







PART

LXXXV.

# THE MAHABHARATA

OF

KRISHNA-DWAIPAYANA VYASA

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men.<sup>147</sup> Thou art endued with great wisdom. Thou art he who first takes a share of the offerings in sacrifices. Thou art imperceptible. Thou art the sum total of all the deities. Thou art he in whom penances predominate. Thou art always in excellent Yoga. Thou art auspicious. Thou art armed with the thunder-bolt. Thou art the source whence the weapons called Prāṣas have taken their origin. Thou art he whom thy devotees attain to in diverse ways.<sup>148</sup> Thou art Guha (the celestial generalissimo). Thou art the supreme limit of felicity.\* Thou art identical with thy creation. Thou art he who rescues thy creatures from death (by granting them Emancipation). Thou art the cleanser of all including Brahman himself. Thou art of the form of bulls and other horned animals. Thou art he who is fond of mountain summits. Thou art the planet Saturn. Thou art Kuvera the chief of the Yakshas. Thou art complete faultlessness.<sup>149</sup> Thou art he who inspires gladness. Thou art all the celestials united together. Thou art the cessation of all things. Thou art all the duties that appertain to all the modes of life. Thou art he who has an eye on his forehead. Thou art he who sports with the universe as his marble ball. Thou art of the form of deer. Thou art endued with the energy that is of the form of knowledge and penance.<sup>150</sup> Thou art the lord of all immobile things (in the form of Himavat and Meru &c). Thou art he who has subjugated his senses by various regulations and vows. Thou art he whose objects have all been fulfilled. Thou art identical with Emancipation. Thou art different from him whom we worship. Thou hast truth for thy penances. Thou art of a pure heart.<sup>151</sup> Thou art he who presides over all vows and fasts (in consequence of thy being the giver of their fruits). Thou art the highest (being of the form of Turiya). Thou art Brahma. Thou art the highest refuge of thy devotees. Thou art he who transcends all bonds (being Emancipate). Thou art freed from the *linga* body. Thou art endued with every kind of prosperity. Thou art he who enhances the prosperity of thy devotees. Thou art that which is incessantly undergoing changes !—<sup>152</sup>

\*'Kāntāh' is thus explained. 'Kasya sukhasya antah simā.'—T.

"I have thus, O Krishna, hymned the praises of the illustrious Deity by reciting his names in the order of their importance. Who is there that can hymn the praises of the lord of the universe, that great Lord of all who deserves our adorations and worship and reverence, whom the very gods with Brahman at their head are unable to praise and whom the Rishis also fail to sing?<sup>163</sup> Aided, however, by my devotion to him, and having received his permission, I have praised that Lord of sacrifices, that Deity of supreme puissance, that foremost of all creatures endued with intelligence.<sup>164</sup> By praising with these names that enhance one's auspiciousness the great lord of blessedness, a worshipper of devoted soul and pure heart succeeds in attaining to his own self.<sup>165</sup> These names constitute a hymn that furnishes the best means of attaining to Brahma. With the aid of this hymn one is sure to succeed in attaining to Emancipation. The Rishis and the deities all praise the highest deity by uttering this hymn.<sup>166</sup> Hymned by persons of restrained soul, Mahādeva becomes gratified with those that hymn his praises so. The illustrious deity is always full of compassion towards his devotees. Endued with omnipotence, he it is that gives Emancipation to those that worship him.<sup>167</sup> So also, they among men that are foremost, that are possessed of faith and devotion, hear and recite for others and utter with reverence, the praises of that highest and eternal Lord, viz., Iṣāna, in all their successive lives and adore him in thought, word, and deed, and adoring him thus at all times, viz., when they are lying or seated or walking or awake or opening the eyelids or shutting them, and thinking of him repeatedly, become objects of reverence with all their fellow men and derive great gratification and exceeding joy.<sup>168-161</sup> When a creature becomes cleansed of all his sins in course of millions of births in diverse orders of Being, it is then that devotion springs up in his heart for Mahādeva.<sup>169</sup> It is through good luck alone that undivided devotion to Bhava who is the original cause (of the universe) fully springs up in the heart of one that is conversant with every mode of worshipping that great Deity.<sup>\*163</sup> Such stainless and pure

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\* 'Undivided,' i. e., having nothing else for its object. 'Sarva-bhā-

devotion to Rudra, that has singleness of purpose and that is, simply irresistible in its course, is seldom to be found among even the deities, but never among men.<sup>164</sup> It is through the grace of Rudra that such devotion arises in the hearts of human beings. In consequence of such devotion, men, identifying themselves wholly with Mahādeva, succeed in attaining to the highest success.<sup>165</sup> The illustrious Deity who is always inclined to extend his grace towards them that seek him with humility rescues them from the world that throw themselves with their whole soul upon him.<sup>166</sup> Except the great Deity who frees creatures from rebirth, all other gods constantly nullify the Penances of men, for men have no other source of puissance that is as great as these.\*<sup>167</sup> It was even thus that Tandi of tranquil soul, resembling Indra himself in splendour, praised the illustrious Lord of all existent and non-existent things, that great Deity clad in animal skins.<sup>168</sup> This hymn was borne by Brahman himself. Indeed, Brahman had sung it in the presence of Cankara. Thou art a Brāhmana (being conversant with Brahma and devoted to those that are conversant with Brahma). Thou shalt, therefore, comprehend it well.<sup>169</sup> This is cleansing, and washes away all sins. This confers Yoga and Emancipation and heaven and contentment.<sup>170</sup> He who recites this hymn with undivided devotion to Cankara succeeds in attaining to that high end which is theirs that are devoted to the doctrines of the Sāṅkhya philosophy.<sup>171</sup> That worshipper who recites this hymn daily for one year with singleness of devotion succeeds in obtaining the end that he desires.<sup>172</sup> This hymn is a great mystery. It formerly resided in the breast of Brahman the Creator. Brahman imparted it unto Cakra. Cakra imparted it unto Mrityu.<sup>173</sup> Mrityu imparted it unto the Rudras. From the Rudras Tandi got it. Indeed, Tandi

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vatah' is 'bhāgyāt.' The Sense is that unless one becomes conversant with all the modes of worshipping Bhava, i. e., in thought, word, and deed, and unless one has especial good luck, one cannot have such devotion to Bhava.—T.

\* There are numerous instances of the gods having become alarmed at the penances of men and done their best to nullify those penances by despatching celestial nymphs for attracting them to carnal pleasures.—T.



acquired it in the region of Brahman as the reward of his severe austerities.<sup>174</sup> Tandi communicated it to Cukra, and Cukra of Bhrigu's race communicated it to Gautama. Gautama, in his turn, O descendant of Madhu, communicated it to Vai-vaswata-Manu.<sup>175</sup> Manu communicated it unto Nārāyana of great intelligence, numbered among the Sādhyas and held exceedingly dear by him. The illustrious Nārāyana, numbered among the Sādhyas and possessed of glory that knows no diminution, communicated it to Yama.<sup>176</sup> Vaivaswat-Yama communicated it to Nāchiketa. Nāchiketa, O thou of Vrishni's race, communicated it to Mārkandeya.<sup>177</sup> From Mārkandeya, O Janārdhana, I obtained it as the reward of my vows and fasts. To thee, O slayer of foes, I communicate that hymn unheard by others.<sup>178</sup> This hymn leads to heaven. It dispels disease and bestows long life. This is worthy of the highest praise, and is consistent with the Vedas !—'

"Krishna continued,—That person, O Pārtha, who recites this hymn with a pure heart, observing the vow of Brahmacharyya, and with his senses under control, regularly for one whole year, succeeds in obtaining the fruits of a horse-sacrifice Dānavas and Yakshas and Rākshasas and Piçāchas and Yātudhānas and Guhyakas and snakes can do no injury to him.' "<sup>179-180</sup>

