask you, who stand on one leg in the lake and who are unconquerable, what god you are. I can not believe that you are a Yaksha.

3. Are you the best of the Marutas, or the Rudras, or the lord of the celestials, the wielder of the thunderbolt.

4. Each of these my brothers is able to fight a thousand warriors and I do not find any warrior capable of destroying them all.

5. Their organs of sense indicate as if they have awakened from an agreeable slumber. Are you a friend of ours or are you our father himself?

The Yaksha said :—

6. O child, I am your father Dharma of great strength. Know, O best of the Bharatas, that I have come with the intention on seeing you.

7. Fame, truth, self-control, purity, simplicity, modesty steadiness, charity, asceticism and Bramhacharya are my limbs.

8. Know that absence of cruelty, impartiality, peacefulness, asceticism, purity and want of pride are the (so many) avenues (of attaining to me). You are always (very dear to me.

9. It is by good fortune that you are given to the (practice of the) five (virtues namely, equanamity of the mind, self-control, abstenance from sensual indulgence forgiveness, and Yoga). You have by good luck conquered the six (i.e. hunger and thirst, sorrow, delusion, decrepitude and death). (Of these six the first) two show themselves in the first stage of life; the second two in the middle stage and the third two in the last part in order to make creatures go to the next world.

10. I am Dharma, May you be in bliss I came here to test you, and have been pleased with your spirit of mercy. O sinless one, I will give you boons.

11. O foremost of kings, crave boons. O sinless one, I will bestow them on you. Those persons that are devoted to me never experience misfortune.

Yudhisthira said :—

12. May the Agni of the Brahmana whose firesticks are being carried away by that deer, be not destroyed. This the first boon that I crave.

The Yaksha said :—

13. O effulgent son of Kunti, it was in order to test you that I, in the shape of a deer, carried off the fire sticks of that Brahmana.

Vaishampayana said :—

14. Thereupon, that exalted one replied "I give (you this boon). Be blessed. Do you who are like an immortal ask for another boon.

Yudhisthira said :—

15. The twelve years of our forest life have passed away and the thirteenth is come. May no man recognise us in the course of this year wherever we may live.

Vaishampayana said :—

16. That god then replied "I give you (this boon also)" He then consoled the son of Kunti endued with the strength of truth (in these words):—

17. "O Bharata, even if you wander in the world in your own proper shapes, no one in the three worlds shall be able to recognize you.

18. Through my favour, O perpetuator of the Kuru race, you will lead a secret and incognito life in the city of Virata during this thirteenth year.

19. And whatever shape every one of you desires in his mind to assume, he will be able to wear (that form) at will.

20. Now give to that Brahmana these fire-sticks which I carried away in the shape of a deer in order to test you.

21. O amiable one, crave another boon that you desire. I will give it. O best of men, I am not satisfied with conferring boons on you.

22. O son, accept a third great and unparalleled boon. O king, you have been begotten by me and Vidura is born of a portion of mine.

Yudhisthira said :—

23. You are the god of gods. It is enough that I have seen you in your own shape. I will, O father, accept whatsoever boon you may be pleased to grant me.

24. O adorable one, may I always get the better of avarice, folly, and anger, and may my mind be always inclined towards charity, asceticism and truth.

Dharma said :—

25. You are by nature gifted with all those virtues, O Pandava. You are (the very embodiment of) Virtue (itself) However, may you again have what you desire.

Vaishampayana said :—

26. Saying this, the adorable Dharma, whom all the worlds pay homage to, disappeared. And the magnanimous sons of Pandu were joined together after they had enjoyed an agreeable sleep.

27. All those heroes, free from fatigue, arriving at the hermitage gave to that ascetic Brahmana his fire-sticks.

25. The man who reads this great and fame-enhancing story of the restoration to life (of the Pandavas) and the meeting of the father and the son (ie Dharma and Yudhisthira) becomes self controlled, obtains mastery over the passions, is blessed with sons, and grand sons, and lives to a hundred years.

26. Those men that thoroughly apprehend this story are never inclined towards unrighteousness, breaking friendships, misappropriating other peoples' property, or violating other peoples' wives, and they never indulge in vile thoughts.

Thus ends the three hundred and thirteenth chapter, the revival of Nakula and others in the Aranеya of the Vana Parv.

