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NOTICE.

The Second part of the Mahabharata in English is issued within time. I had hopes of issuing it earlier. But the literary difficulties do not seem to be lessening. There are passages in this part the right interpretation of which have necessitated references to several printed editions of the original and to more than one manuscript edition. I intend, after the Adi Parva is complete, to add notes on such and other passages with the different readings.

Acting upon the suggestion of numerous friends and patrons, suggestion made in the first instance by Professor Max Muller, the experienced Editor of *Native Opinion*, Bombay, and R. C. Dutt Esq. c. s., I have increased the number of copies to meet the general demand. I need hardly say that these copies are for sale at the same rates that were fixed in regard to the 250 copies originally reserved for such purposes (These rates are Rs. 50 in India, Rs. 65 out of India, and in case of inability, Rs. 12 or Rs. 25 according as the address is Indian or foreign.)

I need hardly say that the patronage accorded to me by my countrymen in regard to the present undertaking is not commensurate with its importance or largeness either. Nor can it compare with that which I have uniformly been favored with in regard to the Sanskrit and the Bengalee editions of the same work. But I may remind my countrymen—the rich and the middle-classes alike—that if they contribute even very small sums each, the work can go on rapidly. The various Bible Societies in England, if I am informed aright, are supported by small, very small, contributions coming from all, the rich and the poor. Indeed, a pull all together might move a mountain. The Bharat Karyalya refuses no help however small. A pice even sent to its coffers is regarded as a Rupee or a Mohur by its conductors. The Aryan poet has sung, 'falling drops may fill a jar.'

Astika you will learn from the lips of the Brahmanas'. Saying this, he vanished.

"Ruru rushed out in search of the disappearing Rishi, and having failed to find him in all the wood, fell down upon the ground. And revolving in his mind the words of the Rishi, he swooned away. On regaining his senses, he went home and asked his father to relate the history in question. Thus asked, his father related all about the story."

And so ends the twelfth Section in the Pauloma of the Adi Parva.

SECTION XIII.

(*Astika Parva*).

Saunaka asked, "For what was it that the mighty monarch Janamejaya determined to take the lives of the snakes by means of his sacrifice? O Sauti, pray tell us in full the true story. Tell us also why that best of Dwijas and foremost of those that have controlled their passions (Astika), rescued the snakes from the flaming fire. Pray, whose son was that monarch who celebrated the snake sacrifice? And whose also that best of Dwijas?"

Sauti said, "O best of speakers, the story of Astika to which you have alluded is long. I will relate it in full, O listen!"

Saunaka said, "I am desirous of hearing at length the charming story of that Rishi of old, the illustrious Brahmana, Astika."

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

"The father of Astika was powerful like Prajapati. And he was a Brahmachari, and was always engaged in austere devotions. And he ate sparingly, was a mighty ascetic, and had his lust under complete control. And he was known by the

name of Jaratkaru. And that best of the *Yaydvaras* and virtuous and vow-observing Brahmana once undertook a journey over the world, equipped with spiritual energy. And he visited divers holy spots, and rested where night overtook him. And he practised religious austerities hard to be practised by men of undeveloped minds. And the sage lived upon air and renounced sleep for ever. Thus going about like flaming fire, one day he happened to see his ancestors, hanging head foremost in a great hole, their feet pointing to the sky. On seeing them, Jaratkaru addressed them thus :— ‘Who are ye thus hanging head foremost in this hole by a rope of *virana* fibres that is again secretly eaten into on all sides by rats living here ?’

“The ancestors said, ‘We are vow-observing Rishis of the *Yayavara* sect. We have come by this low state in consequence of want of descendants. We have a son named Jaratkaru. Woe is us! that wretch hath entered upon a life of austerities and the fool doth not think of raising offspring by marriage. It is for that reason that we have met with this fate. Having means, we fare like wretches as if we had none. Pray, O excellent one, who art thou that thus sorrowest as a friend on our account? We are desirous to learn who thou art standing by us, and why thou sorrowest for us.’

“Jaratkaru said, ‘Ye are even *my* ancestors. I am that Jaratkaru. O tell me how I may serve ye!’

“The fathers then answered, ‘Try thy best, O child, to beget a son to extend our line. Thereby thou wilt achieve, O excellent one, a meritorious act for both thyself and ourselves! Not by doing one’s duties, not by practising penances, one acquireth the merit one doth by being a father. Therefore, O child, at our command, do thou make up thy mind to marry and produce offspring. Herein consisteth our chief good.’ And Jaratkaru replied, ‘I shall not marry for my sake nor earn wealth for enjoyment, but I shall do so for your welfare alone. In proper time, and according to the ordinance, I shall take a wife so that I may attain the end. I shall not do otherwise. If a bride may be had of the same name with me, whose friends would besides willingly give,

her to me in marriage as a gift in charity, I shall take her hand, according to rites. But who will give away his daughter to a poor man like myself? I shall accept, however, any daughter given to me in alms. I shall endeavour, O sires, to compass a union. I will abide by my word. I will raise offspring for your redemption, so that, O fathers, ascending to the celestial regions ye may joy as ye like."

So ends the thirteenth Section in the Āstika of the Ādi Parva.

SECTION XIV.

(*Āstika Parva continued.*)

Sauti said, "That Brahmana of rigid vows then began to search for a wife, but found he none. One day he went into the forest, and recollecting the words of his ancestors, in a faint voice thrice begged for a bride. Thereupon rose before the Brahmana, Vasuki with his sister and offered for the former's acceptance the hand of the fair one. But the Dwija hesitated to accept her, thinking her not of the self-same name with himself. The great Jaratkaru thought within himself, 'I will take none save one who is my namesake.' Then the wise Jaratkaru of austere devotions asked the Snake, 'tell me truly, what is the name of this thy sister?'

"Vasuki replied, 'O Jaratkaru, the name of this my younger sister is Jaratkaru. Pray, accept this slender-waisted one for thy spouse. O best of Dwijas, it was to unite her with thee that I have brought her up. Therefore do thou take her!' Saying this he offered his beautiful sister to Jaratkaru who then espoused her with ordained rites."

So ends the fourteenth Section in the Āstika of the Ādi Parva.

SECTION XV.

(*Āstika Parva continued.*)

Sauti said, "O foremost of the Brahm-(truth) knowing Rishis, the mother of the serpents had cursed them of old, saying,

'Agni shall burn ye all in the sacrifice of Janamejaya !' It was to neutralise that curse that the chief of the serpents married his sister to that high-souled and vow-observing Rishi. The Rishi having formally wedded her, begat in her the great Astika, who became an illustrious ascetic, profound in the Vedas and Vedangas, who regarded all with an even eye, and who removed the fears of his parents.

"Then after a long space of time, the king of the Pandava line celebrated a sacrifice known as the Snake sacrifice. After that sacrifice intended for the extermination of the serpents had commenced, the powerful Astika delivered the reptiles,—his brothers and uncles. He delivered his fathers also by raising offspring to himself. And by his austerities; O Brahmana, and by various vows and the study of the Vedas, he became freed from his debts. By sacrifices he propitiated the gods; and by the adoption of the Brahmacharya mode of life he conciliated the Rishis; and by begetting offspring he gratified his ancestors.

"Thus discharging his great debts, and having acquired great merit, Jaratkaru went to heaven with his ancestors, leaving Astika behind. This is the story of Astika, which I have related as I heard it. Now, tell me, O powerful one of the Bhṛigu race, what more I am to narrate."

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

SECTION XVI.

(*Astika Parva continued.*)

Saunaka said, "O Sauti, relate in *detail* the history of the virtuous and learned Astika. We are extremely curious to hear it. O thou amiable one, thou speakest sweetly, and we are well pleased with thy speech. Thou speakest even as thy father. Thy wife was ever ready to please us. Now tell us the story as thy father told it."

Sauti said, "O thou blest with length of days, I will narrate the history of Astika as I heard it from my father. O Brahmana, in the Kṛita (golden) age Prajapati had two fair and virtuous daughters named Kadru and Vinata. The sisters were

the wives of Kasyapa. Highly gratified with his virtuous wives, Kasyapa, resembling Prajapati himself, was desirous of conferring on each of them a boon. The ladies were all joy because their lord was willing to confer on them choice blessings. Kadru said, 'I would be mother of a thousand snakes of equal vigor.' And Vinata wished to bring forth two sons surpassing the thousand offspring of Kadru in strength, energy, size of body, and bravery. And Kasyapa said, 'be it so,' to Vinata extremely desirous of having offspring. And having obtained her prayer, she rejoiced greatly. And having obtained two sons of splendid prowess, she regarded her boon fulfilled. And Kadru also obtained her thousand sons of equal vigor. 'Bear your children carefully' said Kasyapa and went to the forest, leaving his two wives gratified with his blessings."

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

"Then at the expiration of the five hundred years, blasting open the other egg, out came Gadura, the serpent-eater. O tiger of the Bhṛigu race, immediately on seeing the light, the son of Vinata left his mother, and the lord of birds feeling hungry mounted on his wings to seek for the food assigned to him by the great ordainer of all."

And so ends the sixteenth Section in the Astika of the Adi Parva.

SECTION XVII.

(*Astika Parva continued.*)

Sauti said, "O ascetic, about this time the two sisters saw Uchchaisrava approaching near,—that Uchchaisrava of complacent appearance who was worshipped by the gods, that best of steeds, who at the churning of the Ocean for nectar arose, divine, graceful, perpetually young, creation's masterpiece, of irresistible vigor, and blest with every auspicious mark."

Saunaka asked, 'Why did the gods churn the ocean for nectar and under what circumstances (on which occasion, as you say, sprang that best of steeds so powerful and resplendent) was it undertaken?'

Sauti said, "There is a mountain named *Meru* of blazing appearance, and looking like a huge heap of effulgence. The rays of the sun falling on its peaks of golden lustre are dispersed by them. Abounding with gold and of variegated tints, that mountain is the haunt of the gods and the Gandharvas. It is immeasurable, and unapproachable by men of manifold sins. Dreadful beasts of prey inhabit its breast, and it is illuminated with divine herbs of healing virtue. It standeth kissing the heavens by its height and is the first of mountains. Ordinary people cannot so much as think of ascending it. It is graced with trees and streams and resoundeth with the charming melody of winged choirs. Standing high for infinite ages, upon it once all the mighty celestials sat them down and held a conclave. They came in quest of *amrita*, they who had practiced penances and observed the rules according to the ordinance. Seeing the celestial assembly in anxious consultation, Narayana said to Brahma, 'Do thou churn the Ocean with the Suras (gods) and the Asuras. By doing so, *amrita* shall be obtained together with all drugs and all gems. O ye gods, churn ye the Ocean, and ye shall discover *amrita*.'

And so ends the seventeenth Section in the Astika of the Adi Parva.

SECTION XVIII.

(*Astika Parva continued.*)

Sauti said, " There is a mountain of name Mandara adorned with peaks like those of the clouds. It is the best of mountains, and is covered all over with intertwining herbs. There no end of birds pour forth their melody, and there beasts of prey roam about. The gods, the Apsaras, and the Kinnaras visit the place. Upwards it riseth eleven thousand *yojanas*, and descendeth downwards as much. The gods failed to tear it up and they came to Vishnu and Brahma who were sitting, and said, 'devise you some efficient scheme. Consider, ye gods, how Mandara may be upraised for our good.' "

" Sauti continued, " And Vishnu, with Brahma, assented to it, O son of Bhrigu ! And the lotus-eyed one laid the hard task on the mighty Ananta, the prince of Snakes. And the mighty Ananta, directed thereto both by Brahma and Narayana, O Brahmana, upraised that mountain with the woods thereon and with the dwellers of those woods. And the gods came to the shore of the Ocean with Ananta, and addressed the Ocean saying, 'O Ocean, we have come to churn thy waters for obtaining nectar.' And the Ocean replied, 'be it so, as I am to have a share of the nectar. I am able to bear the agitation of my waters by the mountain.' And the gods went to the king of the tortoises and said to him, 'O Tortoise-king, thou shalt have to hold the mountain on thy back.' The tortoise-king agreed, and Indra placed the mountain on the former's back by means of instruments.

" And the gods and the Asuras made Mandara their churning staff and Vasuki the cord, and set about churning the main for *amrita*. The Asuras held Vasuki by the hood and the gods by the tail. And Ananta who was for Narayana, at intervals raised the Snake's hood and suddenly lowered it. And in consequence of the friction he received at the hands of the gods and the Asuras, black vapours with flames issued out of his mouth which becoming clouds charged with lightning poured down showers to refresh the tired gods. And blossoms beginning to rain on all sides of the gods from the trees on the whirling Mandara, also refreshed them.

"And, O Brahmana, out of the deep then came a tremendous roar, like unto the roar of the clouds at the universal dissolution. Various aquatic animals were crushed by the great mountain, and gave up their being in the salt-waters. And many dwellers of the lower regions and inhabitants of the world of Varuna were killed. From the revolving Mandara, large trees were torn up by the roots, and flying into the air like birds, they fell into the water. And the mutual friction of the trees produced a fire which surrounded the mountain. And the mountain looked like a mass of dark clouds charged with lightning. O Brahmana, the fire increased, and burnt the lions, elephants and other creatures that were on the mountain. And carcasses of no end of animals floated down the waters. Then Indra extinguished that fire by descending showers.

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

"Hearing them, Brahma said to Narayana, 'Lord, vouchsafe to grant the gods strength to churn afresh the deep.'

"And Narayana agreeing to grant their various prayers, said, 'O wise ones, I grant ye sufficient strength. Go, insert the mountain and churn the waters.'

"Re-equipped with strength, the gods began the churning again. After a while, the mild Moon of a thousand rays emerged from the ocean. Thereafter, Lakshmi dressed in white, and wine, the white steed, and then the celestial gem Kaus-tuva which graces the breast of Narayana. Lakshmi, wine, and the steed fleet as the mind, all came before the gods on high. Then arose the divine Dhanwantari himself with the white vessel of nectar in his hand. And seeing him, the

Asuras set up a loud cry, saying, "Ye have taken all, *he* must be ours."

"And at length rose the great elephant, Airavata, of huge body and with two pairs of white tusks. And him took the holder of the thunder-bolt. But the churning still went on, so that poison at last appeared, and began to overspread the earth, blazing like a flame mixed with fumes. And at the scent of the fearful Kalakuta, the three worlds were stupefied. And then Mahadeva of the *Mantra* form, solicited by Brahma, to save the creation swallowed the poison and held it in his throat. And it is said that the god from that time is called *Nilakantha* (blue-throated.) Seeing all these wondrous things, the Asuras were filled with despair, and prepared to enter into hostilities with the gods for the possession of Lakshmi and nectar. Thereupon Narayana called his bewitching *Maya* to his aid, and assuming a ravishing female form, coquetted with the Asuras. And the Daityas, ravished with her charms, lost their reason and unanimously placed the nectar in the hands of that fair woman."

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

SECTION XIX.

(*Astika Parva continued.*)

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

"And then all the tribes of the gods during that time of great fright drank the nectar receiving it from Vishnu. And while the gods were drinking that nectar after which they had so much hankered, a Danava named Rahu was drinking it in the guise of a god. And when the nectar had only reached Rahu's throat, the Sun and the Moon (discovered him and) communicated the fact to the gods. And Narayana instantly cut off with his discus the well-adorned head of the Danava who was drinking the nectar without permission. And

the huge head of the Danava cut off by the discus and resembling a mountain-peak then rose to the sky and began to utter dreadful cries. And the Danava's headless trunk falling upon the ground and rolling thereon made the Earth tremble with her mountains, forests, and islands. And from that time hath arisen a long-standing quarrel between Rahu's head and the Sun and the Moon. And to this day it swalloweth the Sun and the Moon, (causing the eclipses.)

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

"And when the battle was raging fiercely, Nara and Narayana entered the field. And Narayana seeing the heavenly bow in the hand of Nara, called to his mind his own weapon—the Danava-destroying discus. And lo ! the discus, Sudarshana, destroyer of enemies, like to Agni in effulgence, and dreadful in battle, came from the sky as soon as thought of. And when it came, Achyuta of fierce energy, of arms like the trunk of an elephant, hurried with great force the weapon, effulgent as flaming fire, dreadful, and of extraordinary lustre, and capable of destroying hostile towns. And that discus blazing like the fire

that burneth all things at the end of time, hurled with force from the hands of Narayana, falling constantly everywhere destroyed the Daityas and the Danavas by thousands. Sometimes it flamed like fire and consumed them all, sometimes it struck them down as it coursed through the sky; and sometimes, falling on earth, like a goblin it drank their life blood.

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

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

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

SECTION XX.

(*Astikā Parva continued.*)

Sauti said :—"Thus have I recited to you all about how *amrita* (nectar) was churned out of the Ocean, and on which occasion the horse Uchchaisrava of great beauty and incom-

parable prowess was obtained. It was this horse seeing whom Kadru asked Vinata, 'Tell me, amiable sister, without taking much time, of what color is Uchchaisrava?' And Vinata answered, 'that king of horses is certainly white. What dost thou think, sister? Say thou what is its color. Let us lay a wager upon it.' And Kadru replied, 'O thou of agreeable smiles, I think that horse is black in its tail. Beauteous one, bet with me that she who loseth shall be the other's slave.'

Santi continued, "Thus waging with each other about menial service as a slave, the sisters went home resolved to satisfy themselves by examining the horse the next day. And Kadru bent upon practising a deception, ordered her thousand sons to transform themselves into black hair and speedily cover the horse's tail in order that she might not become a slave. But her sons the snakes refusing to do her bidding, she cursed them, saying, 'during the snake-sacrifice of the wise king Janamejaya of the Pandava race, fire shall consume ye.' And the Grand-father (Brahma) himself heard this exceedingly cruel curse denounced by Kadru impelled by the fates. And seeing that the snakes had multiplied exceedingly, the Grand-father moved by kind consideration for his creatures sanctioned with all the gods this curse of Kadru. Indeed, of flaming poison, great prowess, excess of strength, and ever bent on biting other creatures, in consequence of such poison and for the good of all creatures the conduct of their mother towards those persecutors of all creatures was very proper. Fate always inflicts the punishment of death on those who seek the death of other creatures. The gods having exchanged such sentiments with each other then applauded Kadru (and went away.) And Brahmā calling Kasyapa to him spake unto him these words: 'O thou pure one who overcomest all enemies, these snakes of flaming poison, of huge bodies, and ever intent on biting other creatures, that thou hast begot, have been cursed by their mother. Child, do not grieve for it in the least. The destruction of the snakes in the sacrifice hath, indeed, been indicated in the Puranas.' Saying this, the divine Creator of the universe propitiated

the Prajapati (Lord of creation, Kasyapa) and bestowed on that illustrious one the knowledge of neutralising poisons."