### SECTION XVIII.

Vaiçampāyana said,—“After Vāsudeva had ceased to speak, the great Yogin, viz., the Island-born Krishna, addressed Yudhishtira, saying,—‘O son, do thou recite this hymn consisting of the thousand and eight names of Mahādeva, and let Maheçwara be gratified with thee !’<sup>1</sup> In former days, O son, I was engaged in the practice of severe austerities on the breast of the mountains of Meru from desire of obtaining a son. It is this very hymn that was recited by me.<sup>2</sup> As the reward of this, I obtained the fruition of all my wishes, O son of Pāndu ! Thou wilt also, by reciting this same hymn, obtain from Carva the fruition of all thy wishes !’<sup>3</sup>—After this, Kapila, the Rishi who promulgated the doctrines that go by

the name of Sāṅkhya, and who is honored by the gods themselves, said,—I adored Bhava with great devotion for many lives together. The illustrious Deity at last became gratified with me and gave me knowledge that is capable of aiding the acquirer in getting over rebirth!<sup>4</sup>—After this, the Rishi named Chāruçirsha, that dear friend of Cakra and known otherwise under the name of Alamvana's son and who is filled with compassion, said,<sup>5</sup>—I, in former days, repaired to the mountains of Gokarna and sat myself to practise severe penances for a hundred years. As the reward of those penances, I obtained from Carva, O son of king Pāṇdu, a hundred sons, all of whom were born without the intervention of woman, of well-restrained soul, conversant with righteousness, possessed of great splendour, free from disease and sorrow, and endued with lives extending for a hundred thousand years!<sup>6</sup>—Then the illustrious Vālmiki, addressing Yudhishtira, said,—Once upon a time, in course of a dialectical disputation, certain ascetics that were possessors of the *homa* fire denounced me as one guilty of Brāhmanicide.<sup>7</sup> As soon as they had denounced me as such, the sin of Brāhmanicide, O Bhārata, possessed me. I then, for cleansing myself, sought the protection of the sinless Içāna who is irresistible in energy.<sup>8</sup> I became cleansed of all my sins. That dispeller of all sorrows, viz., the destroyer of the triple city of the Asuras, said unto me,—Thy fame shall be great in the world!<sup>9</sup>—Then Jama-dagni's son, that foremost of all righteous persons, shining like the Sun with blazing splendour in the midst of that conclave of Rishis, said unto the son of Kunti these words:<sup>10</sup>—I was afflicted with the sin, O eldest son of Pāṇdu, of Brāhmanicide for having slain my brothers who were all learned Brāhmanas. Purifying myself, I sought the protection, O king, of Mahādeva.<sup>11</sup> I hymned the praises of the great Deity by reciting his names. At this, Bhava became gratified with me, and gave me a battle-axe and many other celestial weapons.<sup>12</sup> And he said unto me,—Thou shalt be freed from sin and thou shalt be invincible in battle. Death himself shall not succeed in overcoming thee, for thou shalt be freed from disease!<sup>13</sup>—Even thus did the illustrious and crested Deity of auspicious form said this unto me. Through the grace of that Deity of supreme in-

telligence I obtained all that He had said!<sup>16</sup>—Then Viçvāmitra said,—I was formerly a Kshatriya. I paid my adorations to Bhava with the desire of becoming a Brāhmana. Through the grace of that great Deity I succeeded in obtaining the high status, that is so difficult to obtain, of a Brāhmana!<sup>16</sup>—Then the Rishi Asita-Devala, addressing the royal son of Pāndu, said,<sup>17</sup>—In former days, O son of Kuntī, through the curse of Cakra, all my merit due to the acts of righteousness I had performed, was destroyed. The puissant Mahādeva it was who kindly gave me back that merit together with great fame and a long life!<sup>18</sup>—The illustrious Rishi Gritsamada, the dear friend of Cakra, who resembled the celestial preceptor Vrihaspati himself in splendour, addressing Yudhishtira of Ājamidha's race, said,<sup>19</sup>—The inconceivable Cakra had, in days of yore, performed a sacrifice extending for a thousand years. While that sacrifice was going on, I was engaged by Cakra in reciting the Sāmans. Varishtha, the son of that Manu who sprung from the eyes of Brahman, came to that sacrifice and addressing me, said,—O foremost of regenerate persons, the Rathantara is not being recited properly by thee!<sup>20-21</sup> O best of Brāhmanas, cease to earn demerit by reading so faultily, and with the aid of thy understanding do thou read the Sāmans correctly. O thou of wicked understanding, why dost thou perpetrate such sin that is destructive of Sacrifice!<sup>22</sup>—Having said these words, the Rishi Varishtha, who was very wrathful, gave way to that passion and addressing me once more, said,—Be thou an animal divested of intelligence, subject to grief, ever filled with fear, and a denizen of trackless forests destitute of both wind and water and abandoned by other animals. Do thou thus pass ten thousand years with ten and eight hundred years in addition!<sup>23-24</sup> That forest in which thou shalt have to pass this period will be destitute of all holy trees and will, besides, be the haunt of Rurus and lions. Verily, thou shalt have to become a cruel deer plunged in excess of grief!<sup>25</sup>—As soon as he had said these words, O son of Prithā, I immediately became transformed into a deer. I then sought the protection of Maheçwara. The great Deity said unto me,<sup>26</sup>—Thou shalt be freed from disease of every kind, and besides immortality

shall be thine. Grief shall never afflict thee. Thy friendship with Indra shall remain unchanged, and let the sacrifices of both Indra and thyself increase.<sup>27</sup> The illustrious and puissant Mahādeva favors all creatures in this way. He is always the great dispenser and ordainer in the matter of the happiness and sorrow of all living creatures.<sup>28</sup> That illustrious Deity is incapable of being comprehended in thought, word, or deed. O son, O thou that art the best of warriors, (through the grace of Mahādeva) there is none that is equal to me in learning!<sup>29</sup>—After this, Vāsudeva, that foremost of all intelligent men, once more said,—Mahādeva of golden eyes was gratified by me with my penances.<sup>30</sup> Gratified with me, O Yudhishtira, the illustrious Deity said unto me,—Thou shalt, O Krishna, through my grace, become dearer to all persons than wealth which is coveted by all!<sup>31</sup> Thou shalt be invincible in battle. Thy energy shall be equal to that of Fire!—Thousands of other boons Mahādeva gave me on that occasion.<sup>32</sup> In a former incarnation I adored Mahādeva on the Manimantha mountain for millions of years.<sup>33</sup> Gratified with me, the illustrious Deity said unto me these words:—Blessed be thou, do thou solicit what boons thou wishest!<sup>34</sup>—Bowing unto him with a bend of my head, I said these words,—If the puissant Mahādeva has been gratified with me,<sup>35</sup> then let my devotion to him be unchanged, O Içāna! Even this is the boon that I solicit.—The great God said unto me,—Be it so!—and disappeared there and then.<sup>36</sup>

“Jaigishavya said,—‘O Yudhishtira, formerly in the city of Vārānasi, the puissant Mahādeva, searching me out, conferred upon me the eight attributes of sovereignty!’<sup>37</sup>

“Garga said,—‘O son of Pāndu, gratified with me in consequence of a mental sacrifice which I had performed, the great God bestowed upon me, on the banks of the sacred stream Saraswati, that wonderful science, viz., the knowledge of Time, with its four and sixty branches.<sup>38</sup> He also bestowed upon me a thousand sons, all possessed of equal merit and fully conversant with the Vedas. Through his grace, their periods of life as also mine have become extended to ten millions of years!’<sup>39</sup>