CHAPTER CCCXXIV.

(ARANEYA PARVA)—*Continued.*

Vaishampayana said :—

1. Agreeably to the command to Dharma to pass the thirteenth year (of their exile) incognito, the Pandavas endued with the strength of truth,

2. And observant of vows, sat near those learned ascetics who were out of love (for them) dwelling with them in the forest.

3. And with the view of obtaining the permission of these high souled and vow-observing ones to spend (the aforesaid thirteenth year) incognito, they (i e the Pandavas) spoke to them with joined palms :—

4. "You are (no doubt) aware that the sons of Dhritarastra have robbed us of our kingdom and have inflicted many other injuries on us.

5. We have in great misery dwelt in the woods (these) twelve years. The thirteenth year, which we are to spend incognito yet remains. (Therefore) permit us to spend this year unrecognized.

6. If Sujodhana, who has engaged spies, together with the evil-minded Karna and the son of Subala, discover us, he will do great wrong to us, to the citizens, and to our friends.

7. Will it so come to pass that we all together with the Brahmanas shall be again established in our own kingdom"?

8. Saying this, the pure-minded king Yudhisthira weighed down with grief and affliction and with voice choked in tears fainted away.

9. Thereupon all the Brahmanas together with his brothers began to console him. Then Dhoumya addressed these words of great import to the king.

10. "O monarch, you are learned, sweet-tempered, firm in truth, and possessed of self-control. Men of your nature never succumb to misfortunes.

11. Even the high-souled gods wandering incognito over many places with the intention of vanquishing their enemies met with calamities several times.

12. Having dwelt in disguise in the asylum of Giriprastha in Nishada with the view of chastising (his) enemies, Indra (ultimately) met with success.

13. Vishnu, in the shape of the Horse-necked, passed a long time, unrecognised before he took his birth in the womb of Adity, for the purpose of destroying the Danavas.

14. You have heard how he (Vishnu) in the guise of a dwarf, the incarnation of Brahma, deprived Vali of his kingdom by his prowess.

15. And you have also heard how Hutashana (the fire-god) entering into water and remaining disguised served the purpose of the gods.

16. O righteous one, it has also been heard by you how Hari, for the purpose of chastising his foes, entering into the thunderbolt of Sakra, hid himself there.

17. O sinless one, you have further heard how the Brahmanic sage Aurva at one time remaining concealed in his mother's thighs served the purpose of the celestials.

18. Similarly, O child, Vivasvata of excellent splendour dwelling in every part of the globe in disguise totally consumed all his foes.

19. Further, Vishnu of terrible feats remaining in the house of Dasharatha in disguise slew in battle the ten-necked (Ravana).

20. As the high souled ones thus remaining concealed in various places conquered their enemies in battle so you will also conquer (your foes)".

21. Thus exceedingly pleased by the words of Dhoumya, Yudhisthira, versed in duties, regained by the aid of his own and scriptural wisdom, his (natural) calmness (of mind).

22. Then the highly powerful and mighty-armed Bhimasena, the foremost of the strong, greatly delighted the king with these words.

23. "O great king, Dhananjaya, the wielder of the Gandiva, looking to you (for permission) and following his sense of duty has in no way displayed his prowess (as yet).

24 Shahadeva and Nakula of terrible prowess, who are capable of destroying those enemies have been every day prevented by me.

25. We will never give that up in which you will employ us. Arrange all that (you think proper) and then we will soon conquer our foes".

26. Bhimasena having said thus, the Brahmanas uttered excellent benedictions on those Bharatas, and then with their leave returned to their respective homes.

27 All those foremost of Yatis and Munis versed in the Vedas, desirous of seeing the Pandavas, again uttered blessings on them in due form.

28. Then those heroic and learned five Pandavas, those weilders of bows rose up and accompanied by Dhoumya left (the place) together with Krishna.

29.—30. And those foremost of men every one of whom was versed in a seperate science and all of whom were skilled in the Mantras and acquainted with the proper time of (declaring) war and (concluding) peace and who were about to spend an incognito life (for a year), proceeding the next day a Kros (two miles) fromthat place sat down there in order to hold a consulation with one another (as to how to spend their incognito life).

Thus ends the three hundred and fourteenth chapter, the preparations for incognito life in the Aranyas of the Vana Parva.

FINIS VANA PARVA.