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

SECTION XXI.

(Astika Parva continued).

Sauti said, "Then when the night had passed away and the sun had risen in the morning, O thou whose wealth is ascetism, the two sisters, Kadru and Vinata, having laid a wager about slavery, with haste and impatience went to view the horse Uchchaisrava from a near point. On their way they saw Ocean, that receptacle of waters, vast and deep, agitated and in a tremendous roar, full of fishes large enough to swallow the whale, and abounding with huge *makaras* and creatures of various forms by thousands, and rendered inaccessible by the presence of other terrible, monster-shaped, dark, and fierce aquatic animals; abounding also with tortoises and crocodiles, the mine of all kinds of gems, the home of Varuna (the water-god); the excellent and beautiful residence of the Nagas; the lord of rivers, the abode of the subterranean fire, the friend (or asylum) of the Asuras, the terror of all creatures, the grand reservoir of waters, knowing no deterioration. It is holy, beneficial to the gods, and the great mine of nectar; without limits, inconceivable, sacred, and highly wonderful. Dark, terrible with the voice of aquatic creatures, tremendously roaring, and full of deep whirl-pools. It is an object of terror to all creatures. Moved by the winds blowing from its shores and heaving high with agitation and disturbance, it seems to dance everywhere with uplifted hands represented by its surges. Full of heaving billows caused by the waxing and waning of the moon, the parent of (Vāsudeva's great conch called) *Panchajanya*, the great mine of gems, its waters were formerly disturbed in consequence of the agitation caused within them by the Lord Govinda (Vishnu) of immeasurable prowess when he assumed the form of a wild-boar for raising the (submerged) Earth. Its

bottom lower than the nether regions the vow-observing Brahmarshi, Atri, could not fathom after (toiling for) a hundred years. It becomes the bed of the lotus-aveled Vishnu when at the dawn of every *Yuga* that deity of immeasurable power enjoys the deep sleep of spiritual meditation. It is the refuge of Mainaka under the fear of falling thunder, and the retreat of the Asuras overcome in fierce encounters. It offers water as sacrificial butter to the blazing fire emitted from the mouth of *Vadava* (the ocean-mare). It is fathomless and without limits, vast and immeasurable, the lord of rivers.

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

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

SECTION XXII.

(*Astika Parva continued.*)

"The Nagas after a debate arrived at the conclusion that they should do their mother's bidding, for if she failed in obtaining her desire she might burn them all abandoning her affection ; on the other hand if she were graciously inclined, the magnanimous one might free them from her curse. They said, 'We will certainly render the horse's tail black.' And it is said that they then went and became as hairs in the horse's tail.

"In the meantime, the two co-wives had laid the wager. And having laid the wager, O excellent of Brahmanas, the two sisters, Kadru and Vinata, the daughters of Daksha, proceeded in great delight along the sky to the other side of the ocean. And on their way they saw the Ocean, that receptacle of waters, incapable of being easily disturbed, mightily agitated all on a sudden by the wind, and roaring tremendously. Abounding with

fishes capable of swallowing the whale (*timi*) and full of *makaras*; containing also creatures of various forms computed by thousands; frightful from the presence of horrible monsters, inaccessible, deep, and terrible; the mine of all kinds of gems; the home of Varuna (the water-god), the wonderful habitation of the Nagas; the lord of rivers; the abode of the sub-terrestrial fire; the residence of the Asuras and of many dreadful creatures; the reservoir of waters; not subject to decay; romantic, and wonderful; the great mine of the *amrita* of the celestials; immeasurable and inconceivable; containing waters that are holy; filled to the brim by many thousands of great rivers; dancing as it were in waves; such the ocean, full of liquid waves, vast as the expanse of the sky, deep, of body lighted with the flames of sub-terrestrial fire, and roaring, which the sisters quickly passed over."

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

SECTION XXIII.

(*Astika Parva continued.*)

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

"And in the meantime, bursting the egg without (the help of his) mother, Gadura also, of great splendour, when his time came, was born enkindling all the points of the universe,—that mighty being endued with strength, that bird capable of assuming at will any form, of going at will everywhere, and of calling to his aid at will any measure of energy. Effulgent like a heap of fire, he blazed terribly. Of lustre equal to that of the fire at the end of the *Yuga*, his eyes were bright like the lightning flash. And soon after birth that bird grew in size and increasing his body ascended the skies. Fierce and fiercely

roaring, he was terrible like a second ocean-fire. And all the deities seeing him, sought the protection of *Bibhavaṇu* (Agni.) And they bowed down to that deity of manifold forms seated on his seat and spake unto him these words :—'O Agni, extend not thy body. Thou wilt not consume us? Lo! this huge heap of thy flames is spreading wide' And Agni replied, 'O ye persecutors of the Asuras, it is not as ye imagine. This is *Gadura* of great strength and equal to me in splendour, endued with great energy, and born to promote the joy of *Vinata*. Even the sight of *this* heap of effulgence hath caused this delusion in ye. He is the mighty son of *Kasyapa*, the destroyer of the *Nagas*, engaged in the good of the gods, and the foe of the *Daityas* and the *Rakshasas*. Be not afraid of it in the least. Come with me and see.' And thus addressed, the gods along with the *Rishis* wending towards *Gadura* adored him from a distance with the following words.

"The gods said, 'Thou art a *Rishi* (*i. e.*, cognisant of all *mantras*), sharer of the largest portion in sacrifices, ever displayed in splendour, the controller of the bird of life, the presiding spirit of the animate and the inanimate universe! Thou art the destroyer of all, the creator of all; thou art *Brahma* of the *Hiranyagarva* form; thou art the lord of creation in the form of *Daksha* and the other *Prajapatis*; thou art *Indra* (the king of the gods), thou art the steed-necked incarnation of *Vishnu*; thou art the arrow (*Vishnu* himself, as he became such in the hands of *Mahadeva* on the burning of *Tripura*); thou art the lord of the universe; thou art the mouth of *Vishnu*; thou art the four-faced *Padmaja*; thou art a *Brahmana* (*i. e.*, wise), thou art *Agni*, *Pavana*, &c., (*i. e.*, the presiding deities of every object in the universe). Thou art knowledge; thou art the illusion to which we are all subject; thou art the all-pervading spirit, thou art the lord of the gods; thou art the great truth; thou art fearless; thou art ever unchanged; thou art the *Brahma* without attributes; thou art the energies of the Sun, &c.; thou art the intellectual functions; thou art our great protection; thou art the ocean of holiness; thou art the pure; thou art bereft of the attributes of darkness, &c.; thou art the possessor of the six high attributes; thou art

he who cannot be withstood in contest ! From thee have emanated all things ; thou art of excellent deeds ; thou art all that hath not been and all that hath been ! Thou art pure knowledge ; thou displayest to us, as the Sun by his rays, this animate and inanimate universe ; darkening the splendour of the Sun at every moment, thou art the destroyer of all ; thou art all that is perishable and all that is imperishable ! O thou of the splendour of Agni, thou burnest all even as the Sun in his anger burneth all creatures ! O thou terrible-one, thou risest even as the fire at the final dissolution of the creation ! Thou destroyest even him that destroyeth all at the revolutions of the *Yugas* ! Having reached thee, O mighty Gudura, who movest in the skies, we seek thy protection, O lord of birds, whose energy is great, whose splendour is that of fire, whose brightness is as that of lightning, whom no darkness can approach, who reachest the very clouds, who art both the cause and the effect, the dispenser of boons, and invincible in prowess ! O Lord, this whole universe is rendered hot by thy splendour bright as the lustre of heated gold ! Protect these high-souled gods, who, overcome by thee and terrified withal, are flying along the heavens in different directions on their celestial cars ! O thou best of birds, thou lord of all, thou art the son of the merciful and high-souled Rishi Kasyapa ; therefore, be not wroth but have mercy on the universe ! Thou art supreme, O assuage thy anger, and preserve us ! At thy voice, loud as the roar of thunder, the ten points, the skies, the heavens, this earth, and our hearts, O bird, are continuously trembling ! O diminish this thy body resembling Agni ! At the sight of thy splendour resembling that of Yama (the great destroyer) in wrath, our hearts losing all equanimity are quaking ! O thou lord of birds, be propitious to us who solicit thee ! O thou illustrious one, bestow on us good fortune and joy !

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

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

SECTION XXIV.

(Astika Parva continued.)

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

"And Gadura said, 'Let no creature be afraid; and as ye also are in a fright at sight of my terrible form, I will diminish my energy.'"

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

Saunaka said, "What for did the worshipful Sun resolve at that time to burn the worlds? What wrong was done to him by the gods which provoked his ire?"

Sauti said. "O thou sinless one! when Rahu in the act of drinking nectar was discovered to the gods by the Sun and the Moon, the former from that time conceived an enmity towards those deities. And upon the Sun being sought to be devoured by that afflicter (Rahu), he became wroth, and thought, 'O this enmity of Rahu towards me hath sprung from my desire of benefitting the gods. And this sore evil I alone have to sustain. Indeed, at this pass help I obtain not. And the dwellers of the heavens see me about to be devoured and suffer it. And therefore for the destruction of the worlds must I sit.' And with this resolution he went to the mountains of the west.

"And from that place he began to scatter his heat around for the destruction of the worlds. And then the great Rishis approaching the gods spake unto them: 'Lo! in the middle of the night springeth a great heat striking terror into every heart, and destructive of the three worlds'. And then the gods accompanied by the Rishis wended to the Grand-father, and said unto him, 'O what is this great heat to-day that causeth such panic? The Sun hath not yet arisen, still the

destruction (of the world) is obvious. O Lord, what shall it be when he doth arise ?' And the Grand-father replied, 'Indeed, the Sun is prepared to rise to-day for the destruction of the worlds. As soon as he appeareth he will burn everything into a heap of ashes. By me hath been provided the remedy beforehand. The intelligent son of Kysyapa is known to all by the name of Aruna. He is huge of body and of great splendour; he shall stay at the front of the Sun, doing the duties of charioteer and taking away all the energy of the former. And this will secure the welfare of the worlds, of the Rishis, and of the dwellers of the heavens.'

And Sauti continued, "And Aruna, ordered by the Grand-father; did all that he was ordered to do. And the Sun rose veiled by Aruna's person. I have told thee all about why the Sun was in wrath, and how Aruna also was appointed as the Sun's charioteer. Now hear of that other question propounded by thee a little while ago."

And so ends the twentyfourth Section in the Astika of the Adi Parva.

SECTION XXV.

(*Astika Parva continued.*)

Sauti said, "Then that bird of great strength and energy and capable of going at will into every place repaired to his mother's side on the other shore of the great ocean. For thither was Vinata in affliction, defeated in wager and put into a state of slavery. And sometime after, on a certain occasion, Kadru calling Vinata who had prostrated herself to the former, addressed her these words in the presence of her son: 'O gentle Vinata, there is in the midst of the ocean, in a remote quarter, a delightful and fair region inhabited by the Nagas. Bear me thither.' And then the mother of that bird of fair feathers bore (on her back or shoulders) the mother of the snakes. And Gadura also, directed by his mother's words, carried (on his back) the snakes. And that ranger of the skies, born of Vinata began to ascend towards the Sun. And thereupon the snakes, scorched by the rays of the Sun, swoon-

ed away. And Kadru seeing her sons in that state adored Indra, saying, 'I bow to thee, thou lord of all the deities : I bow to thee, thou slayer of (the Asura) Vala ! I bow to thee, thou slayer of Namuchi, O thou of thousand eyes, thou lord of *Shachi* ! By thy showers, be thou the protector of the snakes scorched by the Sun ! O thou best of the deities, thou art our great protection ! O thou Purandara, thou art able to grant rain in torrents ! Thou art Vayu (the air), thou art the clouds, thou art fire, and thou art the lightning of the skies ! Thou art the propeller of the clouds, and thou hast been called the great cloud (*i. e.* that which will darken the universe during the end of the *Yuga*) ! Thou art the fierce and incomparable thunder, and thou art the roaring clouds ! Thou art the creator of the worlds and their destroyer ! Thou art unconquered ! Thou art the light of all creatures, thou art *Aditya*, thou art *Vibhavasū*, thou art the highest knowledge, thou art wonderful, thou art the greatest being ! Thou art wonderful and thou art a King ! Thou art the best of the deities ! Thou art Vishnu ! Thou hast thousand eyes, thou art a god, and thou art the final resource ! Thou art, O deity, all *amrita*, and thou art the most adored *Soma* (juice) ! Thou art the moment, thou art the lunar day, thou art the *lava* (minute), thou art the *kshana* (4 minutes). Thou art the fortnight of the full moon and the fortnight of the new moon ! Thou art the *kala*, thou the *kashtha*, and thou the *Truti*. (These are all divisions of time.) Thou art the year, thou the seasons, thou the months, thou the nights, thou the days ! Thou art the fair Earth with her mountains and forests ! Thou art also the firmament resplendent with the Sun ! Thou art the great Ocean with heaving billows and abounding with *timis*, swallows of *timis*, *makaras*, and various fishes ! Thou art of great renown, always adored by the wise, and by the great Rishis with minds rapt in contemplation ! Thou drinkest, for the good of creatures, the *Soma* juice in sacrifices and the clarified butter offered with *Vashuts* (*mantras* of a kind). Thou art always worshipped in sacrifices by Brahmanas moved by desire of fruit. O thou incomparable mass of strength, thou art sung in the

Vedungas ! It is for that reason that the learned Brahmanas bent upon performing sacrifices study the Vedangas with every care.' "

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

SECTION XXVI.

(*Astika Parva continued.*) -

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

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

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

SECTION XXVII.

(*Astika Parva continued.*)

Sauti said, "And then the Nagas wetted with the shower became exceedingly glad. And borne by that bird of fair feathers, they soon arrived at the island. And that island had been appointed by the creator of the universe as the abode of the *makaras*. They had seen in that island on a former occasion the fierce Asura of the name of Lavana. And arrived there with Gadura, they saw there a beautiful forest, washed by the waters of the sea and resounding with (the music of) winged choirs. And there were clusters of trees all around with various fruits and flowers. And there were also fair mansions all around; and many tanks abounding with lotuses. And it was also adorned with many fair lakes of pure water. And it was refreshed with pure incense-breathing breezes. And it was adorned with many a tree that grows only on the hills of Malaya (sandal wood) which seemed by its tallness to reach the very heavens, and which shaken by the breeze dropped showers of flowers. And there were also various other trees whose flowers were scattered all around by the breeze. And it seemed as if these bathed the Nagas arrived there with showers of rain represented by their dropping flowers. And that forest was charming and dear to the Gandharvas and always gave them pleasure. And it was full of bees mad with the honey they sucked. And the sight of its appearance was exceedingly delightful. And in consequence of many things there capable of charming everybody, that forest was fair, delightful, and holy. And echoing with the notes of various birds, it delighted greatly the sons of Kadru.

"And then the snakes having arrived at that forest began to enjoy themselves. And they commanded the lord of birds, Gadura, of great energy, saying, 'convey us to some other fair island with pure water. Thou ranger of the skies, thou must have seen many fair regions in thy course (through the air.)' And Gadura, after reflecting for a few moments, asked

his mother Vinata, 'why, mother, am I to do the bidding of the snakes?' And Vinata thus questioned by him thus spake unto that ranger of the skies, her son, invested with every virtue, of great energy, and great strength.

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

Sauti continued, "And the snakes hearing him said, 'Bring thou *amrita* by force. Then, O bird, shalt thou be freed from bondage.'"

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

SECTION XXVIII.

(*Astika Parva continued.*)

Sauti said, "Gadura, thus addressed by the snakes, then said unto his mother! 'I shall go to bring *amrita*. I desire to eat something. Direct me to it.' And Vinata replied: 'In a remote region in the midst of the ocean, the Nishadas have their fair home. Having eaten the thousand Nishadas that live there, bring thou *amrita*. But let not thy heart be ever set on taking the life of a Brahmana. A Brahmana of all creatures must not be slain. He is, indeed, like fire. A Brahmana when angry becomes like fire or the Sun, like poison or an edged weapon. A Brahmana, it hath been said, is the master of all creatures. For these and other reasons, a Brahmana is the adored of the virtuous. O child, he is never to be slain by thee even in anger. Hostility with the Brahmanas, therefore, would not be proper under any circumstances. O thou sinless one, neither Agni nor the Sun truly consumeth so as doth a Brahmana of rigid vows when angry. By these various indica-

tions must thou know a good Brahmana. Indeed, a Brahmana is the first-born of all creatures, the foremost of the four orders, the father and the master of all.'

"And Gadura then asked, 'O mother, of what form is a Brahmana, of what behaviour, and of what prowess? Doth he shine like fire, or is he of tranquil mien? And, O mother, it behoveth thee to tell my inquiring self, assigning reasons, those auspicious signs by which I may recognise a Brahmana.'

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

Sauti continued, "Then Gadura, having heard the words of his mother, stretched his wings and ascended the skies. And endued with great strength, he soon came upon the Nishadas, hungry and like to another Yama. And bent upon slaying the Nishadas, he then raised a great quantity of dust that overspread the firmament and sucking up water from amid the ocean, shook the trees growing on the adjacent mountains. And then the lord of birds obstructed the principal thoroughfare of the Nishadas by his mouth having increased its cleft at will. And the Nishadas began to fly in great haste in the direction of the open mouth of the great serpent-eater. And as birds in great affliction ascend by thousands into the skies when the trees of the forest are shaken by the wind, so those Nishadas blinded by the dust raised by the storm entered

the wide-extending cleft of Gadura's mouth open to receive them. And then the hungry lord of all rangers of the skies, the oppressor of enemies, endued with great strength, and moving with the greatest activity to achieve his end, closed his mouth killing innumerable Nishadas following the occupation of fishermen."