“Parāçara said,—‘In former times I gratified Sarva, O king. I then cherished the desire of obtaining a son that would

be possessed of great ascetic merit, endued with superior energy, and addressed to high Yoga, that would earn world-wide fame,<sup>40</sup> arrange the Vedas, and become the home of prosperity, that would be devoted to the Vedas and the Brāhmanas, and be distinguished for compassion. Even such a son was desired by me from Maheçwara.<sup>41</sup> Knowing that this was the wish of my heart, that foremost of deities said unto me,—Through the fruition of that object of thine which thou wishest to obtain from me, thou shalt have a son of the name of Krishna.<sup>42</sup> In that creation which shall be known after the name of Sāvarni-Manu, that son of thine shall be reckoned among the seven Rishis. He shall arrange the Vedas, and be the propagator of Kuru's race.<sup>43</sup> He shall, besides, be the author of the ancient histories and do good to the universe. Endued with severe penances, he shall, again, be the dear friend of Cakra.<sup>44</sup> Freed from diseases of every kind, that son of thine, O Parāçara, shall, besides, be immortal!—Having said these words, the great Deity disappeared there and then. Even such is the good, O Yudhishtira, that I have obtained from that indestructible and immutable, God endued with the highest penances and supreme energy.<sup>45</sup>

“Māndavya said,—‘In former times, though not a thief yet wrongly suspected of theft, I was impaled (under the orders of a king). I then adored the illustrious Mahādeva who said unto me,<sup>46</sup>—Thou shalt soon be freed from impalement and live for millions of years. The pangs due to impalement shall not be thine.<sup>47</sup> Thou shalt also be freed from every kind of affliction and disease. And since, O ascetic, this body of thine hath sprung from the fourth foot of Dharma, (*viz.*, Truth),<sup>48</sup> thou shalt be unrivalled on Earth. Do thou make thy life fruitful. Thou shalt, without any obstruction, be able to bathe in all the sacred waters of the Earth.<sup>49</sup> And after the dissolution of thy body, I shall, O learned Brāhmana, ordain that thou shalt enjoy the pure felicity of heaven for unending Time!—Having said these words unto me, the adorable Deity having the bull for his vehicle,<sup>50</sup> *viz.*, Maheçwara of unrivalled splendour and clad in animal skin, O king, disappeared there and then with all his associates.’<sup>51</sup>

"Gālava said,—'Formerly I studied at the feet of my preceptor Viçwāmītra. Obtaining his permission I set out for home with the object of seeing my father. My mother (having become a widow), was filled with sorrow and, weeping bitterly, said unto me,<sup>52</sup>—Alas, thy father will never see his son who, adorned with Vedic knowledge, has been permitted by his preceptor to come home and who, possessed of all the graces of youth, is endued with self-restraint!<sup>53</sup>—Hearing these words of my mother, I became filled with despair in respect of again beholding my sire. I then paid my adorations with a rapt soul to Maheçwara who, gratified with me, showed himself to me and said,<sup>54</sup>—Thy sire, thy mother, and thyself, O son, shall all be freed from death. Go quickly and enter thy abode; thou shalt behold thy sire there!<sup>55</sup>—Having obtained the permission of the illustrious god, I then repaired to my home, O Yudhishtira, and beheld my father, O son, coming out after having finished his daily sacrifice.<sup>56</sup> And he came out, bearing in his hands a quantity of Homa-fuel and Kuça grass and some fallen fruits. And he seemed to have already taken his daily food for he had washed himself properly.<sup>57</sup> Throwing down those things from his hand, my father, with eyes bathed in tears (of joy), raised me, for I had prostrated myself at his feet, and embracing me smelt my head O son of Pāndu, and said,—By good luck, O son, art thou seen by me. Thou hast come back, having acquired knowledge from thy preceptor!' "<sup>58</sup>

Vaiçampāyana continued,—“Hearing these marvellous and most wonderful feats of the illustrious Mahādeva recited by the ascetics, the son of Pāndu became amazed.<sup>59</sup> Then Krishna, that foremost of all intelligent persons, then spoke once more unto Yudhishtira, that ocean of righteousness, like Vishnu speaking unto Puruhuta.<sup>60</sup>

“Vāsudeva said,—‘Upamanyu, who seemed to blaze with effulgence like the Sun, said unto me,—Those sinful men that are stained with unrighteous deeds,<sup>61</sup> do not succeed in attaining to Içāna. Their dispositions stained by the attributes of Rajas and Tamas, they can never approach the Supreme Deity. It is only those regenerate persons who are of cleansed souls that succeed in attaining to the Supreme Deity.<sup>62</sup> Even if a

person lives in the enjoyment of every pleasure and luxury, yet if he be devoted to the Supreme Deity he comes to be regarded as the equal of forest recluses of cleansed souls.<sup>63</sup> If Rudra be gratified with a person, he can confer upon him the status of either Brahma or of Keçava or of Cakra with all the deities under him, or the sovereignty of the three worlds.<sup>64</sup> Those men, O sire, who worship Bhava even mentally, succeed in freeing themselves from all sins and attain to a residence in heaven with all the gods.<sup>65</sup> A person who raises houses to their foundations and destroys tanks and lakes, indeed, who devastates the whole universe, does not become stained with sin if he adores and worships the illustrious Deity of three eyes.<sup>66</sup> A person that is destitute of every auspicious indication and that is stained by every sin, destroys all his sins by meditating upon Civa.<sup>67</sup> Even worms and insects and birds, O Keçava, that devote themselves to Mahādeva, are enabled to rove in perfect fearlessness.<sup>68</sup> Even this is my settled conviction that those men who devote themselves to Mahādeva become certainly emancipated from rebirth!<sup>69</sup>—After this, Krishna again addressed Yudhishtira the son of Dharma in the following words.<sup>70</sup>

“ Vishnu said,—‘Aditya, Chandra, Wind, Fire, Heaven, Earth, the Vasus, the Viçwedevas, Dhātri, Aryyaman, Cakra, Vrihaspati, the Rudras, the Sāddhyas, Varuna, Gopa,<sup>71</sup> Brahman, Cakra, Maruts, the Upanishats that teach a knowledge of Brahma, Truth, the Vedas, the Sacrifices, Sacrificial Presents, Brāhmanas reciting the Vedas, Soma, Sacrificer, the shares of the deities in sacrificial offerings, clarified butter poured in sacrifices, Rakshā, Dikshā, all kinds of restraints in the form of vows and fasts and rigid observances,<sup>72</sup> Swāhā, Vashat, the Brāhmanas, the celestial cow, the foremost acts of righteousness, the wheel of Time, Strength, Fame, Self-restraint, the Steadiness of all persons endued with intelligence, all acts of goodness and the reverse, the seven Rishis,<sup>73</sup> Understanding of the foremost order, all kinds of excellent touch, the success of all (religious) acts, the diverse tribes of the deities, those beings that drink heat, those that are drinkers of Soma, Likhas, Suyāmas, Tushitā, all creatures having Mantras for their bodies,<sup>74</sup> Ābhāsuras, those beings that live upon scents only, those that live

upon vision only, those that restrain their speech, those that restrain their minds, they that are pure, they that are capable of assuming diverse forms through Yoga-puissance, those deities that live on touch (as their food), those deities that subsist on vision and those that subsist upon the butter poured in sacrifices,<sup>75</sup> those beings that are competent to create by fiat of their will the objects they require, they that are regarded as the foremost ones among the deities, and all the other deities, O Ājamida, the Suparnas, the Gandharvas, the Piçāchas, the Dānavas, the Yakshas, the Chāranas, the snakes,<sup>76</sup> all that is gross and all that is exceedingly subtile, all that is soft and all that is not subtile, all sorrows and all joys, all sorrow that comes after joy and all joy that comes after sorrow, the Sāṅkhya philosophy, Yoga, and that which transcends objects which are regarded as foremost and very superior,—all adorable things, all the deities, and all the protectors of the universe who entering into the physical forces sustain and uphold this ancient creation of that illustrious Deity,—have sprung from that Creator of all creatures!<sup>77-78</sup> All this that I have mentioned is grosser than that which the wise think of with the aid of Penances. Indeed, that subtile Brahma is the cause of life. I bow my head in reverence to it. Let that immutable and indestructible Master, always adored by us, grant us desirable boons!<sup>79</sup> That person who, subjugating his senses and purifying himself, recites this hymn, without interruption in respect of his vow, for one month, succeeds in obtaining the merit that is attached to a Horse-sacrifice.<sup>80</sup> By reciting this hymn the Brāhmana succeeds in acquiring all the Vedas; the Kshatriya becomes crowned with victory, O son of Prithā; the Vaiçya, in obtaining wealth and cleverness; and the Cudra, in winning happiness here and a good end hereafter.<sup>81</sup> Persons of great fame, by reciting this prince of hymns that is competent to cleanse every sin and that is highly sacred and purifying, set their hearts on Rudra.<sup>82</sup> A man by reciting this prince of hymns succeeds in living in heaven for as many years as there are pores in his body.’<sup>83</sup>



## SECTION XIX.

"Yudhishtira said,—I ask, O chief of Bharata's race, what is the origin of the declaration, about discharging all duties jointly, that is made on the occasion of a person's taking the hand of his spouse in marriage?<sup>1</sup> Is that declaration in respect of discharging all duties together, due only to what is laid down by the great Rishis in days of yore, or does it refer to the duty of begetting offspring from religious motives, or has it reference to only the carnal pleasure that is expected from such a congress of the sexes?<sup>2</sup> The doubt that fills my mind in respect of this is very great. I verily think that the declaration to which I refer is contrary to the natural impulses that lead to a union of the sexes. That which is called in this world the union for practising all duties together ceases with death and is not to be seen to subsist hereafter.<sup>3</sup> This union for practising all duties together leads to heaven. But heaven, O grandsire, is attained to by persons that are dead. Of a married couple it is seen that only one dies at a time. Where does the other then remain? Do tell me this!<sup>4</sup> Men attain to diverse kinds of fruits by practising diverse kinds of duties. The occupations, again, to which men betake themselves are of diverse kinds. Diverse, again, are the hells to which they go in consequence of such diversity of duties and acts.<sup>5</sup> Women, in particular, the Rishis have said, are false in behaviour. When human beings are such, and when women in particular have been declared in the ordinances to be false, how, O sire, can there be a union between the sexes for purposes of practising all duties together?<sup>6</sup> In the very Vedas one may read that women are false. The word 'Duty,' as used in the Vedas, seems to have been coined in the first instance for general application (so that it is applied to practices that have no merit in them). Hence the application of that word to the rites of marriage is, instead of being correct, only a form of speech forcibly applied where application it has none.<sup>7</sup> The subject

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<sup>1</sup> I expand this Verse a little for bringing out the sense clearly.—T.

seems to me to be inexplicable although I reflect upon it incessantly. O grandsire, O thou of great wisdom, it behooveth thee to expound this to me in detail, clearly and according to what has been laid down in the Cruti. In fact, do thou explain to me what it is, what its characteristics are, and the way in which it has come to pass !<sup>\*-9</sup>

"Bhishma said,—In this connection is cited the old narrative of the discourse between Ashtāvakra and the lady known by the name of Diçā.<sup>10</sup> In days of yore Ashtāvakra of severe penances, desirous of marriage, begged the high-souled Rishi Vadānya of his daughter.<sup>11</sup> The name by which the damsel was known was Suprabhā. In beauty she was unrivalled on Earth. In virtues, dignity, conduct, and manners, she was superior to all girls.<sup>12</sup> By a glance alone that girl of beautiful eyes had robbed him of his heart, even as a delightful grove in spring, adorned with flowers, robs the spectator of his heart.<sup>13</sup> The Rishi addressed Ashtāvakra and said,—Yes, I shall bestow my daughter on thee. Listen, however, to me. Make a journey to the sacred North. Thou wilt see many things there !†—<sup>14</sup>

"Ashtāvakra said,—It behooveth thee to tell me what I shall see in that region. Indeed, I am ready to execute whatever command may be laid upon me by thee !—<sup>15</sup>

"Vadānya said,—Passing over the dominions of the Lord of Treasures thou wilt cross the Himavat mountains. Thou wilt then behold the plateau on which Rudra resides. It is inhabited

\* The subject propounded by Yudhishtira is this: marriage is always spoken of as a union of the sexes for practising all religious duties together. The king asks, how can this be. Marriage, as seems to him, is a union sought for pleasure. If it be said that the two individuals married together are married for practising religious duties jointly, such practice is suspended by death. Persons act differently and attain to different ends. There is, therefore, no prospect of a reunion after death. When, again, one of them dies, the joint practice of duties can no longer take place. The other objections, urged by Yudhishtira, to the theory of marriage being a union of the sexes for only practising religious duties jointly, are plain.—T.

† The sense is that if after returning from thy journey to that region thou claimest thy bride, thou mayest obtain her from me. Thy journey will be a sort of trial or test to which I mean to put thee.—T.

by Siddhas and Chāranas.<sup>16</sup> It abounds with the associates of Mahādeva, frolicsome and fond of dance and possessed of faces of diverse forms. It is peopled with also many Piṣāchas, O master, of diverse forms and all daubed with fragrant powders of diverse hues, and dancing with joyous hearts in accompaniment with instruments of different kinds made of brass. Surrounded by these who move with electric rapidity in the mazes of the dance or refrain at times altogether from forward or backward or transverse motion of every kind, Mahādeva dwells there.<sup>17-18</sup> That delightful spot on the mountains, we have heard, is the favourite abode of the great Deity. It is said that that great god as also his associates are always present there.<sup>19</sup> It was there that the goddess Umā had practised the severest austerities for the sake of (obtaining for her lord) the three-eyed Deity. Hence, it is said, that spot is much liked by both Mahādeva and Umā.<sup>20</sup> In days of yore, there, on the heights of the Mahāpārçwa mountains, which are situate to the north of the mountains sacred to Mahādeva, the Seasons, and the last Night, and many deities, and many human beings also (of the foremost order),<sup>21</sup> in their embodied forms, had adored Mahādeva.\* Thou shalt cross that region also in thy northward journey.<sup>22</sup> Thou wilt then see a beautiful and charming forest blue of hue and resembling a mass of clouds. There, in that forest, thou wilt behold a beautiful female ascetic looking like Cree herself.<sup>23</sup> Venerable for age and highly blessed, she is in the observance of the Dikshā. Beholding her there thou shouldst duly worship her with reverence.<sup>24</sup> Returning to this place after having beheld her, thou wilt take the hand of my daughter in marriage. If thou canst make this agreement, proceed then on thy journey and do what I command thee!—<sup>25</sup>

“Ashtāvakra said,—So be it! I shall do thy bidding. Verily, I shall proceed to that region of which thou speakest, O thou of righteous soul! On thy side, thou shouldst make thy words accord with truth!—<sup>26</sup>

“Bhishma continued,—The illustrious Ashtāvakra set out on his journey. He proceeded more and more towards the north

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\* ‘Kāla-rātri’ is the Night that precedes the universal dissolution.—T.