And so ends the twenty-eighth Section in the Astika of the Adi Parva.

SECTION XXIX.

(*Astika Parva continued.*)

Sauti continued, "A certain Brahmana with his wife had entered the throat of that ranger of the skies. And the former thereupon began to burn the bird's throat like flaming charcoal. And him Gadura addressed, saying, 'O thou best of Brahmanas, come out soon from my mouth which I open for thee. A Brahmana must never be slain by me although he may be always engaged in sinful practices.' And to Gadura who had thus addressed him, that Brahmana said, 'O let this woman of the Nishada caste who is my wife come out with me!' And Gadura said, 'Taking the woman also of the Nishada caste with thee, come out soon. Save thyself without delay inasmuch as thou hast not yet been digested by the heat of my stomach.'"

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

"And Gadura replied, 'My mother is ever well. And so my brother, and so am I. But, father, I do not always obtain plenty of food for which my peace is incomplete. I am sent by the snakes to fetch the excellent *amrita* (*Soma*). And,

indeed, I shall fetch it to-day for emancipating my mother from her bondage. My mother had commanded me, saying,—Eat thou the Nishadas.—I have eaten them by thousands but my hunger is not appeased. Therefore, O worshipful one, point out to me some other food; by eating which, O master, I may be strong enough to ~~bring~~ away *amrita* by force. Thou shouldst indicate some food wherewith I may appease my hunger and thirst.

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

“‘There was of old a great Rishi of the name of Vibhavasū. He was exceedingly wrathful. He had a younger brother of the name of Supritika who also was a great ascetic. And the great sage Supritika was averse to keep his wealth joint with his brother's. And Supritika would always speak of partition. After a certain time his brother Vibhavasū told Supritika,—It is from great foolishness that persons blinded by love of wealth always desire to make a partition of their patrimony. And after effecting a partition they fight with each other. Then again, enemies in the guise of friends cause an estrangement between ignorant and selfish men after they become separated in their wealth; and pointing out faults confirm their quarrels so that they soon fall one by one. And downright ruin very soon overtakes the separated. For these reasons, the wise never speak well of partition amongst brothers who when divided regard not the most authoritative *Shastras* and are always in fear of each other. But as thou Supritika, without regarding my advice, impelled by desire of separation always wishest to make an arrangement about your property, thou must become an elephant.—And Supritika, thus cursed, then spake unto Vibhavasū:—Thou also must become a tortoise, moving in the interior of the waters.—

“‘And thus on account of wealth those two fools, Supritika

and Vibhavaṣu, from each other's curse, have become an elephant and a tortoise. Owing to their wrath, they have both become inferior animals. And they are engaged in hostilities with each other, proud of their excessive strength and the weight of their bodies. And in this lake those two of huge bodies are engaged in acts according to their former hostility. The other amongst them, the handsome elephant of huge body, is even now approaching. And hearing his roar, the tortoise also of huge body, living within the waters, cometh out agitating the lake exceedingly. And seeing him, the elephant, with trunk in a curl, goeth into the water. And endued with great energy, with motion of his tusks, of fore-part of his trunk, of tail, and of feet, he agitates the waters of the lake abounding with fishes. And the tortoise also of much strength, with upraised head, cometh forward for an encounter. And the elephant is six *yojanas* in height and twice that measure in circumference. And the height of the tortoise also is three *yojanas* and his circumference ten. Eat thou both of them, madly engaged in the encounter and bent upon slaying each other, and accomplish this business that thou desirest. Eating that fierce elephant,—looking like a huge mountain and resembling a mass of dark clouds, bring thou *amrita*."

Sauti continued, "And having said so unto Gadura, he (Kasyapa) blessed him then. 'Blest be thou when thou art engaged with the gods in combat. Let pots filled to the brim, Brahmanas, kine, and what other auspicious objects there are, bless thee, O thou oviparous one. And O thou of great strength, when thou art engaged with the gods in combat, let the *Richas*, the *Yajus*, the *Samās*, the sacred sacrificial butter, all the mysteries (of the Vedas), and all the Vedas, be thy strength.'

"And Gadura, thus addressed by his father, wended to the side of that lake. And he saw that expanse of clear water with birds of various kinds all around. And remembering the words of his father, that ranger of the skies possessed of great swiftness of motion seized the elephant and the tortoise, one in each claw. And that bird then soared high into the air. And he came upon a sacred place called *Alamva* and saw

many divine trees. And struck by the wind raised by his wings, those trees began to shake with fear. And those divine trees growing on golden summits feared that they would break. And the ranger of the skies seeing that those trees capable of granting every wish were quaking with fear, went to other trees of incomparable appearance. And those gigantic trees were adorned with fruits of gold and silver and branches of precious gems. And they were washed with the waters of the sea. And there was a large banian among them grown into gigantic proportions, that then spoke unto that lord of birds while coursing towards it fleet as the mind : ' Sit thou on this large branch of mine extending a hundred *yojanas* and eat thou the elephant and the tortoise.' And when that best of birds of great swiftness, and of body resembling a mountain, quickly alighted, that banian, the resort of thousands of birds, shook and that branch also full of leaves broke. "

And so ends the twenty-ninth Section in the Astika of the Adi Parva.

SECTION XXX.

(*Astika Parva continued.*)

Sauti said, " The moment the arm of the tree was touched by Gadura of great might with his feet, it broke. And as it broke, it was supported by Gadura. And as he cast his eyes around in wonder after having broken that gigantic branch, he saw that a tribe of Rishis called Valakhilyas were suspended therefrom with heads downwards. And having seen those Brahmarshis engaged in ascetic practices suspended therefrom, Gadura said unto himself, ' Indeed, there are Rishis suspended from it : I will not kill them.' And reflecting that if that branch fell down, the Rishis would be slain, the mighty one held by his claws the elephant and the tortoise yet more firmly. And the king of birds, from fear of slaying the Rishis and desirous of saving them, held that branch in his beaks and rose on his wings. And great Rishis seeing that act of his which was beyond even the power of the gods, their hearts moved by wonder, gave that mighty bird a name. And they said, ' As

this ranger of the skies rises on its wings bearing a heavy burden, therefore let this foremost of birds having snakes for his food be called *Gadura* (bearer of heavy weight.)'

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

"And *Kasyapa* said, 'O child, don't commit a rash act, for then thou wouldst have to suffer pain. The *Valakhilyas*, supporting themselves by drinking the rays of the Sun, might, if angry, consume thee.' "

Sauti continued, "And *Kasyapa* then propitiated, for the sake of his son, the *Valakhilyas* of exceeding good fortune and whose sins had been destroyed by ascetic penances. And *Kasyapa* said, 'Ye whose wealth is asceticism, the essay of *Gadura* is for the good of all creatures. The task is great that he is striving to accomplish. It behoveth ye to accord him your permission ?' "

Sauti continued, "The *Munis* thus addressed by the illustrious *Kasyapa* abandoned that branch and wended to the sacred mountain of *Himavata* for purposes of ascetic penances. And upon those *Rishis* going away, the son of *Vinata*, with voice obstructed by the branch in his beaks, asked his father *Kasyapa*,

'O thou illustrious one, where am I to throw this arm of the tree? Illustrious one, indicate to me some region that is without human beings.' And then Kasyapa spoke of a mountain without human beings, with caves and dales always covered with snow and incapable of approach by ordinary creatures even in thought. And the great bird bearing that branch, the elephant, and the tortoise, then proceeded with great speed towards that mountain of broad waist. And the great arm of the tree with which that bird of huge body flew away could not be girt round with a cord made of a hundred (cow) hides. And Gadura, the lord of birds, then flew away for hundred thousands of *yojanas* within the shortest time. And going according to the directions of his father to that mountain almost in a moment, the ranger of the skies let fall the gigantic branch. And it fell with a great noise. And that king of rocks shook, struck with the storm raised by Gadura's wings. And the trees thereon dropped showers of flowers. And the cliffs of that mountain decked with gems and gold and adorning that great mountain itself, were loosened and fell down on all sides. And the falling branch struck down numerous trees which with their golden flowers amid their dark foliage shone there like clouds charged with lightning. And those trees, bright as gold, falling down upon the ground and becoming dyed with mountain metals, shone as if they were bathed in the rays of the sun.

"And the best of birds, Gadura, perching on the summit of that mountain then ate both the elephant and the tortoise. And he the son of *Tarkhya*, endued with great speed, having eat of the tortoise and the elephant, then rose on his wings from the top of the mountain summit.

"And various omens began to appear among the gods foreboding fear. Indra's favorite thunder-bolt blazed up in a fright. And meteors with flames and smoke, loosened from the welkin, shot down during the day. And the respective weapons of the *Vasus*, the *Rudras*, the *Adityas*, of all of them, of the *Sadhyas*, the *Marutas*, and of all the other tribes of the gods, began to spend their force against each other. And such things had never happened even in the war of the gods and the

Asuras. And the winds blew accompanied with thunder, and meteors fell by thousands. And the sky, although it was cloudless, roared tremendously. And even he who was the god of gods, dropped showers of blood. And the lustre of the flowery garlands on the necks of the gods was dimmed. And their prowess suffered a diminution. And terrible masses of clouds dropped thick showers of blood. And the dust raised by the winds darkened the splendour of the very coronets of the gods. And he of a thousand sacrifices (Indra), with the other gods, perplexed with fear at sight of these dark disasters, spake unto Vrihaspati thus : 'Why, O worshipful one, have these dark disasters suddenly arisen ? No foe do I behold who would oppress us in war.' And Vrihaspati answered, 'O thou chief of the gods, thou of a thousand sacrifices, it is from thy fault and carelessness, and owing also to the ascetic penances of the high-souled great Rishis, the Valakhilyas, that the son of Kasyapa and Vinata, a ranger of the skies endued with great strength and possessing the capacity to assume at will any form, is approaching to take away the *Soma*. And that bird, foremost among all endued with strength, is able to rob ye of the *Soma*. Every thing is possible, I ween, in him : the un-achievable he can achieve.'"

Sauti continued, "And Indra having heard these words then spake unto those that guarded the *amrita* : 'A bird endued with great strength and energy has set his mind on taking away the *amrita*. I warn ye beforehand so that he may not succeed in taking it away by force. Vrihaspati has told me that his strength is immeasurable.' And the gods hearing of it were amazed and took precautions. And they stood surrounding the *amrita*, and Indra also of great prowess, the wielder of the thunder, stood with them. And the gods wore curious breastplates of gold, of great value and set with gems, and bright leathern armour of great toughness. And the mighty deities wielded various sharp-edged weapons of terrible shapes, countless in number, emitting, even all of them, sparks of fire mixed with smoke. And they were also armed with many a discus and iron mace furnished with spikes, and trident, and battle-axe, various kinds of sharp-pointed short missiles

and polished swords and maces of terrible forms, all befitting their respective bodies. And decked with celestial ornaments and resplendent with those bright arms, the gods waited there, their fears allayed. And the gods, of incomparable strength, energy, and splendour, resolved to protect the *amrita*, capable of splitting the towns of the Asuras, all displayed themselves in forms resplendent as the fire. Thus the gods having stood there, that [would be] battle-field, in consequence of hundred thousands of maces furnished with iron spikes, shone like another suddenly arrived sky illumined by the rays of the sun."

And so ends the thirteenth Section in the Astika of the *Adi Parva*.

SECTION XXXI.

(*Astika Parva continued.*)

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

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

"Once upon a time, when the Prajapati, Kasyapa, was engaged in a sacrifice from desire of offspring, the Rishis, the gods, and the Gandharvas, gave him help. And Indra was appointed by Kasyapa to bring the sacrificial wood; and with him those ascetics—the Valakhilyas, and all the other deities. And the lord Indra taking up according to his own strength a weight that was mountain-like, brought it without any fatigue. And he saw on the way some Rishis, of bodies of the measure of the thumb, together carrying one single stalk of the *Palasha* (*Butea frondosa*) leaf. And those Rishis were, from want of food,

very lean-fleshed as if merged into their own bodies. And they were so weak that they were much afflicted when sunk in the water that collected in an indentation on the road caused by the hoof of a cow. And Purandara, proud of his strength, beheld them with surprise, and laughing at them in derision soon left them behind, insulting them besides by passing over their heads. And those Rishis were at this possessed with rage and sorrow. And they made preparations for a great act at which Indra was terrified. Hear thou, O Saunaka, of the wish for the accomplishment of which those vow-observing, wise, and excellent ascetics poured clarified butter on the sacrificial fire with loudly uttered mantras ! ' There shall be another *Indra* of all the gods, capable of going everywhere at will and of mustering at will any measure of energy, imparting fear unto the (present) king of the gods. By the fruit of our ascetic penances, let one arise, an hundred times greater than *Indra* in courage and strength, fleet as the mind, and fierce withal.' And the king of the gods, he of a hundred sacrifices, having come to know of this, became very much alarmed and sought the protection of the vow-observing *Kasyapa*. And the *Prajapati*, *Kasyapa*, hearing everything from *Indra* went to the *Valakhilyas* and asked them if their act had been successful. And those truth-speaking Rishis replied to him, saying, ' Let it be as thou sayest.' And the *Prajapati*, *Kasyapa*, pacifying them, spake unto them as follows :—' By the word of *Brahma*, this one hath been made the lord of the three worlds. Ye ascetics, ye also have been striving to create another *Indra* ! Ye excellent ones, it behoveth ye not to falsify the word of *Brahma* ! Let not also this purpose for (accomplishing) which ye are striving be rendered futile. Let there spring an *Indra* (Lord) of winged creatures, endued with excess of strength. Be gracious unto *Indra* who is a suppliant before ye !' And the *Valakhilyas*, thus addressed by *Kasyapa*, after reverencing that first of Munis, the *Prajapati*, *Kasyapa*, spake unto him.

" The *Valakhilyas* said, ' O *Prajapati*, this essay of us all is for an *Indra*. Indeed, this essay hath been also meant for a son being born unto thee. Let this successful act then be

accepted by thee ! And in this matter appoint thou whatsoever thou seest is good and proper.' ”

Sauti continued, “ Meanwhile, moved by the desire of offspring, the good daughter of Daksha, the vow-observing, amiable, and fortunate Vinata, her ascetic penances over, having purified herself with a bath in that season when connubial intercourse might prove fruitful, approached her lord. And Kasyapa spake unto her, ‘ Respected one, the sacrifice commenced by me hath borne fruit : what hath been desired by thee shall come to pass. Two heroic sons shall be born unto thee, the lords of the three worlds. And by the ascetic penances of the Valakhilyas and by virtue of the desire with which I had commenced my sacrifice, those sons shall be of exceeding good fortune and worshipped of the three worlds.’ And the worshipful Kasyapa spake unto her again, ‘ Bear thou these auspicious seeds with great care. These two shall be the lords of all winged creatures. And the heroic rangers of the sky shall be respected of the worlds, and capable of assuming at will any form.’ ”

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

And so ends the thirty-first Section in the Astika of the *Adi Parva*.

SECTION XXXII.

(*Astika Parva continued.*)

Sauti said, "O thou foremost of Brahmanas, upon the gods having stood prepared for war in that way, Gadura the king of birds soon came upon those wise ones. And the gods beholding him of excessive strength began to quake with fear, and strike one another with all their weapons. And amongst those that guarded the *Shoma* was *Bhaumana* (the celestial architect), of measureless might, effulgent as the electric fire, and of great energy. And after a terrific encounter of only a moment, mangled by the lord of birds with his talons, beak, and wings, he lay as dead on the field. And that ranger of the skies darkening the worlds by the dust raised by the hurricane of his wings, overwhelmed the celestials with it. And the celestials overwhelmed by that dust swooned away. And lo, the immortals who guarded the *amrita*, blinded by that dust, could not see Gadura! And Gadura thus agitated the region of the heavens. And he mangled the gods thus with the wounds inflicted by his wings and beaks.

"And then the god of thousand eyes commanded Vayu (the god of wind), saying, 'dispell thou this shower of dust soon. O Maruta, this is, indeed, thy work!' And then the mighty Vayu soon dispelled that dust. And when the darkness had disappeared, the celestials attacked Gadura. And as he of great might was attacked by the gods, he began to roar loudly, like the great cloud that appeareth in the sky at the end of the *Yuga*, frightening every creature. And that king of birds of great energy and slayer of hostile heroes, then rose on his wings. And him staying in the skies over the heads of the gods, all the wise ones (the celestials) with Indra amongst them covered with double-edged broadswords, iron-maces furnished with sharp spikes, pointed lances, maces, bright *kshurapras*, and many a discus of the form of the sun. And the king of birds, attacked on all sides with showers of various weapons, fought exceeding hard with-

out wavering for a moment. And the son of Vinata, of great prowess, blazing in the sky, attacked the gods on all sides with his wings and breast. And blood began to flow copiously from the bodies of the gods mangled by the talons and the beak of Gadura. And overcome by the lord of birds, the Sadhyas with the Gandharvas fled eastwards, the Vasus with the Rudras towards the south, the Adityas towards the west, and the twin Asvinas towards the north. And gifted with great energy, they retreated fighting, looking back every moment on their enemy.

"And Gadura had encounters with (the Yakshas) Aswakranda of great courage, with Rainuka, with the bold Kراتhanaka, with Tapana, with Uluka and Shasanaka, with Nimisha, with Puruja, and with Pulina. And the son of Vinata mangled them with his wings, talons, and beak, like that oppressor of enemies—the holder of the *Pinaka* himself in anger at the end of the *yuga*. And those Yakshas of great might and courage, mangled all over by that ranger of the skies, looked like masses of black clouds dropping thick showers of blood.

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

And so ends the thirty-second Section in the Astika of the *Adi Parva*.

SECTION XXXIII.