and at last reached the Himavat mountains peopled by Siddhas and Chāranas.\*<sup>27</sup> Arrived at the Himavat mountains, that foremost of Brāhmanas then came upon the sacred river Vāhudā whose waters produce great merit.<sup>28</sup> He bathed in one of the delightful Tirthas of that river, which was free from mud, and gratified the deities with oblations of water. His ablutions being over, he spread a quantity of Kuṣa grass and laid himself down upon it for resting awhile at his ease.†<sup>29</sup> Passing the night in this way, the Brāhmana rose with the day. He once more performed his ablutions in the sacred waters of the Vāhudā and then ignited his *koma* fire and worshipped it with the aid of many foremost of Vedic mantras.‡<sup>30</sup> He then worshipped with due rites both Rudra and his spouse Umā, and rested for some more time by the side of that lake in the course of the Vāhudā whose shores he had reached. Refreshed by such rest, he set out from that region and then proceeded towards Kailāsa.<sup>31</sup> He then beheld a gate of gold that seemed to blaze with beauty. He saw also the Mandākini and the Nalini of the high-souled Kuvera the Lord of Treasures.§<sup>32</sup> Beholding the Rishi arrived there, all the Rākshasas having Manibhadra for their head, who were engaged in protecting that lake abounding with beautiful lotuses, came out in a body for welcoming and honoring the illustrious traveller.<sup>33</sup> The Rishi worshipped in return those Rākshasas of terrible prowess and asked them to report, without delay, his arrival unto the Lord of Treasures.<sup>34</sup> Requested by him to do this, those Rākshasas, O king, said unto him,—king Vaiṣṇavana, without waiting for the intelligence, is coming of his own accord to thy presence!<sup>35</sup> The illustrious Lord of Treasures is well acquainted with the

\* The Commentator thinks that 'uttarām uttarām &c.' means the sacred north.—T.

† 'Tirtha' means here a Ghāt, i. e., an easy descent from the bank for access to the water.—T.

‡ 'Pradhānatah' is explained by the Commentator to mean 'with foremost of Vedic mantras.'—T.

§ 'Mandākini' is that part of the river Gangā which flows through Kailāsa; while Nalini is a celebrated lake owned by the king of the Yakshas, so called because of the lotuses which occur there in plenty.—T.

object of this thy journey. Behold him,—that blessed Master,—who blazes with his own energy!<sup>36</sup>—Then king Vaiçravana, approaching the faultless Ashtāvakra, duly enquired about his welfare. The usual enquiries of politeness being over, the Lord of Treasures then addressed the regenerate Rishi, saying,<sup>37</sup>—Welcome art thou here! Do tell me what it is thou seekest at my hands! Inform me of it, I shall, O regenerate one, accomplish whatever thou mayst bid me to accomplish!<sup>38</sup> Do thou enter my abode as pleases thee, O foremost of Brāhmanas! Duly entertained by me, and after thy business is accomplished, thou mayst go without any obstacles being placed in thy way!<sup>39</sup>—Having said these words, Kuvera took the hand of that foremost of Brāhmanas and led him into his palace. He offered him his own seat as also water to wash his feet and the Arghya of the usual ingredients.<sup>40</sup> After the two had taken their seats, the Yakshas of Kuvera headed by Manibhadra, and many Gandharvas and Kinnaras, also sat down before them.<sup>41</sup> After all of them had taken their seats, the Lord of Treasures said these words,—Understanding what thy pleasure is, the diverse tribes of Apsaras will commence their dance.<sup>42</sup> It is meet that I should entertain thee with hospitality and that thou shouldst be served with proper ministrations!—Thus addressed, the ascetic Ashtāvakra said, in a sweet voice,—Let the dance proceed!<sup>43</sup>—Then Urvarā and Mīrakeçi, and Rambhā and Urvaci, and Aluvushā and Ghritāchi, and Chitrā and Chitrāṅgadā and Ruchi,<sup>44</sup> and Manoharā and Sukeçi and Sumukhi and Hāsini and Prabhā, and Vidyutā and Praçami and Dāntā and Vidyotā and Rati,<sup>45</sup>—these and many other beautiful Apsaras began to dance. The Gandharvas played on diverse kinds of musical instruments.<sup>46</sup> After such excellent music and dance had commenced, the Rishi Ashtāvakra of severe penances unconsciously passed a full celestial year there in the abode of king Vaiçravana.<sup>47</sup> Then king Vaiçravana said unto the Rishi,—O learned Brāhmana, behold, a little more than a year has passed away since thy arrival here.<sup>48</sup> This music and dance, especially known by the name of Gandharva, is a stealer of the

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\* 'Divye' is excellent 'Gāndharve,' meaning music and dance.—T.

heart (and of time). Do thou act as thou wishest, or let this go on if that be thy pleasure!<sup>49</sup> Thou art my guest and, therefore, worthy of adoration. This is thy house. Do thou set thy commands. We are all bound to thee!<sup>50</sup>—The illustrious Ash-tāvakra, thus addressed by king Vaiçravana, replied unto him, with a pleased heart, saying,—I have been duly honored by thee! I desire now, O Lord of Treasures, to go hence!<sup>51</sup> Indeed, I am highly pleased. All this befits thee, O Lord of Treasures! Through thy grace, O illustrious one, and agreeably to the command of the high-souled Rishi Vadānya,<sup>52</sup> I shall now proceed to my journey's end. Let growth and prosperity be thine!—Having said these words, the illustrious Rishi set out of Kuvera's abode and proceeded northwards.<sup>53</sup> He crossed the Kailāsa and the Mandara as also the golden mountains. Beyond those high and great mountains is situate that excellent region where Mahādeva dressed as an humble ascetic has taken up his residence.<sup>54</sup> He circumambulated the spot, with a collected mind, bending his head in reverence the while. Descending then on the Earth, he considered himself sanctified for having obtained a sight of that holy spot which is the abode of Mahādeva.<sup>55</sup> Having circumambulated that mountain thrice, the Rishi, with face turned towards the north, proceeded with a joyous heart.<sup>56</sup> He then beheld another forest that was very delightful in aspect. It was adorned with the fruits and roots of every season, and it resounded with the music of winged warblers numbering by thousands.<sup>57</sup> There were many delightful groves throughout the forest. The illustrious Rishi then beheld a charming hermitage.<sup>58</sup> The Rishi saw also many golden hills decked with gems and possessed of diverse forms. In the begemmed soil he saw many lakes and tanks also.<sup>59</sup> And he saw diverse other objects that were exceedingly delightful. Beholding these things, the mind of that Rishi of cleansed soul became filled with joy.<sup>60</sup> He then saw a beautiful mansion made of gold and adorned with gems of many kinds. Of wonderful structure, that mansion surpassed the palace of Kuvera himself in every respect.<sup>61</sup> Around it there were many hills and mounts of jewels and gems. Many beautiful cars and many heaps of diverse kinds of jewels also were visible in that place.<sup>62</sup>

The Rishi beheld there the river Mandākinī whose waters were strewn with many Mandāra flowers. Many gems also were seen there that were self-luminous, and the soil all around was decked with diamonds of diverse species.<sup>66</sup> The palatial mansion which the Rishi saw contained many chambers whose arches were embellished with various kinds of stones. Those chambers were adorned also with nets of pearls interspersed with jewels and gems of different species.<sup>64</sup> Diverse kinds of beautiful objects, capable of stealing the heart and the eye, surrounded that palace. That delightful retreat was inhabited by numerous Rishis.<sup>65</sup> Beholding these beautiful sights all around, the Rishi began to think of where he would take shelter. Proceeding then to the gate of the mansion, he uttered these words:<sup>66</sup>—Let those that live here know that a guest has come (desirous of shelter)!—Hearing the voice of the Rishi, a number of maidens came out together from that palace.<sup>67</sup> They were seven in number, O king. Of different styles of beauty, all of them were exceedingly charming. Every one of those maidens upon whom the Rishi cast his eyes stole his heart.<sup>68</sup> The sage could not, with even his best efforts, control his mind. Indeed, at the sight of those maidens of very superior beauty, his heart lost all its tranquillity. Seeing himself yielding to such influences, the Rishi made a vigorous effort and possessed as he was of great wisdom he at last succeeded in controlling himself.<sup>69</sup> Those damsels then addressed the Rishi, saying,—Let the illustrious one enter!—Filled with curiosity in respect of those exceedingly beautiful damsels as also of that palatial mansion, the regenerate Rishi entered as he was bidden. Entering the mansion he beheld an old lady, with indications of decrepitude, attired in white robes and adorned with every kind of ornament. The Rishi blessed her, saying,—Good be to you!—The old lady returned his good wishes in proper form. Rising up, she offered a seat to the Rishi.<sup>70-72</sup> Having taken his seat, Ashtāvakra said,—Let all the damsels go to their respective quarters. Only let one stay here. Let that one remain here who is possessed of wisdom and who has tranquillity of heart. Indeed, let all the others go away at their will!<sup>73</sup>—Thus addressed, all those damsels circumambulated the Rishi