(*Astika Parva continued.*)

Sauti said, " And that bird, assuming a golden body bright as the rays of the sun, entered with great force (the region where the *Soma* was), like a torrent entering the ocean. And he saw in the vicinage of the *Soma* a wheel of steel, keen-edged, and sharp as the razor, revolving incessantly. And that fierce instrument, of the lustre of the blazing sun and of terrible form, was devised by the gods for cutting to pieces all robbers of the *Soma*. And Gadura seeing a passage through it stopped there for a moment. And diminishing his body, in an instant he passed through the spokes of that wheel. And within the line of the wheel, he beheld, stationed there for guarding the *Soma*, two great snakes of the lustre of blazing fire, of tongues bright as the lightning flash, of great energy, of mouth emitting fire, of blazing eyes, containing poison, very terrible, always in anger, and of great activity. And their eyes were ceaselessly inflamed with rage and were winkless. And he who is seen by even one of the two is instantly reduced to ashes. And the bird of fair feathers suddenly covered their eyes with dust. And unseen by them he attacked them from all sides. And the son of Vinata—that ranger of the skies—attacking their bodies, mangled them into pieces. And he then approached the *Soma* without loss of time. And the mighty son of Vinata, taking up the *amrita* from the place where it was, rose on his wings with great speed, breaking into pieces the instrument that had surrounded it. And the bird soon came out taking the *amrita* but without drinking it himself. And he then wended on his way without the least fatigue, darkening the splendour of the Sun.

" And the son of Vinata then met with Vishnu in his path along the sky. And Narayana was gratified with that act of self-denial on the part of Gadura. And that deity knowing no deterioration said unto the ranger of the skies, ' O I am inclined to grant thee a boon.' And the ranger of the skies thereupon said, ' I shall stay above thee.' And he again spake

unto Narayana those words :—‘I shall be immortal and free from disease without (drinking) *amrita*.’ And Vishnu said unto the son of Vinata, ‘Be it so.’ And Gadura, receiving those two boons, told Vishnu, ‘I also shall grant thee a boon ; therefore, let the possessor of the six attributes ask of me.’ And Vishnu asked the mighty carrier of great weights to become his vehicle. And he made the bird sit on the flag staff of his car, saying, ‘Even thus thou shalt stay above me.’ And the ranger of the skies, of great speed, saying unto Narayana, ‘Be it so,’ swiftly wended on his way, mocking the wind with his fleetness.

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

“And Indra said, ‘O thou best of birds, I desire to know the limit of thy great strength, and I desire also eternal friendship with thee.’”

And so ends the thirty-third Section in the Astika of the *Adi Parva*,

SECTION XXXIV.

(*Astika Parva continued.*)

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

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

Sauti continued, " And Gadura, recollecting then the sons of Kadru and remembering also the bondage of his mother, caused by an act of deception, owing to the well-known reason (the curse of Aruna), said, ' Although I have power over all creatures, yet I shall do your bidding. Let, O Sakra, the mighty snakes become my food! ' And the slayer of the Da-

navas, having said unto him 'Be it so,' then went to Hari the god of gods, of great soul, the lord of *Yogees*. And the latter sanctioned everything that had been said by Gadura. And the worshipful lord of the heavens again said unto Gadura, 'I shall bring away the *Soma* when thou placest it down.' And having said so, he bade farewell to Gadura. And the bird of fair feathers then went to the vicinage of his mother with great speed.

"And Gadura in joy then spake unto all the snakes, 'Here have I brought the *amrita*. Let me place it on some *kusa* grass. O ye snakes, sitting here, drink of it after ye have performed your ablutions and religious rites. As said by ye, let this my mother become from this day a freed-woman, for by me hath been accomplished your bidding.' And the snakes having said unto Gadura 'Be it so,' then went to perform their ablutions. And Sakra in the meantime taking up the *amrita* wended back to the heavens. And the snakes, after performing their ablutions, their daily devotions, and other sacred rites, returned in joy, desirous of drinking the *amrita*. And they saw that the bed of *kusa* grass whereon the *amrita* had been placed was empty, the *amrita* itself having been taken away by a counter act of deception. And they thereupon began to lick with their tongues the *kusa* grass as the *amrita* had been placed thereon. And the tongues of the snakes by that act became divided in twain. And the *kusa* grass too from contact with *amrita* became sacred from that time. And thus by the illustrious Gadura was *amrita* brought (from the heavens) and brought for the snakes, and by him thus were the snakes made of divided tongues.

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

"And that man who would listen to this story, or read it to an assembly of good Brahmanas, must surely go to heaven acquiring great merit from the recitation of (the deeds of) Gadura."

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

SECTION XXXV.

(*Astika Parva continued.*)

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

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

Sesha was born first, and then Vasuki. (Then were born) Airavata, Takshaka, Karkotaka, Dhananjaya, Kalakeya, the serpent Mani, Purana, Pinjaraka and Elapatra, Vamana, Nila, Anila, Kalmasa, Savala, Aryaka, Ugraka, Kalasapotaka, Suramukha, Dadhimukha, Vimalapindaka, Apta, Karotaka, Sankha, Valisikha, Nisthanaka, Hemaguha, Nahusha, Pingala, Buhyakarna, Hastipada, Mudgarapindaka, Kamala, Aswatara, Kaliyaka, Vritta, Samvartaka, Padma, Mahapadma, Sankhamukha, Kushmandaka, Kshemaka, Pindaraka, Karavira, Pushpadanstraka, Vilwaka, Vilwapandara, Mushakada, Sankhashirah, Purnabhadra, Haridra, Aparajita, Jyotika, Srivaha, Kauravya, Dhritarastra, Sankhapinda, Virajah, Subahu, Salipinda, Hastipinda, Pitharaka, Sumukha, Kaunapashana, Kuthara, Kunjara, Prabhakara, Kumuda, Kumudakshya, Tittiri, Halika, Kardama, Vahumulaka, Karkara, Akarkara, Kundodara and Mahodara.

Thus, O best of Dwijas, have I told the names of the principal serpents. From fear of length I have not told the names of the rest. O thou whose wealth is asceticism, the sons of these snakes, with their grandsons, are innumerable. Reflecting upon this, I shall not name them to thee. O best of ascetics, in this world the number of snakes defies calculation, there being many thousands and *arbudas* of them.

And so ends the thirty-fifth Section in the Astika of the Adi Parva.

SECTION XXXVI.

(*Astika Parva continued.*)

Saunaka said, "O child, thou hast named many of the serpents gifted with great energy and incapable of being easily overcome. What did they do after hearing of that curse?" Santi said, "The illustrious Shesha amongst them, of great renown, leaving his mother, practised hard penances, living upon air and rigidly observing his vows. And he was engaged in these ascetic devotions, having arrived at Gandhamadana, Vadari, Gokarna, the woods of Pushkara, and the foot of Himavat. And he passed his days in those sacred regions, some of which were sacred for their waters and others for their soil, in the rigid observance of his vows, with a singleness of aim and his passions in complete control. And the Grand-father of all saw him—that ascetic with knotted hair and clad in rags, his flesh, skin, and sinews dried up, owing to the hard penances he was practising. And the Grand-father addressing him—that penance-practising one of firm fortitude, said, 'What is this that thou doest, O Shesha? Let the welfare of the creatures of the worlds also engage thy thoughts. O thou sinless one, thou art afflicting all creatures by thy hard penances. O Shesha, tell me the desire that is implanted in thy breast.'

"And Shesha replied, 'My uterine brothers are all of wicked hearts. I do not desire to live amongst them. Let this be sanctioned by thee. Like enemies, they are always jealous of one another. I am therefore engaged in ascetic devotions: I will not see them even. They never show any kindness for Vinata and her son. Indeed, Vinata's son, capable of ranging through the skies, is another brother of ours. They always envy him. And he too is much stronger, from the bestowal of the boon by our father—the high-souled Kasyapa. For these, I am engaged in ascetic penances, and I

will cast off this body of mine, so that companionship with them I may avoid, even in another state of life.'

"And the Grand-father spake unto Shesha who had said so, 'O Shesha, I know the behaviour of all thy brothers, and their great danger owing to their offence against their mother. But, O Snake, a remedy hath been provided by me even before-hand. It behoveth thee not to grieve for thy brothers, O Shesha, ask then of me the boon that thou desirest. I have been highly gratified with thee and I will grant thee to-day a boon. O thou best of snakes, it is fortunate that thy heart hath been set on virtue. Let thy heart be more and more firmly set on virtue.'

"And Shesha replied, 'O divine Grand-father, this is the boon that is desired by me, that my heart may always joy in virtue and in blessed ascetic penances, O Lord of all!'

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

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

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

Sauti continued, "And then the elder brother of the king of the snakes entering by a hole passed to the other side of the Earth, and holding her, supports with his head the goddess Earth with her belt of seas going all round.

"And Brahma said, 'O Shesha, best of snakes, thou art the god Dharma, because alone, with thy huge body, thou sup-

portest this Earth taking everything with her, even as I myself or Valavit (Indra) can'."

Sauti continued, "And the snake, the lord Ananta, of great prowess, lives underneath the Earth, alone supporting the world at the command of Brahma. And the illustrious Grand-father, the best of the immortals, then gave unto Ananta the bird of fair feathers—the son of Vinata, for Ananta's help."

And so ends the thirty-sixth Section in the Astika of the Adi Parva.

SECTION XXXVII.

(Astika Parva continued.)

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

And Vasuki said, 'O ye sinless ones! The object of this curse is known to ye. It behoveth us to strive to neutralise it. Remedies certainly exist for all curses, but no remedy is available to those cursed by their mother. Hearing that this curse hath been uttered in the presence of the immutable, the infinite, and the true one, my heart trembleth! Surely, this our annihilation hath come; otherwise why should not the immutable god prevent her (our mother) while uttering the curse? Therefore will we consult to-day how we may secure the safety of the snakes. Let us not waste time. All of ye are wise and discerning. We will consult together and find out the means of deliverance,—as (did) the gods of yore to regain lost Agni who had concealed himself within a cave,—so that the sacrifice of Janamejaya for the destruction of the snakes may not take place, and so that also we may not meet with discomfiture.'"

Sauti continued, "Thus addressed, all the offspring of Kadru assembled together, and wise in counsels, submitted

their opinions to one another. One party of serpents said, ‘we should assume the guise of Superior Brahmanas, and beseech Janamejaya, saying,—this (intended) sacrifice of yours ought not to take place—’. Other snakes thinking themselves wise, said, ‘we should all become his favorite counsellors. He shall then certainly ask for our advice in all projects. And we will then give him such advice that the sacrifice may be obstructed. The king, the foremost of wise men, thinking us of sterling worth shall certainly ask us about his sacrifice. and we shall say,—It must not be—. And pointing to many and serious evils in this and the next world with reasons and causes we should take care that the sacrifice may not take place. Or let one of the snakes approaching bite the person who intending the monarch’s good, and well acquainted with the rites of the snake sacrifice, may be appointed as the sacrificial priest, so that he may die. And the sacrificial priest dying, the sacrifice shall not be completed. We shall also bite all those who, acquainted with the rites of snake sacrifice, may be appointed *Ritwijas* of the sacrifice, and by that attain our object.’ Other snakes, more virtuous and kind, said, ‘O this counsel of yours is evil. It is not meet to kill Brahmanas. In danger, that remedy is proper which is based on the practices of the honest. Unrighteousness finally destroyeth the world.’ Other serpents said, ‘we shall extinguish the flaming sacrificial fire by ourselves becoming clouds luminous with lightning and pouring down showers.’ Other snakes, the best of their kind proposed, ‘Going by night, let us steal away the vessel of Soma juice; this will disturb the rite. Or in that sacrifice, let the snakes by hundreds and thousands bite the people, and spread terror around. Or let the serpents defile the pure food with their own food-defiling urine and dung.’ Others said, ‘let us become the king’s *Ritwijas*, and obstruct his sacrifice by saying at the outset,—Give us the sacrificial fee— He (the king) being placed in our power, shall do whatever we like.’ Others there said, ‘when the king will sport in the waters, we shall carry him to our home and bind him, so that the sacrifice may not take place.’ Other serpents who conceived themselves wise, said, ‘approaching him (king) let us bite the monarch,

so that our object may be accomplished. By his death the root of all evil will be severed. This is the final deliberation of us all, O thou who hearest by thy eyes! Then, do that speedily which thou deemest proper.' Having said this, they looked intently at Vasuki, the best of snakes. And Vasuki also, after reflecting answered the snakes, saying, 'Ye snakes, this final determination of ye all doth not seem worthy of adoption. The advice of ye all is not to my liking. What shall I appoint which would be for your good? I think the grace of the illustrious Kasyapa (our father) can alone do us good. Ye snakes, my heart doth not know which to adopt of all your suggestions for the welfare of my race as also of mine. That must be done by me which would be to your weal. It is this that makes me so anxious, for the credit and the discredit are mine alone.

And so ends the thirty-seventh Section in the Astika of the Adi Parva.

SECTION XXXVIII.

(*Astika Parva continued.*)

Sauti said, "Hearing the respective speeches of all the snakes, and hearing also the words of Vasuki, Elapatra began to address them, saying, 'That sacrifice is not such that it may not take place. Nor is king Janamejaya of the Pandava race such (as can be hindered), from whom this our great fear proceedeth. The person, O king, who is afflicted by fate hath recourse to fate alone; nothing else can be his refuge. Ye best of snakes, this fear of ours hath fate for its root. Fate alone must be our refuge in this. Listen ye to what I say. When that curse was uttered, ye best of snakes, in fear I had crouched on the lap of our mother. Ye best of snakes, and O lord (Vasuki) of great splendour, from that place I heard the words the sorrowing gods spake thereupon unto the Grand-father. The gods said :—O Grand-father, thou god of gods, who else than the cruel Kadru could thus, after getting such dear children, curse them so, even in thy presence? And O Grand-father, by thee also

been spoken in reference to those words of hers, *Be it so*. We wish to know the reason why thou didst not prevent her.—And Brahma thereupon replied,—The snakes have been many, cruel, terrible in form, and highly poisonous. From desire of the good of my creatures, I did not prevent her then. Those poisonous serpents that are always disposed to bite, they who bite for little faults, they who are sinful, biting for no faults, shall indeed be destroyed, not they who are harmless and virtuous. And hear ye, how, when the hour comes, the snakes may escape this dreadful calamity. There shall be born in the race of the Yayavaras a great Rishi known by the name of Jaratkara, intelligent, given up to ascetic devotions, and having his passions under complete control. That Jaratkaru shall have a son also given up to ascetic penances, of name Astika. He shall put a stop to that sacrifice. And those snakes who shall be virtuous shall escape therefrom.—And the gods replied,—O thou truth-knowing one, in whom shall Jaratkaru that first of munis, gifted with great energy and asceticism, beget his illustrious son?—And Brahma answered,—Gifted with great energy, that best of Brahmanas shall beget a son possessed of great energy in a wife of the same name with him. Vasuki the king of the snakes hath a sister, of name Jaratkaru; the son of whom I speak shall be born in her, and he shall liberate the snakes.—

“Elapatra continued, ‘And the gods said unto the Grand-father—*Be it so*. And the lord Brahma having said so unto the gods went to heaven. O Vasuki, I see before me that sister of thine known by the name of Jaratkaru. For relieving us from fear, give her as alms unto *him*, the Rishi Jaratkaru, of excellent vows, who shall roam abegging for a bride. This means of release hath been heard of by me.”

And so ends the thirty-eighth Section in the Astika of the Adi

SECTION XXXIX.

Astika Parva continued.

Sauti said, "O best of dwijas, on hearing these words of Elapatra, all the serpents, in great delight, exclaimed, 'well said, well said!' And from that time Vasuki set about carefully bringing up that maiden, his sister, Jaratkaru. And he took great delight in rearing her.

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

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

Sauti continued, "And the king of the snakes, Vasuki, afflicted with the curse of his mother, on hearing these words of the Grand-father, and intending his sister for bestowal on the Rishi Jaratkaru, commanding all the serpents, even large numbers of them that were ever attentive to their duties, set them to watch the Rishi Jaratkaru, saying, 'when the lord

Jaratkaru will ask for a wife, come immediately and inform me of it. The weal of our race depends upon it."

And so ends the thirty-ninth Section in the Astika of the Adi Parva.

SECTION XL

(*Astika Parva continued.*)

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

Sauti said, "*Jara* is said to mean *waste*, and *Karu* implies *huge*. This Rishi's body had been huge, and he gradually reduced it by severe ascetic penances. For the same reason, O Brahmana, the sister of Vasuki was called Jaratkaru."

The virtuous Saunaka, when he heard this, smiled, and addressing Ugrasrava said, "It is even so."

Saunaka then said, "I have heard all that thou hast before recited. I desire to know how Astika was born."

And Suta, on hearing these words, began to say according to what was written in the *Shastras*.

Sauti said, "And Vasuki desirous of bestowing his sister upon the Rishi Jaratkaru gave the snakes (necessary) orders. But days went on, yet that wise Muni of rigid vows, deeply engaged in ascetic devotions, sought not for a wife. And that high-souled Rishi, engaged in study and deeply devoted to asceticism, his vital seed under full control, fearlessly wandered over the whole earth and felt not a wish even for a wife,

"Afterwards, once upon a certain time, there was a king, O Brahmana, of the name of Parikshita, born of the race of the Kauravas. And, like his great-grand-father Pandu of old, he was of mighty arm, the first of all bearers of bows in war and given up to hunting. And the monarch wandered about piercing deer, wild boars, wolves, and buffaloes, and

various other kinds of wild animals. One day having pierced a deer with a sharp arrow and slung his bow on his back, he penetrated into the deep forest, searching for the animal here and there, like the illustrious Rudra himself of old pursuing in the heavens, with bow in hand, the deer which was the celestial sacrifice itself turned into that shape, after having pierced it. No deer that was pierced by Parikshita had ever escaped in the woods with life. This deer, however, wounded as before, fled with speed, as the (proximate) cause of the king's attainment of heaven. And the deer that Parikshita—that king of men—had pierced was lost to his gaze and drew the monarch far enough into the forest. And fatigued and thirsty, he came upon a Muni, in the forest, seated in a fold of kine and drinking to his fill the froth oozing out of the mouths of calves sucking the milk of their dams. And approaching him hastily, the monarch, hungry and fatigued, and raising his bow, asked that Muni of rigid vows, saying, 'O Brahmana, I am king Parikshita, the son of Abhimanyu. A deer pierced by me hath been lost. Hast thou seen it?' But that Muni, observing then the vow of silence, spake not unto him a word. And the king in anger thereupon placed upon his shoulder a dead snake, taking it up with the end of his bow. And the Muni suffered him to do it without protest. And he spake not a word, good or bad. And the king seeing him in that state, cast off his anger and became sorry. And he returned to his capital, but the Rishi continued in the same state. And the forgiving Muni, knowing that the monarch who was a tiger amongst kings was true to the duties of his order, cursed him not though insulted. And that tiger amongst monarchs, the foremost of the Bharata race, also knew him not for a virtuous Rishi. And it was for this that he had insulted him so.