and then left the chamber. Only that aged lady remained there.<sup>74</sup> The day quickly passed and night came. The Rishi seated on a splendid bed, addressed the old lady, saying,—O blessed lady, the night is deepening. Do thou address thyself to sleep!<sup>75</sup>—Their conversation being thus put a stop to by the Rishi, the old lady laid herself down on an excellent bed of great splendour.<sup>76</sup> Soon after, she rose from her bed and pretending to tremble with cold, left it for going to the bed of the Rishi.<sup>77</sup> The illustrious Ashtāvakra welcomed her with courtesy. The lady, however, stretching her arms, tenderly embraced the Rishi, O foremost of men!<sup>78</sup> Beholding the Rishi quite unmoved and as inanimate as a piece of wood, she became very sorry and began to converse with him.<sup>79</sup> There is no pleasure, save that which waits upon desire, which women can derive from a person of the other sex! I am now under the influence of desire. I seek thee for that reason. Do thou seek me in return!<sup>80</sup> Be cheerful, O learned Rishi, and unite thyself with me! Do thou embrace me, O learned one, for I desire thee greatly!<sup>81</sup> O thou of righteous soul, even this union with me is the excellent and desirable reward of those severe penances which thou hast undergone! At the first sight I have become disposed to seek thee. Do thou also seek me!<sup>82</sup> All this wealth, and everything else of value that thou seest here, are mine. Do thou verily become the lord of all this with my person and heart!<sup>83</sup> I shall gratify every wish of thine! Do thou sport with me, therefore, in these delightful forests, O Brāhmana, that are capable of granting every wish!<sup>84</sup> I shall yield thee complete obedience in everything, and thou shalt sport with me according to thy pleasure! All objects of desire that are human or that appertain to heaven shall be enjoyed by us.<sup>85</sup> There is no pleasure more agreeable to women (than that which is derivable from the companionship of a person of the other sex). Verily, congress with a person of the opposite sex is the most delicious fruit of joy that we can reap!<sup>86</sup> When urged by the god of desire, women become very capricious. At such times they do not feel any pain even if they walk over a desert of burning sand!—<sup>87</sup>

"Ashtāvakra said,—O blessed lady, I never approach one



that is another's spouse. One's congress with another man's wife is condemned by persons conversant with the scriptures on morality.<sup>88</sup> I am an utter stranger to enjoyments of every kind. O blessed lady, know that I have become desirous of wedlock for obtaining offspring. I swear by truth itself!<sup>89</sup> Through the aid of offspring righteously obtained, I shall proceed to those regions of felicity which cannot be attained without such aid. O good lady, know what is consistent with morality, and knowing it, desist from thy efforts!—<sup>90</sup>

"The lady said,—The very deities of wind and fire and water, or the other celestials, O regenerate one, are not so agreeable to women as the deity of desire. Verily, women are exceedingly fond of sexual congress.<sup>91</sup> Among a thousand women, or, perhaps, among hundreds of thousands, sometimes only one may be found that is devoted to her husband.<sup>92</sup> When under the influence of desire, they care not for family or father or mother or brother or husband or sons or husband's brother, (but pursue the way that desire points out).<sup>93</sup> Verily, in pursuit of what they consider happiness, they destroy the family (to which they belong by birth or marriage) even as many queenly rivers eat away the banks that contain them. The Creator himself had said this, quickly marking the faults of women!—<sup>94</sup>

"Bhishma continued,—The Rishi, bent upon finding out the faults of women, then addressed that lady, saying,—Cease to speak to me in this strain! Yearning springs from liking. Tell me what (else) I am to do!†<sup>95</sup>—That lady then said in return,—O illustrious one, thou shalt see according to time and place (as to whether I have anything agreeable in me)! Do thou

\* A woman is said to destroy a family by staining it with her unchastity.—T.

† Both the Vernacular translators have totally misunderstood the second line. 'Aśyatām' is explained by the Commentator as 'tushnim ūthiyatām.' 'Ruchitah-chechandah' means 'chechandah' or yearning arises from 'ruchi' or like. What the Rishi says is 'as yet I do not yearn after thy company for I do not like thee.' Of course, if, after staying with thee for sometime, I begin to like thee, I may then feel a yearning for thee!—T.

only live here (for sometime), O highly blessed one, and I shall regard myself amply rewarded!<sup>96</sup>—Thus addressed by her, the regenerate Rishi, O Yudhishtira, expressed his resolution to comply with her request, saying,—Verily, I shall dwell with thee in this place as long as I can venture to do so.<sup>97</sup>—The Rishi then, beholding that lady afflicted with decrepitude, began to reflect earnestly on the matter. He seemed to be even tortured by his thoughts.<sup>98</sup> The eyes of that foremost of Brāhmanas failed to derive any delight from those parts of that lady's person whereupon they were cast. On the other hand, his glances seemed to be dispelled by the ugliness of those particular limbs.<sup>99</sup>—This lady is certainly the goddess of this palace. Has she been made ugly through some curse? It is not proper that I should hastily ascertain the cause of this.<sup>100</sup>—Reflecting upon this in the secrecy of his heart, and curious to know the reason, the Rishi passed the rest of that day in an anxious state.<sup>101</sup> The lady then addressed him, saying,—O illustrious one, behold the aspect of the Sun reddened by the evening clouds! What service shall I do unto thee?<sup>102</sup>—The Rishi addressed her, saying,—‘Fetch water for my ablutions! Having bathed, I shall say my evening prayers, restraining my tongue and the senses!—’<sup>103</sup>

## SECTION XX.

“Bhishma said,—‘Thus commanded, the lady said,—Be it so!—She then brought oil (for rubbing the Rishi's body therewith) and a piece of cloth for his wear during the ablutions.<sup>1</sup> Permitted by the ascetic, she rubbed every part of his body with the fragrant oil she had brought for him.<sup>2</sup> Gently was the Rishi rubbed, and when the process of rubbing was over, he proceeded to the room set apart for the performance of ablutions. There he sat upon a new and excellent seat of great splendour.<sup>3</sup> After the Rishi had taken his seat upon it, the old lady began to wash his person with her own soft hands whose touch was

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\* ‘Utsāditah’ is explained by the Commentator to mean ‘chālitaḥ.’ Here, however, I think it does not mean so.—T.

exceedingly agreeable.<sup>4</sup> One after another in due order, the lady rendered the most agreeable services to the Rishi in the matter of his ablutions. Between the lukewarm water with which he was washed, and the soft hands that were employed in washing him,<sup>5</sup> the Rishi of rigid vows failed to understand that the whole night had passed away in the process. Rising from the bath, the Rishi became highly surprised.<sup>6</sup> He saw the Sun risen above the horizon on the East. He was amazed at this and asked himself,—Was it really so or was it an error of the understanding?<sup>7</sup>—The Rishi then duly worshipped the god of a thousand rays. This done, he asked the lady as to what he should do. The old lady prepared some food for the Rishi that was as delicious to the taste as Amrita itself.<sup>8</sup> In consequence of the delicious character of that food the Rishi could not take much. In taking that little, however, the day passed away and evening came.<sup>9</sup> The old lady then asked the Rishi to go to bed and sleep. An excellent bed was assigned to the Rishi and another was occupied by herself.<sup>10</sup> The Rishi and the old lady occupied different beds at first, but when it was midnight, the lady left her own bed for coming to that of the Rishi.<sup>11</sup>

“Ashtāvakra said,—O blessed lady, my mind turns away from sexual congress with one who is the spouse of another. Leave my bed, O good lady. Blessed be thou, do thou desist from this of thy own accord !\*—”<sup>12</sup>

“Bhishma continued,—Thus dissuaded by that Brāhmana with the aid of his self-restraint, the lady answered him, saying,—I am my own mistress ! In accepting me thou wilt incur no sin !—”<sup>13</sup>

“Ashtāvakra said,—Women can never be their own mistresses. This is the opinion of the Creator himself, viz., that a woman never deserves to be independent !—”<sup>14</sup>

“The lady said,—O learned Brāhmana, I am tortured by desire. Mark my devotion to thee ! Thou incurrst sin by refusing to accost me lovingly.—”<sup>15</sup>

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\* The last words may also mean—‘Go to thy own bed and rest by thyself !’—T.