"And that Rishi had a son by name *Sringi*, of tender years, gifted with great energy, deep in ascetic penances, severe in his vows, very wrathful, and difficult to be appeased. At times, he worshipped with great attention and respect his preceptor, seated with ease on his seat and ever engaged in the good of all creatures.

"And commanded by his preceptor he was coming home when;

© best of Brahmanas, a companion of his, a Rishi's son named Krishna in a playful mood laughingly spake unto him. And Sringi, wrathful and like unto poison itself, hearing those words in reference to his father, flamed up in a rage.

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

And so ends the fortieth Section in the Astika of the Adi Parva.

SECTION XLI.

(Astika Parva continued.)

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

"And Sringi asked, 'What wrong was done to that wicked monarch by my father? O Krishna tell me this, and witness thou the force of my asceticism.'

"And Krishna answered, 'King Parikshita, the son of Abhimanyu, while hunting, wounded a fleet stag with an arrow and chased it alone. And the king lost sight of the animal in that extensive wilderness. And on seeing thy sire, he immediately accosted him. He was then observing the vow of silence. Oppressed by hunger, thirst, and labour, the prince and again asked thy father sitting motionless, about the

missing deer. And the sage being under the vow of silence returneth no reply. And the king thereupon placeth the snake on thy father's shoulder with the end of his bow. O Sringeri, thy father engaged in devotion is in the same posture still. And the king also hath gone to his capital named after the elephant ?”

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

“And Sringeri said, ‘That sinful wretch of a monarch who hath placed a dead snake on the shoulder of my lean and old parent, that insulter of Brahmanas and tarnisher of the fame of the Kurus, shall be taken within seven nights hence to the regions of Yama by the snake Takshaka, the powerful king of serpents, stimulated thereto by the strength of my words.’”

Sauti continued, “And having thus cursed (the king) from anger, Sringeri went to his father, and saw the sage sitting in the cow-pen, bearing the dead snake. And seeing his parent in that plight, he was again inflamed with ire. And he shed tears of grief, and addressed his sire, saying, ‘Father, having been informed of this thy disgrace at the hands of that wicked wretch, the king Parikshita, I have from anger even cursed him ; and that worst of Kurus hath richly deserved my potent curse. Seven days hence, Takshaka, the lord of snakes, shall take the sinful king to the horrible mansions of death.’ And the father said to the enraged son, ‘Child, I am not pleased with thee. Ascetics should not act thus. We live in the domains of that great king. We are protected by him righteously. In all he does, the reigning king should by the like of us be forgiven. If thou destroy Dharma, verily Dharma will destroy thee. If the king doth not properly protect us, we fare very ill ; we can not perform our religious rites according to our desire. But protected by righteous sovereigns, we attain immense merit, and they are entitled to a share thereof. Therefore reigning royalty is by all means to be forgiven. And Parikshita like unto his great-grand-fire protecteth us as a king should protect his subjects. That

penance-practising monarch was fatigued and oppressed with hunger. Ignorant of my vow (of silence) he did this. A kingless country always suffereth from evils. The king punisheth offenders, and fear of punishments conduceth to peace; and people do their duties and perform their rites undisturbed. The king establisheth religion (Dharma) and religion establisheth the kingdom of heaven. The king protecteth sacrifices from annoyance, and sacrifices please the gods. The gods cause rain, and rain produceth medicinal herbs, which are always useful to man. Manu sayeth, a ruler of the destinies of men is equal (in dignity) to ten veda-studying priests. Fatigued and oppressed with hunger, that penance-practising prince hath done this through ignorance of my vow. Why then hast thou rashly done this unrighteous action, through childishness? O son, in no ways doth the king deserve a curse from us." "

And so ends the forty-first Section in the Astika of the Adi Parva.

SECTION XLII.

(Astika Parva continued.)

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

"And Shamika said, 'Dear child, I know that thou art of great prowess, and truthful in speech. Thou hast never spoken a falsehood before, so that thy curse shall never be falsified. The son, even when he attaineth to age, should yet be always counselled by the father, so that crowned with good qualities he may acquire great renown. A child as thou art, how much more dost thou stand in need of counsel? Thou art ever engaged in ascetic penances. The wrath of even the illustrious ones possessing the six attributes increaseth greatly. O thou foremost of ordinance-observing persons, seeing that thou art

my son and a minor too, and beholding also thy rashness, I see that I must counsel thee. Live thou, O son, inclined to peace and—eating of the fruits and roots of the forest. Kill this thy anger and destroy not the fruit of thy ascetic acts so. Wrath surely decreaseth the virtue that ascetics acquire with great pains. And then for those deprived of virtue, the blessed state existeth not. Peacefulness ever giveth success to forgiving ascetics. This world and the next are both for the forgiving. Therefore becoming forgiving in thy temper and conquering thy passions, shouldst thou always live. By forgiveness shalt thou obtain worlds that are beyond the reach of Brahma himself. Having adopted peacefulness myself, and with a desire also of doing good as much as lies in my power, I must do something; even must I send to that king, telling him,—O monarch, thou hast been cursed by my son of tender years and undeveloped intellect, in wrath at seeing thy act of disrespect towards myself.—”

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

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

“And Gaurmukha said, ‘O king of kings, there is a Rishi, Shamika, by name, of virtuous soul, his passions under control, peaceful and given up to hard ascetic devotions, living in thy dominions. By thee, O tiger amongst men, was placed on the shoulders of that Rishi observing at present the vow of silence, a dead snake, with the end of thy bow. He himself forgave thee that act. But his son could not. And by the latter hast thou to-day been cursed, O king of kings, without the know-

ledge of his father, to the effect that within seven nights hence shall (the snake) Takshaka be thy death. And Shamika repeatedly asked his son to save thee, but there is none to falsify his son's curse. And because he hath been unable to pacify his son possessed with anger, therefore have I been sent to thee, O king, for thy good.' .

"And that king of the Kuru race, himself engaged in ascetic practices, having heard these cruel words and recollecting his own sinful act, became exceedingly sorry. And the king, learning that foremost of Rishis in the forest had been observing the vow of silence, was doubly afflicted with sorrow. And learning the kindness of the Rishi Shamika, and his own sinful act towards him, the king became very repentant. And the king looking like a very god, did not grieve so much for hearing of his death as for having done that act to the Rishi.

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

"And when the seventh day had arrived, that best of Brahmanas, the learned Kasyapa, was coming (towards the king's residence) desirous of treating the king (after the snake-bite.) He had heard all that had taken place, *viz.*, that Takshaka, that first of snakes, would send that best of monarchs to the vicinage of Yama. And he thought, 'I would cure the monarch after he is bit by the first of snakes. By that I may have wealth and may acquire virtue also.' But that prince of snakes, Takshaka, in the form of an old Brahmana, saw Kasyapa approaching on his way, his heart set upon curing the king. And the prince of snakes then spake unto that bull amongst

Munis, Kasyapa, saying, 'Whither dost thou go with such speed? What, besides, is the business upon which thou art intent?'

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

And so ends the forty-second Section in the Astika of the Adi Parva.

SECTION XLIII.

(*Astika Parva continued.*)

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

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

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

Sauti continued, "The tree was reduced to ashes by the poison of the king of snakes. And taking up those ashes,

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

“And Kasyapa said, ‘I go there for wealth ; give it unto me, O snake, so that taking thy gold, I may return.’ And Takshaka answered, ‘O best of Dwijas, even I will give thee wealth more than what thou expectest from that king. Therefore, cease to go.”

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

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

Sauti continued, “And he there-upon reflected, saying,

'The monarch must be deceived by my power of illusion. But what must be the means?' And then Takshaka sent to the king (his attendant) snakes in the guise of ascetics taking with them fruits, the *kusa* grass, and water (as presents). And Takshaka, addressing them, said, 'Go ye all to the king alleging urgent business, without sign of impatience, as if to make the monarch only accept the fruits, flowers and water (that ye shall carry as presents to him).'

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

. And so ends the forty-third Section in the Astika of the Adi Parva.

SECTION XLIV.

(*Āstika-Parva continued.*)

Sauti said; " And the councillors beholding the king in the coils of Takshaka, became pale with fear, and they all wept in exceeding grief. And hearing the roar of Takshaka, the ministers all fled: And as they were flying away in great grief they saw Tākshaka, the King of snakes, that wonderful of serpents, coursing through the blue sky like a lotus-colored streak, very much looking like the vermeil-colored line on a woman's crown dividing in the middle the dark masses of her hair.

" And the mansion in which the king was, blazed up with Takshaka's poison. And the king's counicillors on beholding it fled away in all directions. And the king himself fell down as-if struck with lightning.

" And when the king was fairly laid low by Takshaka's poison, the councillors of the monarch, with the king's priest—a holy Brahmana, performed all his last rites. And all the citizens assembling together made the minor son of the deceased monarch their king. And the people called their new king, that slayer of all enemies, that hero of the Kuru race, by the name of Janamejaya. And that excellent of monarchs, Janamejaya, though a child, was wise in mind. And with his councillors and priest, the eldest son of that bull amongst the Kurus, ruled his kingdom like his heroic great-grand-father (Yudhish-thira.) And then the ministers of the youthful monarch beholding that he could now keep his enemies in check, went to Suvarnavarmana, the king of Kasi (Benaras) and asked him his daughter Vapushtama for a bride. And the king of Kasi, after due inquiries bestowed with ordained rites his daughter Vapushtama on the mighty hero of the Kuru race. And the latter receiving his bride became exceedingly glad. And he gave not his heart at any time to any other woman. And gifted with great energy, he wandered in pursuit of pleasure, with a cheerful heart, on expanses of water and amid woods and flowery fields. And that first of monarchs

passed his time in pleasure as Pururava of old did on receiving the celestial damsel Urvasi. And the fairest of the fair, the damsel Vapushtama too, devoted to her lord and celebrated for her beauty, having gained a desirable husband, pleased him by the excess of her affection during the period he spent in the pursuit of pleasure."

And so ends the forty-fourth Section in the Astika of the Adi Parva.

SECTION XLV.

(*Astika Parva continued.*)

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

meselves with even the whole of my asceticism. I consent to all this. Do ye as ye please !

“ And the *pitris* said, ‘ Venerable *Brahmacharin*, thou desirest of relieving us ? But, foremost of Brahmanas, thou canst not dispel our affliction by thy asceticism. O child, O thou first of speakers, we too have the fruits of our asceticism. But, O Brahmana, it is for the loss of children that we are falling down into the unholy hell ! The Grand-father himself hath said, that a son is a great merit. Prone as we are in this hole, our ideas are no longer clear ; therefore, O child, we know thee not, although thy manhood is well-known on earth. Venerable thou art and of good fortune, who thus from kindness grieveest for us worthy of pity and greatly afflicted. O Brahmana, listen, who we are.

“ We are Rishis of the Yayavara sect, of rigid vows. And, O Muni, from loss of children, we have fallen down from a sacred region. Our severe penances have not been destroyed ; we have a thread yet. But we have one only thread now. But it matters little whether he is or is not. Unfortunate as we are, we have a thread in one known as Jaratkaru. The unfortunate one has crossed the Vedas and the Vedangas and, has adopted asceticism alone. Of soul under complete control, of desires set high, observant of vows, and deeply engaged in ascetic penances, by him, from temptation of the merits of asceticism, have we been reduced to this deplorable state. He hath no wife, no son, no relatives. Therefore do we hang in this hole, our consciousness gone, like men having none to take care of us. If thou meetest him, O tell him, from thy kindness to ourselves,—Thy *pitris*, in sorrow are hanging with faces downwards in a hole. Holy one, take to wife and beget children. O thou of ascetic wealth, thou art, amiable one, the only thread that remaineth in the line of thy ancestors.— O Brahmana, the cord of *virana* roots that thou seest we are hanging by, is the cord representing our grown up race. And, O Brahmana, those threads of the cord of *Virana* roots that thou seest have been eaten away, are ourselves who have been eaten up by Time. This root that thou seest hath been half-eaten and by which we are hanging in this hole, is he that

hath adopted asceticism alone. The rat that thou beholdest is Time of infinite strength. And he (Time) is gradually weakening the wretch Jaratkaru engaged in ascetic penances tempted by the merits thereof, but wanting in prudence and heart. O thou excellent one, his asceticism cannot save us. Behold, our roots being torn, cast down from higher regions, deprived of consciousness by Time, we are going downwards like sinful wretches! And upon our going down into this hole with all our relatives, eaten up by Time even he shall sink with us into hell. O child, whether it is asceticism, or sacrifice, or whatever else there be of very holy acts, everything is inferior. These cannot count with a son. O child, having seen all, speak unto that Jaratkaru of ascetic wealth. Thou shouldst tell him in detail everything that thou hast beheld. And, O Brahmana, from thy kindness towards ourselves, thou shouldst tell him all that would induce him to take a wife and beget children. Amongst his friends, or of our own race, who art thou, O excellent one, that thus grieveth for us all like a friend? We wish to hear who thou art that stayest here.' "

And so ends the forty-fifth Section in the Astika of the Adi Parva.

SECTION XLVI.

(*Astika Parva continued.*)

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

"And the *pitris* replied, saying, 'O son, by good fortune hast thou arrived at this spot in the course of thy rambles. O Brahmana, why hast thou not taken a wife?'

"And Jaratkaru said, 'ye *pitris*, this desire hath always existed in my heart that I would, with vital seed drawn up,

carry this body to the other world. My mind hath been possessed with the idea that I would not take a wife. But ye grand-fathers, having seen ye hanging like birds, I have diverted my mind from the *Brahmacharya* mode of life. I will truly do what ye like. I will certainly marry, if ever I get a maiden of my own name. I shall accept her who shall, bestowing herself of her own accord, be as alms unto me, and whom I shall not have to maintain. I shall marry if I get such a one ; otherwise, I shall not. This is the truth, ye grand-fathers ! And the offspring that will be-begot in her shall be your salvation. And, ye *pitris* of mine, ye shall live for ever in blessedness and without fear of fall."

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

thinking her not to be of the same name with himself, and the question of her maintenance also being unsettled, reflected for a few moments, hesitating to accept her. And then, O son of Bhrigu, he asked Vasuki the maiden's name, and also said unto him, 'I shall not maintain her.'

And so ends the forty-sixth Section in the Astika of the Adi Parva.

SECTION XLVII.

(*Astika Parva continued.*)

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

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

"And then the sister of the king of the snakes, in great anxiety and grieving exceedingly, spake unto him, saying, 'Be it so.' And moved by the desire of doing good to her relatives, of unsullied reputation, she then began to attend upon

Her lord with the wakefulness of the dog, the timidity of the deer, and knowledge of signs possessed by the crow. And the sister of Vasuki, one day, when her season arrived, approached, after bath according to the custom, her lord the great Muni. And she conceived, and the being conceived was like unto a flame, possessed of excessive energy, and resplendent as fire. And he grew like the moon in the lighted fortnight.

"And one day, within a short time, Jaratkaru of great fame, placing his head on the lap of his wife, slept, looking like one fatigued. And as he was sleeping, the sun entered his chambers in the western mountain. And, O Brahmana, as the day was fading, she, the excellent sister of Vasuki, became thoughtful, fearing the loss of her husband's virtue. And she thought, 'What is proper for me now to do? Shall I wake my husband or not? He is both exacting and punctilious in his religious duties. How can I so act as not to offend? The alternatives are his anger and the loss of virtue of a virtuous man. The loss of virtue is the greater of the two evils, I ween. Again, if I wake him, he will be angry. But if twilight passeth away, he shall certainly sustain loss of virtue.'

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

"And the illustrious Jaratkaru of great ascetic merit, thus addressed, spake unto his wife these words, his upper lip quivering in anger. 'Thou amiable one of the Naga race, thou hast insulted me. I shall no more abide with thee, but shall go whithersoever I came from. O thou of beautiful lower limb, I believe in my heart that the sun hath not power to set in the usual time, if I am asleep. An insulted person should never live where he hath met with the insult, far less should I—a virtuous person, or those that are like me!' And Jaratkaru, the sister of Vasuki, thus addressed by her lord, began to

quake with terror, and she spake unto him, saying, 'O Brahmana, I have not waked thee from desire of insult ; but I have done it so that thy daily rites may not be passed over unperformed.'

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

"Thus addressed, Jaratkaru, the fair sister of Vasuki, of faultless features, steeped in anxiety and sorrow, having mustered sufficient courage and patience, though her heart was quaking yet, then spake unto the Rishi Jaratkaru. And her words were obstructed with tears and her face was hueless with fear. And the palms of her hands were joined together, and her eyes were bathed in tears. And she said, 'It behoveth thee not to leave me without fault. Thou art ever in virtue's ways ? I too have been in the same path, with heart fixed on the good of my relatives. And, O best of Brahmanas, the purpose for which I have been bestowed on thee hath not been accomplished yet. Unfortunate as I am, what shall Vasuki say unto me ? And, O excellent one, the offspring desired of thee by my relatives afflicted by a mother's curse, doth not yet appear ! The welfare of my relatives dependeth on the acquisition of an offspring from thee ! And in order that my connection with thee may not be fruitless, O illustrious Brahmana, moved by the desire of doing good to my race do I entreat thee ! And, O excellent one, high-souled as thou art, why shalt thou leave me who am faultless ! This conception of mine is as yet indistinct.'

"Thus addressed, the Muni of ascetic merit then spake unto his wife, Jaratkaru, these words that were proper and suitable to the occasion. And he said, 'O thou fortunate one, the being thou hast conceived, even like unto Agni himself;

is a Rishi of soul highly virtuous, and a master of the Vedas and the Vedāṅgas.'

"And having said so, the great Rishi Jaratkaru, of virtuous soul, went away, his heart firmly fixed on practising again the severest of penances."

And so ends the forty-seventh Section in the Astika of the Adī Parva.

SECTION XLVIII

(Astika Parva continued)

Sauti said; "O thou of ascetic wealth, as soon as her lord left her, Jaratkaru went to her brother. And she told him everything as it transpired. And the first of snakes, hearing the calamitous news, spake unto his miserable sister, himself more miserable still.

"And he said; 'Thou knowest, amiable one, what the purpose of thy bestowal, what the reason thereof. If from that, for the welfare of the snakes, a son be born, he of energy shall save us all from the snake sacrifice.' The Grand-father had said so of old in the midst of the gods. O thou fortunate one, hast thou conceived from thy union with that best of Rishis? My heart's desire is that my bestowal of thee on that wise one may not be fruitless. Truly, it is not proper for me to ask thee about such a business. But from the gravity of that business do I ask thee. Knowing also the obstinacy of thy lord ever engaged in severe penances, I shall not follow him, for he may curse me. Tell me in detail all that thy lord, O amiable one, hath done, and extract the terribly afflicting dart that is implanted, from a long time past, in my heart.'

"Jaratkaru, thus addressed, consoling Vasuki, the king of the snakes, at length replied, saying, 'Asked by me about offspring, the high-souled and mighty ascetic said—*There is*, and then he went away. I do not remember him to have ever before spoken even in jest aught that is false. Why should he, O king, speak a falsehood at such a serious occasion? He said,—Thou shouldst not grieve, O daughter of the snake-race, with

regard to the purpose of our union ! A son shall be born to thee, resplendent as the blazing sun.—O brother, having said this to me, my husband of ascetic wealth hath gone away. Therefore let this great grief abiding in thy heart disappear.”

Santi continued, “ Thus addressed, Vasuki, the king of the snakes, accepted those words of his sister, and in great joy said, ‘Be it so.’ And the best of snakes then adored his uterine sister with his best regards, gift of wealth, and fitting adorations. Then, O best of Brahmanas, the embryo gifted with great energy and of great splendour, began to develop, like the moon in the heavens in the lighted fortnight.

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

And so ends the forty-eighth Section in the *Astika* of the *Adi Parva*.

SECTION XLIX.

(*Astika Parva continued.*)

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

Sauti said, "O Brahmana, hear all that the king asked his ministers, and all that they said about the death of Parikshita:

"Janamejaya asked, 'Know ye all that befell my father? How also the famous one, in time, meet with his death? Hearing from ye the incidents of my father's life in detail, I shall ordain something if it be for the benefit of the world: otherwise I shall do nothing.'

"And the ministers replied, 'Hear, O monarch, what thou askest,—an account of thy illustrious father's life, and how also that king of kings hath gone on his final journey. Thy father was virtuous, and high-souled, and the protector of his people. And hear how he of high soul conducted himself on earth. Like unto an impersonation of virtue and justice, the monarch, cognisant of virtue, virtuously protected the four orders, each engaged in the practice of their specified duties. Of incomparable prowess, and blessed with fortune, he protected the goddess Earth. He had none who hated him and he himself hated none. Like unto Prajapati (Brahma) he was equally disposed to all creatures. And, O monarch, Brahmanas and Kshetrias and Vaisyas and Sudras, all engaged contentedly in the practice of their respective duties, were impartially cherished by that king. Widows and orphans, the maimed and the poor, he maintained. Of handsome features, he was unto all creatures like another *Shoma* (Moon.) Cherishing his subjects and keeping them contented, blessed with good fortune, truth-telling, of severe prowess, he was the disciple, in the science of arms, of *Sharadwat* (Kripacharya.) And, O Janamejaya, thy father was dear unto Govinda! Of great fame, he was loved by all men. And he was born in the womb of Uttara when the Kuru race was almost extinct. And, therefore, the mighty son of *Saubhadra* (Abhimanyu) came to be called *Parikshita* (born in an extinct line.) Well-versed in the interpretation of treatises on the duties of kings, he was gifted with every virtue. Of passions under complete control, intelligent, possessing a retentive memory, the practiser of all virtues, the conqueror of the six passions, of powerful mind, excellent over all, and fully acquainted with the science of morality and political con-

verse, thy father ruled over these subjects for sixty years. And he then died making all his subjects deeply sorry. And, after him, O first of men, thou hast acquired this hereditary sovereignty of the Kurus, for the last thousand years. Thou hast been installed while a child and art protecting every creature.'

"And Janamejaya said, 'There hath not been born in our race a king who hath not sought the good of his subjects or been loved by them. Behold especially the conduct of my grand-fathers ever engaged in grand achievements. How did my father, blessed with so many virtues, receive his death? Describe everything to me as it fell out. I am desirous of hearing it from ye!'"

Sauti continued, "And thus directed by the monarch, those councillors, ever solicitous of the good of the king, told him everything exactly as it fell out.

"And the councillors said, 'O king, that father of thine, the protector of the whole Earth, the foremost of all obedient to the injunctions of the *śāstras*, became addicted to the sports of the field, even as Pandu of mighty arm and the first of all bearers of the bow in battle. And he made over to us all the affairs of state, from the most trivial to the most important. And one day, going into the forest, he pierced a deer with an arrow. And having pierced it he followed it quickly on foot into the deep woods, armed with sword and quiver. But thy father could not come upon the lost deer. Sixty years of age and decrepit, he was soon fatigued and became hungry. And he then saw in the deep woods an excellent Rishi. And the Rishi was then observing the vow of silence. And the king asked him, but though asked he made no reply. And the king, tired with exertion and hunger, suddenly became angry with that Rishi, sitting motionless like a piece of wood in observance of his vow of silence. And the king knew not that he was a Muni observing the vow of silence. And being under the control of anger thy father insulted him. And, O excellent one of the Bharata race, the king, thy father, taking up from the ground with the end of his bow a dead snake, placed it on the shoulders of that Muni of pure soul. But the

Muni spake not a word good or bad and became not angry. And he continued in the same posture, bearing the dead snake."

And so ends the forty-ninth Section in the Astika of the Adi Parva.

SECTION L.

(*Astika Parva continued.*)

Sauti continued, "And the ministers said, 'The king of kings then tired with hunger and exertion, having placed the snake upon the shoulder of that Muni, wended back to his capital. The Rishi had a son, born of a cow, of name *Sringi*. And he was widely known, of great prowess, excessive energy, and very wrathful. And going to his preceptor he was in the habit of worshipping him. And commanded by him he was returning home, when he heard from a friend of his about the insult to his father by thy parent. And, O tiger among kings, he heard that his father, without having committed any fault, was bearing, motionless like a stake, upon his shoulder a dead snake placed thereon. And, O king, the Rishi, insulted by thy father, was severe in ascetic penances, the foremost of Munis, the controller of passions, pure, and ever engaged in wonderful acts. And his soul was enlightened with ascetic penances, and his organs and their functions were under complete control. And his practices and his speech were both handsome. And he was contented and without avarice. And he was without meanness of any kind and without envy. And he was old and in the observance of the vow of silence. And he was the refuge whom all creatures might seek in distress.

"And such was the Rishi insulted by thy father! And the son of that Rishi in wrath cursed thy father. And though young in years, the powerful one was old in ascetic splendour. And speedily touching water he spake, from anger and burning as it were with energy, these words in allusion to thy father:— 'Behold the power of my asceticism! Directed by my words, the snake Takshaka of powerful energy and virulent poison, shall, within seven nights hence, burn with his poison, the

wretch that hath placed the dead snake upon my unoffending father ! And having said this, he went to where his father was. And seeing his father he told him of his curse. And that tiger among Rishis thereupon sent to thy father a disciple of his, named Gourmukha, of amiable manners and possessed of every virtue. And having rested awhile (after arrival at court) he told the king everything, saying in the words of his master, 'Thou hast been cursed, O king, by my son. Takshaka shall burn thee with his poison : therefore, O king, be careful.' And, O Janamejaya, hearing those terrible words, thy father took every precaution against the powerful snake Takshaka.

"And when the seventh day had arrived, the Brahmana Rishi, Kasyapa, desired to come to the vicinage of the monarch. But the snake Takshaka saw Kasyapa. And the prince of snakes spake unto Kasyapa without loss of time, saying,—Where dost thou go so quickly, and what is the business after which thou goest?—And Kasyapa replied, saying,—O Brahmana, I am going whither king Parikshita, the best of the Kurus, is. He shall to-day be burnt by the poison of the snake Takshaka. I go there quickly in order to cure him, in fact, in order that, protected by me, the snake may not bite him to death.—And Takshaka answered, saying,—Why dost thou seek to revive the king to be bitten by me? I am that Takshaka. O Brahmana, behold the wonderful power of my poison ! Thou art incapable of reviving that monarch when bit by me.—And so saying, Takshaka, then and there, bit a lord of the forest (banian tree.) And the banian, as soon as bit by the snake, was converted into ashes. But Kasyapa, O king, revived the banian. And Takshaka thereupon tempted him, saying,—Tell me thy desire. And Kasyapa too, thus addressed, spake again unto Takshaka, saying,—I go there from desire of wealth. And Takshaka, thus addressed, then spake unto the high-souled Kasyapa in these soft words :—O sinless one, receive thou from me more wealth than what thou expectest from that monarch, and go back thy way.—And Kasyapa, the foremost of bipeds, thus addressed by the snake and receiving from Takshaka as much wealth as he desired, wended back his way.

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

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

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

having heard it, O tiger among kings, appoint that which should follow."

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

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

And so ends the fiftieth Section in the Astika of the Adi Parva.

SECTION LI.

(Astika Parva continued.)

Santi said, "King Janamejaya having said so, his ministers expressed their approbation. And the monarch then expressed his determination of performing a Snake-sacrifice. And the lord of the Earth—that tiger of the Bharata race—

The son of Parikshita, then called his priest and Ritwijas; and accomplished in speech, he spake unto them these words relative to the accomplishment of his great task:—'I must avenge on the wretch Takshaka who hath slain my father. Tell me what must I do. Do ye know any act by which I may cast into the blazing fire the snake Takshaka with his relatives? I desire to burn that wretch even as he of yore had burnt by the fire of his poison my father.'

"And the chief priests answered, 'There is, O king, a great sacrifice for thee devised by the gods themselves. It is known as the snake-sacrifice, and is read of in the Purana. O king, thou art alone the accomplisher of it, and no one else. Men versed in the Puranas have told us, there is such a sacrifice.'"

Sauti continued, "Thus addressed, the king, O excellent one, thought Takshaka to be already burnt and thrown into the blazing mouth of the eater of the sacrificial butter. The king then spake unto those Brahmanas versed in *mantras*, 'I shall make preparations for that sacrifice. Tell me the things that are necessary.' And the king's Ritwijas then, O excellent Brahmana, versed in the Vedas and wise in knowledge, measured, according to the *shastras*, the land for the sacrificial platform. And the platform was decked with much valuable wealth and with Brahmanas. And it was full of wealth and paddy. And the Ritwijas sat upon it at their ease. And after the sacrificial platform had been thus constructed according to the rule and as desired, they then installed the king in the snake-sacrifice for the attainment of its object. And before the commencement of the snake-sacrifice that was to come, there occurred this very important incident foreboding obstruction to the sacrifice. For when the sacrificial platform was being constructed, a professional builder of great intelligence and well-versed in the knowledge of laying foundations, a Suta by caste and acquainted with the Puranas, said, 'The soil upon which and the time at which the measurement for the sacrificial platform hath been made, indicate that this sacrifice will not be completed, a Brahmana becoming the reason thereof.' Hearing this, the king, before his installation, gave

orders to his gate-keepers not to admit anybody without his knowledge."

And so ends the fifty-first Section in the Astika of the Adi Parva.

SECTION LII.

(*Astika Parva continued.*)

Sauti said, "The Snake-sacrifice then commenced according to due form. And the sacrificial priests, competent in their respective duties according to the ordinance, clad in black garments and their eyes red from contact with smoke, poured clarified butter into the blazing fire, uttering proper *mantras*. And causing the hearts of all the snakes to tremble with fear, they poured clarified butter into the mouth of Agni uttering the names of the snakes. And the snakes thereupon began to fall into the blazing fire, benumbed and piteously calling upon each other. And swollen and breathing hard, and twining each other with their heads and tails, they came in large numbers and fell into the fire. The white, the black, the blue, the old, and the young, all fell alike into the fire, uttering various cries. Those measuring a *cross*, and those measuring a *yojana*, and those of the measure of a *gokarna*, fell continuously with great violence into that first of all fires. And thus hundreds and thousands, and ten thousands and hundred thousands of snakes, deprived of all control over their limbs, perished on that occasion. And amongst those that perished, there were some that were like horses, others like the trunks of elephants, and others of huge bodies and strength like padded elephants. Of various colors and of virulent poison, terrible and looking like maces furnished with iron spikes, of great strength, ever inclined to bite, the snakes afflicted with their mother's curse, fell into the fire.

And so ends the fifty-second Section in the Astika of the Adi Parva.

SECTION LIII.

(*Ashtika Parva continued.*)

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

Sauti answered, "I shall recite the names of those wise ones who became that monarch's Ritwijas and Sadasyas. The Brahmana, Chanda-vargava, became the *Hota* in that sacrifice. He was of great reputation, and was born in the race of Chyavana and was a Brahmana, foremost of those acquainted with the Vedas. The learned old Brahmana, Kautsa, became the *Udgata* (the chaunter of the Vedic hymns.) Jaimini became the *Brahma*, and Saranga-rava and Pingala became the *Adhvaryus*. Vyasa with his son and disciples, Uddalaka, Pramataka, Shetaketu, Pingala, Asita, Devala, Narada, Parvata, Atreya, Kunlo-jathara, the Brahmana Kalghata, Vatsya, old Srutastava ever engaged in *japa* and the study of the Vedas, Kohala, Deva-sarma, Maud-galya, Sama-saurava, these, and many other Brahmanas who had crossed the Vedas, became the Sadasyas in that sacrifice of the son of Parikshita.

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

"Meanwhile, Takshaka, the prince of snakes, as soon as he heard that king Janamejaya was installed in the sacrifice, went to the palace of Purandara. And that best of snakes, having represented all that had taken place, sought in terror

the protection of Indra after having acknowledged his fault. And Indra, gratified, then told him, 'Thou prince of snakes, Takshaka, here thou hast no fear from that Snake-sacrifice. The Grand-father was pacified by me for thy sake. Therefore, thou hast no fear. Let this fever of thy heart be dispelled.'

Sauti continued, "Thus encouraged by him, that best of snakes began to dwell in Sakra's abode in joy and happiness. But Vasuki seeing that the snakes were incessantly falling into the fire, and that his family was reduced to only a few, became exceedingly sorry. And the king of the snakes was pierced with great grief, and his heart began to swim. And summoning his sister he spake unto her, saying, 'O amiable one, my limbs are burning and I no longer see the points of the heavens. I am about to fall down from loss of consciousness. My mind is turning, my sight is failing, and my heart is breaking. Benumbed, I may fall to-day into that blazing fire. This sacrifice of the son of Parikshita is for the extermination of our race. It is evident I also shall have to go to the abode of the king of the dead. That time is arrived, O my sister, on account of which thou wert bestowed by me on Jaratkaru. O protect us with our relatives! Thou best of the women of the snake race, Astika shall put an end to the sacrifice that is going on. The Grand-father himself told me this of old. Therefore, O child, solicit thy dear son who is fully conversant with the Vedas and regarded even by the old, for the protection of myself with those dependent on me!'"

And so ends the fifty-third Section in the Astika of the Adi Parva.

SECTION LIV.

(*Astika Parva continued.*)

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

"And Astika asked, 'For what wert thou, O mother, bestowed on my father by my uncle? Tell me all truly so that hearing I may do what is proper.'

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

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

"And Brahma thereupon replied, saying,—Jaratkaru shall take unto himself a wife of the name of Jaratkaru: the Brahmana born in her shall relieve the snakes.

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

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

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

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

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

And so ends the fifty-fourth Section in the Astika of the *Adi Parva*.

OPINIONS OF THE PRESS.

We have to acknowledge the receipt of Part I of an English translation of the famous Mahabharata, which is being published and distributed chiefly *gratis*, by Babu Pratab Chunder Roy, the Secretary of the Datavya Bharat Karyalaya.

The translation, in which, we understand, Professor Max Muller has largely assisted, seems to be an excellent one. It will, we are told, cost the Society about a lakh of rupees.