" 'Ashtāvakra said,—Diverse faults drag away the man that acts as he likes. As regards myself, I am able to control my inclinations by self-restraint. O good lady, do thou return to thy own bed !—<sup>16</sup>

" 'The lady said,—I bow to thee, bending my head. It behooves thee to show me thy grace ! O sinless one, I prostrate myself before thee, do thou become my refuge !<sup>17</sup> If, indeed, thou seest such sin in congress with one that is not thy spouse, I yield myself unto thee ! Do thou, O regenerate one, accept my hand in marriage !<sup>18</sup> Thou wilt incur no sin. I tell thee truly ! Know that I am my own mistress ! If there be any sin in this, let it be mine alone ! My heart is devoted to thee. I am my own mistress. Do thou accept me !—<sup>19</sup>

" 'Ashtāvakra said,—How is it, O good lady, that thou art thy own mistress ? Tell me the reason of this. There is not a single woman in the three worlds that deserves to be regarded as the mistress of her own self.<sup>20</sup> The father protects her while she is a maiden. The husband protects her while she is in youth. Sons protect her when she is aged. Women can never be independent as long as they live !—<sup>21</sup>

" 'The lady said,—I have, since my maidenhood, adopted the vow of Brahmacharyya. Do not doubt it. I am still a maid. Do thou make me thy wife. O Brāhmana, do not kill this devotion of mine to thee !—<sup>22</sup>

" 'Ashtāvakra said,—As thou art inclined to me so am I inclined to thee ! There is this question, however, that should be settled. Is it true that by yielding to my inclinations I shall not be regarded as acting in opposition to what the Rishi (Vadānya) wishes ?<sup>23</sup> This is very wonderful ! Will this lead to what is beneficial ? Here is a maiden adorned with excellent ornaments and robes !<sup>24</sup> She is exceedingly beautiful ! Why did decrepitude cover her beauty so long ? At present she looks like a beautiful maiden. There is no knowing what form she may take hereafter !<sup>25</sup> I shall never swerve from

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\* The Commentator takes the words 'kimivottaram bhavet' to imply 'what will be better for me ? Shall I adhere to Vadānya's daughter or shall I take this girl ?' I think this is rather far-fetched.—T

that restraint which I have over desire and the other passions or from contentment with what I have already got. Such swerving does not seem to be good. I shall keep myself united with truth !\* — ”<sup>28</sup>

### SECTION XXI.

“Yudhishtira said,—‘Tell me why had that lady no fear of Ashtāvakra’s curse although Ashtāvakra was endued with great energy ? How also did Ashtāvakra succeed in coming back from that place ?’<sup>1</sup>

“Bhishma said,—‘Ashtāvakra asked her, saying,—How dost thou succeed in altering thy form so ? Thou shouldst not say anything that is untrue. I wish to know this. Do thou speak truly before a Brāhmana !—’<sup>2</sup>

“‘The lady said,—O best of Brāhmanas, wherever thou mayst reside, in heaven or on Earth, this desire of union between the sexes is to be observed. O thou of infallible prowess, listen, with concentrated attention, to what it all is !’<sup>3</sup> This trial was devised by me, O sinless one, for testing thee aright, O thou of infallible prowess, thou hast subjugated all the worlds by thy strength of mind.<sup>4</sup> Know that I am the embodiment of the Northern point of the compass. Thou hast seen the lightness of the female character. Even women that are aged are tortured by the desire of sexual union.<sup>5</sup> The Grandsire himself and all the deities with Indra have been pleased with thee. The object for which thy illustrious self has come here (is known to me).<sup>6</sup> O foremost of regenerate persons, thou hast been despatched hither by the Rishi Vadānya—the father of thy bride—in order that I may instruct thee. Agreeably to the wishes of that Rishi I have already instructed thee !’<sup>7</sup> Thou wilt return home in safety. Thy journey back will not be toilsome. Thou wilt obtain for wife the girl thou hast chosen.

\* By ‘Cakti’ is implied ‘kāmadidamanasāmarthyam’ and by ‘dhriti’ *purvaprāptasya atyāgaḥ*. The last half of the last line of Verse 25 is rendered erroneously by both the Vernacular translators. Adhering to the Commentator’s explanation, they add their own interpretation which is different. This sort of jumble is very peculiar.—T.

She will bear thee a son.<sup>9</sup> Through desire I had solicited thee. Thou madest me the very best answer. The desire for sexual union is incapable of being transcended by the three worlds.<sup>9</sup> Go back to thy quarters, having achieved such merit. What else is there that thou wishest to hear (from me)? I shall discourse on it, O Ashtāvakra, in accordance with the truth.<sup>10</sup> I was gratified by the Rishi Vadānya in the first instance for thy sake, O regenerate ascetic! For the sake of honoring him, I have said all this to thee!—<sup>11</sup>

‘Bhishma continued,—‘Hearing these words of hers, the regenerate Ashtāvakra joined his hands in a reverential attitude. He then solicited the lady for her permission to go back. Obtaining the permission he sought, he came back to his own asylum.<sup>12</sup> Resting himself for sometime at home and obtaining the permission of his kinsmen and friends, he then, in a proper way, proceeded, O delighter of the Kurus, to the Brāhmana Vadānya.<sup>13</sup> Welcomed with the usual enquiries by Vadānya, the Rishi Ashtāvakra, with a well-pleased heart, narrated all that he had seen (in course of his sojourn to the North).<sup>14</sup> He said,—Commanded by thee I proceeded to the mountains of Gandhamādana. In the regions lying to the north of those mountains I beheld a very superior goddess.<sup>16</sup> I was received by her with courtesy. She named you in my hearing, and also instructed me in various matters. Having listened to her I have come back, O lord!<sup>16</sup>—Unto him that said so, the learned Vadānya said,—Take my daughter’s hand according to due rites and under the proper constellations. Thou art the fittest bride-groom I can select for the girl!—<sup>17</sup>

“Bhishma continued,—‘Ashtāvakra said,—So be it!—and took the hand of the girl. Indeed, the highly righteous Rishi, having espoused the girl, became filled with joy.<sup>18</sup> Having taken as his wife that beautiful damsel, the Rishi continued to dwell in his own asylum, freed from (mental) fever of every kind.’<sup>19</sup>

## SECTION XXII.

"Yudhishtira said,—'Whom have the eternal Brāhmanas called a proper object of gifts? Is a Brāhmana that bears the indications of the order of life he follows to be regarded as such, or is one divested of such indications to be so regarded?'"<sup>1</sup>

"Bhishma said,—'O monarch, it has been said that gifts should be made unto a Brāhmana that adheres to the duties of his own order, whether he bears the indications of Brahmacharyya or not, for both are faultless, viz., he that bears such indications and he that is divested of them.'"<sup>2</sup>