During the past seven years the society has also printed and distributed gratuitously some 9,000 copies of the Mahabharata in Bengali and the Harivansa, and is engaged on an edition of the Ramayana. When the size of these works is considered, its exertions appear really wonderful. Disinterested efforts of this kind in the cause of the literature of the country are in the highest degree creditable to the Society and its supporters, and we wish the Karyalaya every success in its patriotic undertaking.—

—*Englishman.*

We cannot sufficiently commend the enterprise of Babu Protap Chunder Roy, who has been publishing and distributing *gratis* the Bengali translations of the Mahabharata and Ramayana. He has now undertaken the rather bold task of publishing an English translation of the Mahabharata. In a previous issue we noticed his scheme, and it affords us great pleasure to be able to welcome so soon the first branch of his labors. We have received the first number of the English series of the translation. We believe the first translation comes from the renowned pen of Prof. Max Muller. Babu Protap Chunder Roy, we are told, has received assurance of help from distinguished Anglo-Sanskritists in this country, and as we have faith in his perseverance, we make no doubt that he will both deserve and command success.—*Hindoo Patriot.*

THE "MAHABHARATA."—We have received Part I of this poem translated into English prose. The work is published and distributed *gratis* by Protap Chundra Roy, the Secretary of the Datavya Bharata Karyalaya. For upwards of eight years the publisher has been engaged in the task of publishing the great Sanskrit works of antiquity, and the manner in which he has performed his task entitles him to great praise. The translation before us appears to be an admirable one, and it will undoubtedly have the desired effect of placing one of the greatest literary inheritances of the Hindus before the eyes of foreign nations.—*Pioneer.*

BABOO PROTAP CHUNDER ROY HAS PUBLISHED the first portion of the *Mahabharata*, done into English prose. It is his intention, for the future, to issue one part every two months. The first part has, evidently, received the utmost attention from the translator; and, with the exception of his

version ending abruptly in the middle of a sentence, there is nothing in it to find fault with.—*Civil & Military Gazette.*

An English edition of the "Mahabharata" is in course of publication by Mr. Pratap Chundra Roy, of Calcutta, under the auspices of the "Datavya Bharata Karyalya," a literary society devoted to the gratuitous distribution of Hindu classical literature. The society was formed seven years ago, and during its existence it has distributed thousands of copies of a Bengali translation of the "Mahabharata," and vast numbers of copies of the "Harivansa." Altogether about 18,000 copies of the sacred books of India have been distributed, the number representing, Mr. Roy thinks, "a degree of interest taken by the people in the history of their past that is certainly not discouraging to patriotic hearts." We had always thought that sensational novel reading was peculiarly a Western vice, but it seems from Mr. Roy's preface to the first part of the English edition of the Mahabharata which lies before us, that the fair daughters of the East are not averse to a little blood and thunder literature now and then. Mr. Roy says that he would feel himself amply repaid for his labour in connection with the Datavya Bharata Karyalya if his exertions "have contributed in the least towards withdrawing any portion of my countrymen and countrywomen from a perusal of the sensational literature of the present day in which, under the pretence of improvement, the plots and situations of fifth-rate French novels are introduced, vitiating the manly Aryan taste and leaving no substantial instruction behind." The work is to be published in monthly parts of ten forms each, and it is estimated that it will cost Rs. 1,00,000—a large sum for a private society to expend on a work of this description. Whether the advantages secured will be proportionate to the labour and expense bestowed upon the translation it is not for us to say; but it is quite certain that the book will commend itself to all English-speaking people, who desire to get an insight into the great Hindoo epic. So far as we are able to judge, the translation is a good one, Mr. Roy having striven to embody in his version the beauties of the original.—*Bombay Gazette.*

The first instalment of Mr. Pratap Chundra Roy's English (prose) translation of the *Mahabharata* has been published. The rendering appears to be faithful and spirited. As we said a few weeks ago, the value of such a work cannot be over-estimated. The enlightened Bharat Karyalaya, of which Mr. Roy is the life and soul, will lay their countrymen as well as the representatives of Western scholarship under lasting obligation if they carry this undertaking to a successful issue. And of this we have no doubt, seeing what an indefatigable worker Mr. Roy has proved himself to be. The work as well as the worker has a claim upon the support of every intelligent native; and we trust that on suitable occasions, such as marriage and otherwise, Hindus of all sections will swell the list of subscriptions in aid of this important national movement.—*Indian Spectator.*

We are glad to notice that Babu Protap Chundra Roy, Secretary to the Datavya Bharata Karyalya, is about to undertake the translation, into English, of one of our great national epics—the Mahabharata. The work, we are told, will be commenced under the auspices of His Highness the Maharajah of Cashmere, Maharnnee Sarnomayi, His Highness the Gaskwar of Baroda, the Hon'ble Maharajah Joteendra Mohun Tagore, and several other distinguished notables of the land. We need hardly say we have strong sympathy with the movement and we wish it every success. "The ancient literature of India is a glorious inheritance, and the time is not far off when every educated native of this country will be as proud of his Mahabharata and Ramayana as the Germans are of their Nibelunge, and Greeks, even modern Greeks, of their Homer." The great epic of Vyasa is, indeed, "an inexhaustible store-house of moral lessons taught not by dry precepts but illustrated by the history of living men, princes and warriors, sages and hermits, indeed of every specimen of humanity that can interest mankind in general." The study of such an epic cannot but exercise a profound influence upon the reformation of our national character as well as upon our patriotic aspirations. But 'unfortunately at present the Mahabharata is a sealed book to most of us. We verily believe that Babu Protap Chundra's translation, when completed, will remove a great want. Viewed in this light, Babu Protap Chundra's project has the appearance of a great national enterprise, and we wish it every success.

—*Bengalee.*

A COPY OF THE FIRST PART OF PUNDIT PROTAP CHUNDRA ROY'S English translation of the "Mahabharat" has been sent to us for review. The work, as we recently stated, is being issued free by the Bharat Karyalya of Calcutta, and it is really an achievement of which India has reason to be proud. The printing and get-up of the work are excellent, and no pains have been spared to perfect the translation. Great trouble has been taken to secure good readings of disputed passages, and this has necessitated reference to scholars in distant countries, and to pundits in remote parts of India. The delay thus caused may interfere with the regular appearance of the instalments of the work at stated intervals, but there is little reason to doubt that the editor will, as he expects, bring his labours to a close within a year. Turning to the translation, it may be said that criticism is disarmed by an enterprise like this, which can provoke only approval and gratitude. Still it is only just that the translator's work should be appraised. As even Macaulay's schoolboy now knows, the Mahabharata comprises 100,000 verses, and is an epic on the war between the two rival families of the Kauravas and Pandavas, resulting in the supremacy of the latter in Hindustan. In this there is undoubtedly a basis of historical fact, which it is now impossible to dis-criminate. With the main story are mingled innumerable episodes, taking up three-quarters of the whole, and forming a ground-work of coe-

mogony and philosophy for Hindu education. It is, however, a distinctly sacred book, the reading of which cleanses from sins, and is esteemed of value beyond "wealth and wives." The magnitude of the translator's task may be judged from these facts, but not less from the range of the subject, and the difficulties of the highly inflexional language of classic India. The part now published contains the introduction of the *Adiparvan*, including the dithyrambic speech or chorus of Dhritarashtra, giving a bird's-eye view of the ground covered by the epic. This speech, and indeed the whole of the present instalment, is translated with great fidelity and spirit. The translator declares his intention of adhering to the original, even at the sacrifice of the English idiom; but this does not seem to us the danger to which he is most exposed. Here and there one comes on phrases which are so peculiarly English as to suggest rather a comic and jarring effect. An example of this is afforded in the incident where Utanka is called upon to "do the needful." As a rule, the more simple the English the better, always, of course, avoiding vulgar or slovenly forms of expression. It is enough, however, to say that the version seems a close and reliable one, and that the style on the whole is fairly in harmony with the tenour of the great narrative poem. The first English version of the *Mahabharata* promises to take a high and permanent place in the literature of Oriental scholarship. All educated Englishmen have now a superficial knowledge of the Sanskrit epics, if only through Max Muller's luminous lectures, but by means of this grand project of the *Bharata Karyalaya*, one of the secret chambers of Oriental study is unlocked, and the *Mahabharata* is made the common property of all readers.—*Sind Gazette*.

We have to acknowledge with thanks the receipt of the first part of an English Translation of the *Mahabharata* published by the founder and energetic secretary of the *Datavya Bharata Karyalaya*. We of Behar hail the appearance of this publication with feelings of very great pleasure—and of peculiar satisfaction. Hitherto the efforts of the *Karyalaya* were confined to the publication of translations in Bengali of the great religious epics of the Hindus, but though very useful to the people of the publisher's own part of the country, the rest of India was shut out from participating in the fruits of its labours.—English has now become the *Lingua Franca* of India and the productions of its master minds in an English dress cannot fail to be duly valued by the whole of that vast continent. That the *Mahabharat* has been selected as the first work on which to devote its labour of love is a matter on which we can sincerely congratulate the *Karyalaya*. Apart from its sanctity and importance in the eyes of all pious Hindus, from a religious point of view, its literary worth as one of the greatest and best Epic poems that the world has ever produced never can be sufficiently over-estimated. Speaking of it and the *Ramayana*, Professor Monier Williams says, "The Hindus like the Greeks have two

Epic poems, the Ramayana and the Mahabharata. But to compare these with the Iliad and the Odyssey would be to compare the Indus and the Ganges rising from the loftiest range of mountains in the world, swollen with numerous tributaries, flowing through a country of luxuriant vegetation, with the streams of Attica or the mountain-torrents of Thessaly—"

Another point on which we congratulate the Karyalaya is its determination to give "as literal a rendering as possible of the great work of Vyasa." The translator justifies this practice by the high authorities of Mr. Pickford and Mr. C. H. Tawney. In his preface to his translation of Bhartihari's Niti Satakam and Vairagya Satakam, the last mentioned gentleman says, "I am sensible that in the present attempt, I have retained much local colouring. For instance, the idea of worshipping the feet of a god or great man, though it frequently appears in Indian literature, will undoubtedly move the laughter of Englishmen unacquainted with Sanscrit, especially if they belong to that class of readers who rivet their attention on the accidental and remain blind to the essential. But a certain measure of fidelity to the original, even at the risk of making oneself ridiculous is better than the studied dishonesty which characterises so many translations of oriental poets." As far as we remember, Mr. Tawney has adhered to the same practice in his translation of the Uttara-Charitta. We for one like to have the productions of the master minds of the world as nearly as possible in the form in which they appeared. We cannot bring ourselves to have a liking for Shakespeare in Cibber's coat. Apart from all other considerations, their attempts to adhere as closely as possible to the original have a historical value in them which cannot be expected in a free translation. In this connection we would suggest to the enterprising Secretary of the Datavya Karyalaya however the desirability of publishing the original text along with the English translation. If it is already too late now to have the text and the translation in the same parts, they may be issued in separate but companion volumes to enable the public to judge of the fidelity of the translation as also to encourage in them a study of the great epic in the original with the help of the English translation. The University has been familiarizing the rising generations of the country with the classical language of India and the Mahabharat is written in such easy Sanscrit that it is not too much to hope for such a result if our suggestion be listened to.

As the Datavya Karyalaya has already issued two editions of the Mahabharat in Bengali and the third is in course of publication, the present one is, as the publisher tells us, especially intended for rest of India outside Bengal. The task he has undertaken is a stupendous one and funds to the extent of a lac of Rupees is necessary for its completion. We trust our countrymen and especially the wealthier portion of the Behar and the other presidencies and provinces of India will come forward to support the undertaking. We already find the name of the Maharaja of Durbhunga

in the list of the patrons and donors of the Institution, and we have no doubt that his noble example will not be lost upon his brother Rajahs and Zamindars of Behar. The Theosophical Society too, if it is really anxious for the cultivation of the ancient Aryan religion and literature, should sympathise with and encourage the present movement. We plead for patronage of the wealthy and powerful to support a literary enterprise like that in question as we are afraid that "the age of general curiosity and intelligence," to use the words of Macaulay, has not as yet fully arrived. To the energetic Secretary of the *Datavya Bharat Karyalaya* words are "a Nil Des perandum." He has up to the present met with sufficient success in his labours to bid him be of good cheer for the future. We cannot sufficiently admire the energy, perseverance, and public spirit with which he has been hitherto carrying on his self-imposed task of gigantic proportions and colossal magnitude ; and we only hope that in the present venture too he will command that success which he eminently deserves.

—*Behar Herald.*

THE already famous Bengalee *Mahabharata* publisher, Baboo Pratap Chandra Roy, should be congratulated upon his possessing such inexhaustible energy in working for the good of his countrymen. But hitherto it was only for the people of his own mother tongue that he has been so energetic, and it was only the Bengalees who were reaping the fruits of his labours. Now, however, he has taken upon himself a task which, if he succeeds in completing, and we have no doubt of that, he should lay the entire English-knowing public under his obligations. The first part of the *Mahabharata* in English, to which we are referring, has come to our hand. It is, indeed, very nicely got up : the printing excellent, the paper, good, thick, glazed. The translation betrays the marks of a very able hand, the English being well rendered and composition, simple, easy and flowing. In short, an institution like the *Datavya Bharat Karyalaya*, which turns out such works, and of which Babu Pratap Chandra is Secretary and the mainspring, fully deserves public encouragement. The institution is a charitable one for its publications are not sold but given away free of cost. We are assured that most of the copies of this English edition of the *Mahabharata* are intended for distribution amongst the English and European *savants* here and in Europe. This is just what the object of such a translation should be, and by so doing Baboo Pratap will have, before long, placed all Hindu India under a debt "immense of endless gratitude." For John Bull, if he reads the book, cannot help feeling a real regard for those to whom the *Mahabharata* has been bequeathed as a legacy by their ancestors, the mighty sages of the past.—*The Tribune.*

A GREAT EXPERIMENT IN CHEAP LITERATURE is about to be undertaken in Calcutta, under the auspices of the "*Datavya Bharat Karyalaya*." This is nothing less than the free distribution of an edition of 1250 copies of the "*Mahabharata*" in English. The idea is that of Pundit Pratap

Chandra Roy, Secretary to the Bharat Karyalya, who has devoted his life and fortune to the task of bringing the great religious works of India within the reach of his countrymen. The Pundit has already published, at a nominal price, and entirely at his own cost, a Bengali edition of the epic of Vyasa, of 3000 copies. Under his guidance, during the past seven years, the Bharat Karyalya, has issued 9000 copies of the Mahabharata and Harivansa, taken together ; and that number will be increased to 18,000 when the fourth edition of the Mahabharata and the first of the Ramayana (both in Bengali and Sanskrit), now being published, shall be complete. "The arithmetical result of the operations of the Bharat Karyalya has been that 1,37,83,500 separate printed forms have already been gratuitously distributed, or are in course of distribution." The idea of the present enterprise is to place the "splendid inheritance" of India before the eyes of foreign nations who are capable of appreciating it. There are many Natives and Europeans of culture who will view the scheme in the highly favourable light in which it presents itself to men so unlike as the Marquis of Hartington and Professor Max Muller, both of whom have given it their warm support. The translation will cost the Bharat Karyalya some Rs. 100,000, and this is a large sum for even so influential and wealthy a body to expend on such an object. But so brilliant an instance of intellectual charity is certain to attract outside support, and, at the same time, it ought to have the effect, of swelling the member-roll of the Society. The Pundit Protap Chandra Roy, by his enlightened energy and his devotion to the cause of cheap literature, has earned for himself the title of the Chambers of India.

—The S. Gazette.

We beg to acknowledge with thanks the receipt of the first part of the English Translation of the Mahabharata, published and distributed *gratis* by Babu Protap Chandra Roy of Calcutta. The noble and the almost Herculean task to which Baboo Protap Chandra Roy has devoted his life and means deserves the hearty sympathy and co-operation not only of all the Indians, but of all persons interested in ancient literature. Protap babu has rendered a signal service to this country by distributing *gratis* more than six thousand copies of his Bengalee translation of the Mahabharat, and it is expected that the English translation of the same, a task undertaken at the recommendation of some of the greatest men in England, will meet with warm reception at the hands of all the oriental scholars of Europe. The translation of the Rig Veda and few other Sanskrit texts have served to dispel much of the errors that prevailed in Europe regarding the past history of India ; but a more intimate knowledge of the Sanskrit knowledge is necessary before they can be expected to realise extent of the intellectual advancement of the ancient Hindoos, and the immense progress they make towards civilization. We cannot therefore praise Protap Babu too highly for presenting to the world an

English version of the greatest national epic of the Hindoos, which is justly regarded by them not only as a sublime specimen of poetry but a store of practical human wisdom, and of encyclopedical characters that cannot fail to strike the foreigner with astonishment and wonder. The version is beautiful, though not as literal as it might be, and great care has been taken to adapt the style more to popular taste than to scholastic precision. We confidently hope that those unacquainted with the Sanscrit language will be able to obtain a fair idea of the social position of the Hindus at this great epic period by the study of this English version. The got up is also fine, and the printing correctly executed, though, for obvious reasons, we wished that the paper were a little more glazed and thick. The magnitude of the task undertaken by Pratap Baboo requires, we need hardly say, the sympathy and co-operation of all who are in a position to accord them, and we earnestly hope that our countrymen will come forward and help the patriotic endeavours of this zealous publisher.—*The East.*

THE MAHABHARAT.—We are in receipt of the first part of the Mahabharat translated into English prose and published and distributed gratis by Baboo Pratap Chandra Roy of Calcutta. This gentleman is the founder of the "Datavya Karyalya," an institution of national importance the chief object of which is to popularise in India and elsewhere the great religious tales of the Hindoos by translation into English and into the many Indian vernaculars. It is not at all a commercial speculation, the produce of the Datavya Karyalya is distributed gratis, thus making that institution the fountain of a laudable intellectual charity as well as of practical patriotism. To open the hidden stores of Indian mythology and mythological history and place before the literatures of Europe and America the delicate and different beauties of Sanskrit literature are objects which may command our admiration, and as such the objects of Baboo Pratap Chandra Roy have obtained the appreciative approval of such great men as Lord Hartington, Professors Monier Williams and Max Muller, and other great men of India and England. The arithmetical results of the Datavya Karyalya for the last seven years that it has been in existence have no reason to disappoint us, for we find that not less than 9,000 copies of two of the religious books of India have been already distributed gratis, and the number will be doubled as soon as one or two other books are out of the printer's hand. This amounts to the fact that national amusement and intellectual instruction have been given free of cost to as many thousands of people as the number of copies issued if not fully to three times that number, and that a genuine interest and not only an excusable but a necessary pride in the glories of Sanskrit literature have been created in their minds. From the magnitude of the work already done, we may presume that proper support has been as yet accorded to Babu Pratap Chander Roy by those who habitually indulge in

the luxury of liberality, but their generosity will have to be yet largely exercised before the present work, which is the grandest and apparently the most useful of all the works undertaken by the Datavya Karyalya, namely, the English translation of the Mahabharat, can be successfully completed. It is estimated that not less than a lac of rupees will be necessary to give the great epic poem of India an English garb, but the projector seems so sanguine of raising this sum that we will be sorry to damp his spirits by giving expression to any ill-advised fear, and we sincerely hope that a work of great present and prospective utility will not be allowed to be dropped owing to a want of funds. It is proposed to publish this translation in monthly parts of which the first part is now before us, and the total number of copies issued will be 1250 to be variously distributed in India, Europe, and America, free of all charges. A small number of copies will, however, be charged for at Rs. 50 and Rs. 65 per copy according as the address of the purchaser is Indian or foreign. The present departure from the institution's principle and uniform practice has been made on account of a "few gentlemen evincing some reluctance in accepting in gift the publications of the Bharat Karyalya," and it is to be hoped that the new arrangement will satisfy their delicacy of feelings. As to the general merits of the first part now published, we find that it is neatly printed on good paper, and is free from any disfiguring errors of typography, and considering the difficulty of properly and thoroughly understanding the original itself when one passage is interpreted in half a dozen different ways by half a dozen different commentators, we must allow the translation the credit of being correct to all intents and purposes. The task of giving any adequate idea of the attic wit of Vyasa and representing the sweet harmony and the ineffable beauty of his verse and sentiments in the prose of a language characteristically more rugged than Sanskrit, is certainly a task of enormous difficulty and labor, and requires a complete mastery of both the languages and literature in all their subtlety ; but the translation of Babu Pratab Chander Roy, notwithstanding this, is very creditable, and we believe will be accepted by the public with satisfaction as being quite capable for the useful work it is intended to perform.

—*The Indian Chronicle.*

WE are indebted to Babu Protap Chundra Roy, the Secretary of the Bengal Datavya Bharat Karyalaya, for Part I of *The Mahabharata* of Krishna-Dwaipayana Vyasa, translated into English prose. Taking for his text the truism that the ancient literature of India is its most glorious inheritance, the translator has given to the English-reading public an excellent rendering of one of the most remarkable epics in Indian story, dating from a period when the world itself was young and the fabled Romulus and Remus even were undreamt of. Prof. Max Muller, in an appreciative letter to the compiler, remarks :—" I expect the time will come when every educated native will be as proud of his Mahabharata and Ramayana

as Germans are of their Nibelunge, and Greeks, even modern Greeks, of their Homer," and the translator has done much to render these Sanskrit classics also accessible to English scholars. These excellent publications in English prose are issued, principally *gratis*, by the Datavya Bharat Karyalaya, and such broad philanthropy on the part of this Bengali Association deserves the warmest recognition at the hands of every section of the community. With reference to the *Mahabharata* in particular, on which, as remarked by Oriental Scholars, Aryan poets and prose writers of succeeding ages have drawn as on a national bank of unlimited resources, the usefulness of such a translation cannot be doubted ; and when we are assured that the English translation will cost, at a rough estimate Rs. 100,000, the comprehensive liberality of the " Bharat Karyalya " can be better imagined than enlarged upon. It is proposed to publish an English translation of the *Mahabharata* in monthly parts of 10 foms each, octavo, demy, the first part of which is before us.

Quoting the preface, those interested in this publishing enterprise will gather all the information they may require from the following excerpt :—

SINCE the foundation of the " Datavya Bharat Karyalya," not a single copy of any of its publications has been ' parted with for pice.'

It has been found, however, that many men of wealth and position demur at receiving as a free gift a work which has entailed such costly expenditure, and it is to meet the expressed wishes of this class that a certain number of copies are assessed at a price which will enable them to accept a work in itself almost priceless. We consider this series of publications most creditable to the generosity and public spirit of its promoters, and have no doubt that the country at large will fully appreciate such unusual disinterested liberality on the part of the Datavya Bharat Karyalaya and its indefatigable and accomplished Secretary, Babu Protap Chundra Roy.—*The Express*.

We have before us lying for some time Part No. I. of Mr. Protap Chunder Roy's English translation of the *Maha Bharata*. The prospectus of this very useful undertaking has long been before the public, and such is the popularity which it has ensured for itself that many of the public men of Calcutta, and not a few of the *sevents* of Europe have lent it their support. And the first instalment of Mr. Roy's translation may well stand the test which is sure to be applied to this ambitious but highly useful task. From the preface attached by Mr. Roy to the first part of his "translations" we find that the idea was recommended to him by "several persons of note and personages even in high rank," and among those we see the name of Lord Hartington, the late Secretary of State for India. Mr. Roy thus describes the scope of his work :—"The English translation will cost, at a rough estimate, Rs. 100,000.—I purpose therefore to

publish an English translation of the Mahabharata in monthly parts of 10 forms each, octave, demy, the first part of which is issued herewith.

Mr. Roy's "translations" are, however, sure to attain so wide a popularity that he will ultimately, we think, find it necessary to meet a greater demand than he seems to be prepared for now.

As to the character of the translation, we have to congratulate Mr. Roy on the clearness of expression and simplicity of style employed in rendering the Maha Bharata into English. Literal translation is sure to be out of place in an undertaking of this kind, the object of which is to create a taste for the work and diffuse among Europeans as well as natives a wider knowledge of it than is now possessed. A free rendering, on the other hand, may spoil the effect of the original. The translator has, we think, begun as he ought to. We cannot too highly recommend our readers to patronise the work—*The Indu Prokas*.

Baboo Protap Chunder Roy, to whom we owe the publication of a Bengali version of the Mahabharat, has now undertaken the more difficult task of translating the great Sanskrit epic in English. With his learning, talents and perseverance, Protap Babu is quite fitted for the new work he has taken on hand. To render Sanskrit into English, is a gigantic task, but Protap Babu is quite equal to it. The only difficulty he has to contend with, is want of funds. He has already spent a large amount for the Bengali translations. We therefore hope that the public will come forward and willingly patronise Protap Babu, so as to enable him to complete his translation—an undertaking never before attempted and which ought to enlist the sympathy and support of all who admire the ancient literature of the Hindoos.—*The Amritabazar Patrika*.

Le Mahabharata.—Nous avons recue de Babou Protap Chundra Roy, directeur du *Bharata Karyalaya* de Calcutta la traduction du sanscrit en anglais de la premiere partie du *Mahabharata*,—De l'avis de juges competents, cette traduction, a laquelle a aide, croit-on le Professeur Max-Muller, est fort bien faite, rendant avec une fidelite aussi rigoureuse que possible le texte original. Une chose cependant nous a frappe en lisant ces pages, c'est que la langue anglaise est peu propre a rendre les langues orientales, et que l'etudiant, qui ne connaîtrait les chefs d'œuvres litteraires de l'Inde, que par leur traduction. Anglaise en aurait une bien triste opinion.—Neanmoins l'œuvre du *Bharata Karyalaya* sous la direction de Babou Protap Chundra Roy merite l'encouragement que lui ont genereusement donne les notabilites indiennes,—en cela que, cette traduction meme restant impuissante a rendre la beaute du texte primitif servira beaucoup a faciliter aux etudiants l'etude du sanscrit et en cela le *Bharata Karyalaya* aura rendu un immense service. Cette traduction doit couter un lack de roupies (240,000 fcs)

Cet etablissement a deja public et distribue gratuitement plus de neuf mille copies du Mahabharata, et du Harivansa, traduits en bengali ; une traduction bengalie du Ramayana est egalement en mains. Pour qui connait la matiere volumineuse de ces livres sacres des hindous, il sera facile de comprendre le travail immense qui a ete fait deja, representant 13.783 500 formates in 8vo, demy.—Nous souhaitons tout succes au *Bhara-ta Karyalaya*, et nous ne doutons pas que nos orientalistes francais ne trouvent un grand avantage a se mettre en rapport avec son directeur, s'ils ne le sont deja. *Le Petit Bengali*.

—ooo—

HYDERABAD
19th June 1883.

PROTAP CHUNDRA ROY ESQRE.

SIR,

I write in reply to your letter of the 11th Inst to inform you that I have, agreeably to your request, laid before his Highness the Nizam a copy of Part I of your English Translation of the Mahabharata. His Highness desires me to express to you his thanks and his cordial appreciation of the good work the society of which you are the Secretary is engaged in. * * *

I am, Sir,
Yours faithfully,
(S.d) L. CLERK.



SIMLA
May 28th 1883.

DEAR SIR,

Accept my sincere thanks for sending me a copy of your translation of the first Part of the Mahabharata. You cannot do a greater service either to India or to England than by helping to make Englishmen familiar with, and enabling them to appreciate, the master-pieces of Indian Literature.

THE true way to heal an estrangement springing from ignorance and prejudice is to teach each nation how much it has to learn from, and how much it may find to admire in, the character, the history, the institutions, and the literature of the other ; and that is what is being done by many of your learned countrymen out here, and by such men as the friends of the new Indian Institute at Oxford.

Meanwhile with heartiest thanks for your expressions of sympathy and good will,

Believe me,
Yours sincerely,
(S.d) C. P. Ilbert.

Baboo Protap Chundra Roy.

SIMLA.

14th May. 1883.

SIR,

I have postponed my acknowledgment of your note and the accompanying copy of the 1st part of your translation of the Mahabharata till I could find time to look into the latter. I have now read it with great pleasure and beg to express my thanks for your courtesy in sending it to me.

I trust you will be able to bring the work to a successful conclusion and that your benevolent aspiration connected here-with will be fulfilled.

Yours very truly,
(S.d) S. C. BAYLEY.

Baboo Protap Chunder Roy.

Government House.

SIMLA.

14TH May 1883.

SIR,

I beg to acknowledge the receipt of your letter of the 8th instant, and to state that their Excellencies the Viceroy and Lady Ripon desire me to thank you for the two copies of your English translation of the Mahabharat, which you have been so good as to send for their acceptance.

I am also to thank you for the Slokas which accompanied your letter.

I am, Sir,
Yours Obediently
(S.d) H. W. PRIMROSE.
Private Secy. to the Viceroy.

BABOO PROTAP CHUNDER ROY.

SIMLA

12TH May 1883.

SIR,

In reply to your letter of the 3rd of May I am desired by His Honour the Lieutenant-Governor to thank you for the first Part of the English translation of the Mahabharat.

His Honour is very glad to see the great epic being put into English. I would also thank you for the copy you kindly sent me.

Yours faithfully
(S.d) A. H. MASON.
Private Secy. to L. G.
PANJAB

BABOO PROTAP CHUNDERA ROY.

Government House.

Ootacamund.

14TH May 1883.

To

PROTAP CHUNDEA ROY Esqr.

SIR,

I have the honour to acknowledge the receipt of your letter of the 3RD Inst which I have laid before His Excellency the Governor with its accompaniment.

I am desired by His Excellency to inform you that His Excellency is much obliged for the copy of the translation of Part I of the "Mahabharata" which has arrived safely.

Allow me also to tender you my own thanks for the copy which you have sent me for my own use.

I have the honour to be, Sir,

Your obedient Servant,

(S.d) A. ANDRY, CAPTAIN, R. E.

Private Secretary.

The Shrubbery, Darjeeling.

8TH May 1883.

SIR,

I am desired by Mr. Rivers Thompson to thank you for the copies of the 1st part of your English translation of the Mahabharat which you have been good enough to send him and which he has much pleasure in accepting. An English version of this ancient and famous Epic, to the excellence of which such high testimony is borne by the most competent authorities, will be received with gratification by all students of Sanskrit literature, and the value of such a work to those who have not studied Sanskrit, in its exposition of the religious history, customs and feelings of ancient India, can scarcely be exaggerated.

The Lieutenant-Governor appreciates highly the courtesy which has included him among the recipients of your favor and commends the disinterested efforts of the "Datavya Bharata Karyalaya" in publishing and distributing gratuitously so many copies of this great poem.

Yours faithfully,

(S.d) F. C. Barnes.

Private Secy.

BABOO PROTAP CHUNDER ROY.

Government House.

NAINI TAL.

7TH May 1883.

DEAR SIR,

His Honor desires me to thank you for the copy of Part I of your English Translation of the Mahabharata and to say that H. H will be glad to subscribe for a full copy of the work.

I also beg to return you my thanks for the copy which you sent for me.

Yours truly,

(S.d) W. HOLMES.

TO PRCTAP CHUNDER ROY.

Palace Trevandrum.

25TH May 1883.

TO BABOO PROTAP CHUNDRA ROY.

SIR,

I am commanded to acknowledge your letter to His Highness the Maharaja dated the 16TH Inst., and to convey His Highness' best thanks to you for the part containing Sections I—XI of Adi Parva of the English translation of the Mahabharata kindly sent by you.

His Highness feels no doubt that the publication, continued to the end, will prove of much public benefit.

I am, yours faithfully,

(S.d) M. C. Neelacanda Pillai.

Private Secy.

1st June 1883.

MY DEAR SIR,

Allow me to thank you for the copy of the first fasciculus of your translation of the Mahabharata which you have been so good as to send me. It is a glorious and most meritorious undertaking which will be appreciated wherever Sanskrit is studied. Let me only hope that nothing may intervene to interrupt or cut short the progress of the work.

I shall watch with much interest the success of your various publications, trusting that they may amply fulfil the benevolent expectations with which you have set them on foot, I remain.

Yours very truly,

(S.d) R. Rost.

Secy. Bharata Karyalaya.

Librarian India Office.

Sterling Castle.

SIMLA.

May 8TH 1883.

DEAR SIR,

I am much obliged for your note of the 5TH and for the translation of the first part of the Mahabharata which accompanied it. I shall read the translation with much interest and I wish you well in your useful labours.

Dear Sir,

I am sincerely yours,
(S.d) W. W. Hunter.

Baboo Protap Chunder Roy.

SIMLA.

May 27TH 1883.

SIR,

I beg to thank you for your letter, and the copy of Part I of the Mahabharata which you have been so kind as to send me. Although no Sanskrit scholar myself, I have long taken an interest in Sanskrit Literature, and when lecturing at Coopers Hill during the past 10 years on Indian history and its social condition, used to make free use of Mr. Wheeler's translations of the Mahabharata and Ramayana. I hope to find time soon to read your translation.

Believe me,
Your faithful Servant,
(S.d) G. Chesney.

Baboo Protap Chunder Roy.

SIMLA.

24TH May 1883.

DEAR SIR,

Allow me to offer you my cordial thanks for your courtesy in sending me a copy of Part 1st of your English translation of the Mahabharata.

You have undertaken a work of no less interest and importance than difficulty, and I heartily wish you success in its execution.

I am yours very truly,
(S.d) A. Croft.

Baboo Protap Chunder Roy.

Hoogly.

23rd may 1883.

DEAR SIR,

Allow me to thank you sincerely for the copy of your translation of the Mahabharata, which you have been kind enough to send me. I shall read it with interest.

Believe me,
Dear sir,

Yours very truly,
(S.d) J. P. Grant.

Babu Protap Chunder Roy.

Professor Max Muller writes to me, "I shall gladly do what I can, but remember that I am growing old, and cannot work as hard as in former days." My English translation, I need hardly say, would never have been undertaken, but for the kind encouragement of the learned Professor. I can give the assurance, of course, that the work shall never be suspended. All I am desirous of is to *speed* it through the press. If my countrymen manifest any indifference to avail of the present opportunity and the present arrangements I have been able to make, better or, perhaps, even equal ones, will not likely present themselves for sometime to come. It is my earnest prayer that my countrymen will lay these few remarks to heart.

I am deeply thankful to the Indian press for its kind and encouraging remarks upon my work. I am thankful also to all those gentlemen who have written to me kindly and encouragingly on receipt of the 1st part of the translation.

His Highness the Maharajah of Travancore has been pleased to contribute Rs. 500 in aid of the English Translation of the Mahabharata.

A list of the publications of the Datavya Bharat Karyalaya in course of distribution :—

1. The Sanskrit Mahabharata, 1st Edition—(*Postage* Rs. 6-6)
2. Bengalee translation of Do, 4th Edition—(*Do.* *Do.*)
3. The Ramayana of Valmiki (Sanskrit, 1st Edition)—(*Do.* Rs. 4.)
4. Bengalee translation of Do., 1st Edition— (*Do.* *Do.*)
5. Bengalee Do. of Harivansa, 1st Edition— (*Do.* Rs.1-10.)

PROTAP CHANDRA ROY,
Datavya Bharata Karyalaya.

I shall now exhaustively tell you the Knowledge with Special Knowledge. Knowing this there will remain nothing more for you to know in this world."

"One only among thousands of men tries to get final success.* Even among those that have achieved perfection with assiduousness, a very few only know me truly."

Earth, water, fire, air, space, mind, understanding and consciousness,--thus my Nature is divided eightfold. But this is a lower form

the "*Yoga* of Knowledge and Special Knowledge" the second "the *Yoga* of Imperishable Brahma," the third "the *Yoga* of the king of mystery and knowledge," and the fourth "the *Yoga* of great Emanations." The seventh chapter in fact contains all that has been elaborately dealt with in the three following chapters. The 8th, 9th and 10th, chapters might be called explanatory of the 7th. It first deals with the Nature of the Supreme One from 1—7 slokas. From 8—11 it speaks of the Supreme One's Emanations, and from 12—28 it points out the way of worshipping the Great One. The almost whole of the eighth chapter speaks of the nature of the Great Brahma and how to attain to Him. We have, therefore, put it as an explanatory foot-note of the first portion of the seventh chapter. The whole of the ninth chapter deals with the worship of the Supreme One. We have put it in continuation of that portion of the seventh chapter in which worship has been dealt with. The whole of the tenth chapter describes the great Emanations of God. We have thought it better to give it full in the text, putting as foot-note that portion of the seventh chapter which deals with Emanations.

* The word *Siddha* we translate by "Final Success." It means "the success in obtaining final emancipation and in attaining to Brahma."

of my Nature. Know there is another form of my Nature higher than this, which is animate, and by which the universe is upheld. Know all creatures have arisen from my these two natures. I am the productive cause and the destructive agent of all the universe.† There is nothing higher than myself. All this is woven in me like a row of pearls in a string.”‡

“The whole universe is pervaded by me in my unmanifest form.§ All things rest in me, but I do not rest in them. And again all things are not in me. Look at my Divine Power.|| I support all entities, and I am the Protector of all entities. As the great and all-occupying air always lives in the sky (without having any touch with it), similarly do all entities live in me. All creatures attain to my Nature at the end of a *Kalpa*,¶ and again at the beginning of

* The words is *Jibavulan*—Being, n life.

† In chapter ninth Krishna manifests to Arjuna his fearful appearance as the *Kala*, the destructive agent of the universe.

‡ We would specially ask our readers to mark this most beautiful simile.

§ This portion is quoted from the 9th chapter 4—10.

|| The word is *Yogamaishwaram*—The wealth of Yoga.

¶ *Kalpa* is a space of time during which this universe exists in its manifest form and at the end of which it disappears into the unknowable Supreme One.