"Yudhishtira said,—'What fault does an uncleansed person incur if he makes gifts of sacrificial butter or food or with great devotion, unto persons of the regenerate order?'"<sup>3</sup>

"Bhishma said,—'Even one that is most destitute of self-restraint becomes, without doubt, cleansed by devotion. Such a man, O thou of great splendour, becomes cleansed in respect of every act (and not with reference to gift alone).'"<sup>4</sup>

"Yudhishtira said,—'It has been said that a Brāhmana that is sought to be employed in an act having reference to the deities, should never be examined. The learned, however, say that with respect to such acts as have reference to the Pitris, the Brāhmana that is sought to be employed, should be examined (in the matter of both his conduct and competence).'"<sup>5</sup>

"Bhishma said,—'As regards acts that have reference to the deities, these fructify not in consequence of the Brāhmana that is employed in doing them but through the grace of the deities themselves. Without doubt, those persons that perform sacrifices obtain the merit attached to those acts, through the grace of the deities.'"<sup>6</sup> The Brāhmanas, O chief of the Bharatas, are

\* 'Linga' means signs or indications. A 'Lingin' is one that bears signs and indications. 'Brāhmanam' (in both places) means one conversant with Brahma. The first, that is, 'Lingin' implies either a Brahmachārin or a Sanyāsin that always bears the marks of his order. An 'Alingin' is one that is divested of such marks. Yudhishtira's question is, who, amongst these, should be considered worthy of gifts?—T.

† The sense is that with respect to acts having reference to only the Pitris the conduct and competence of Brāhmanas should be examined.—T.

always utterers of Brahma. The Rishi Mārkaṇḍeya, endued with intelligence, said this in days of yore, in all the worlds."

"Yudhishtira said,—'Why, O grandsire, are these five, viz., he that is a stranger, he that is endued with learning (connected with the duties of his own order), he that is connected by marriage, he that is endued with penances, and he that is addicted to the performance of sacrifices, regarded as proper persons?'"\*

"Bhishma said,—'The first three, viz., strangers, relatives, and ascetics, when possessed of these attributes, viz., purity of birth, addiction to religious acts, learning, compassion, modesty, sincerity, and truthfulness, are regarded as proper persons. The other two, viz., men of learning and those addicted to sacrifices, when endued with five of these attributes, viz., purity of birth, compassion, modesty, sincerity, and truthfulness, are also regarded as proper persons.' Listen now to me, O son of Prithā, as I recite to thee the opinions of these four persons of mighty energy, viz., the goddess Earth, the Rishi Kāçyapa, the deity of fire, and the ascetic Mārkaṇḍeya."<sup>9</sup>

"The Earth said,—As a clod of mud, when thrown into the great ocean, quickly dissolves away, even so every kind of sin disappears in the three high attributes of officiation at sacrifices, teaching, and receiving of gifts.†—"<sup>11</sup>

"Kāçyapa said,—The Vedas with their six branches, the Sāṅkhya philosophy, the Purāṇas, and high birth, these fail to rescue a regenerate person if he falls away from good conduct.‡—"<sup>12</sup>

"Agni said,—That Brāhmana who, engaged in study and

\* The Commentator explains that five persons are mentioned in the question of Yudhishtira. K. P. Singha omits one. The Burdwan translator repeats the words of the original without any explanation. I take 'sammandhi' to mean relatives by marriage. To this day, in all India, people make gifts or presents unto sons-in-law, &c.—T.

† The sense is that no sin can touch a Brāhmana who observes these three acts. These three acts are efficacious in washing away all sins. The Commentator points out that by this the attributes of birth and knowledge are referred to.—T.

‡ By good conduct is implied modesty and candour.—T.



regarding himself learned, seeks with the aid of his learning to destroy the reputation of others, falls away from righteousness, and comes to be regarded as dissociated from truth. Verily regions of felicity hereafter are never attained to by such a person of destructive genius.—<sup>13</sup>

“Mārkaṇḍeya said,—If a thousand Horse-sacrifices and Truth were weighed in the balance, I do not know whether the former would weigh even half as heavy as the latter.—”<sup>14</sup>

“Bhishma continued,—‘Having spoken these words, those four persons, each of whom is endued with immeasurable energy, viz., the goddess Earth, Kācyaapa, Agni, and Bhrigu’s son armed with weapons, quickly went away.’<sup>15</sup>

“Yudhishtira said,—‘If Brāhmanas observant of the vow of Brahmacharyya in this world eat, soliciting the same, the offerings one makes (unto one’s deceased ancestors in Crāddhas), I ask, can the Crāddha be regarded well-performed if the performer actually makes over those offerings unto such Brāhmanas.’<sup>16</sup>

“Bhishma said,—‘If, having practised the vow of Brahmacharyya for the prescribed period (of twelve years) and acquired proficiency in the Vedas and their branches, a Brāhmana himself solicits the offerings made in Crāddhas and eats the same, he is regarded to fall away from his vow. The Crāddha, however, is not regarded as stained in any way.’<sup>17</sup>

“Yudhishtira said,—‘The wise have said that duty or righteousness has many ends and numerous doors. Tell me, O grand-sire, what however are the settled conclusions in this matter.’<sup>18</sup>

“Bhishma said,—‘Abstention from injury to others, truthfulness, the absence of wrath (forgiveness), compassion, self-restraint, and sincerity or candour, O monarch, are the indications of Righteousness.’<sup>19</sup> There are persons who wander over the Earth, praising righteousness but without practising what they preach and engaged all the while in sin, O king.<sup>20</sup> He who

\* ‘Anekāntam’ is explained by the Commentator as ‘Anekaphalākāram,’ i. e., of diverse kinds of fruits. The fruits attainable by a correct discharge of duties are of diverse kinds, because the objects of those duties, called ‘Pātras’ are of various kinds.—T.

gives unto such persons gold or gems or kine or steeds, has to sink in hell and there subsist for ten years, eating the while the *feces*<sup>21</sup> of such persons as live upon the flesh of dead kine and buffalos, of men called Pukkakas, of others that live in the outskirts of cities and villages, and of men that publish, under the influence of wrath and folly, the acts and omissions of others.<sup>22</sup> Those foolish men who do not give unto a Brāhmaṇa observant of the vow of Brahmacharyya the offerings made in Crāddhas (unto one's deceased ancestors), have to go, O monarch, into regions of great misery.<sup>23</sup>

"Yudhishtira said,—'Tell me, O grandsire, what is superior to Brahmacharyya? What is the highest indication of virtue? What is the highest kind of purity?'"<sup>24</sup>

"Bhishma said,—'I tell thee, O son, that abstention from honey and meat is even superior to Brahmacharyya. Righteousness lies within boundaries or in restraint. The best indication of Righteousness is Renunciation (which is also the highest kind of purity).'<sup>25</sup>

"Yudhishtira said,—'In what time should one practise Righteousness? In what time should wealth be sought? In what time should pleasure be enjoyed? O grandsire, do tell me this.'<sup>26</sup>

\* Verse 22 contains 4 substantives in the genitive plural. All these are connected with 'viśthāṁ' in the previous Verse. The Commentator points this out clearly. 'Those living in the outskirts of towns and villages' are tanners and other low castes. 'They who publish the acts and omissions of others' are regarded as very vile persons, equivalent to such low caste men as have been mentioned above. It is difficult to differ from the Commentator, but it seems that the genetives in Verse 22 are used for datives, in which case the meaning would be that 'they who give unto such persons shall also sink into hell.' The Burdwan translator gives a ridiculous version of Verse 22.—T.

† The Bengal reading 'Brahmacharyya' is better than the Bombay reading of that word in the accusative. Bhishma apparently gives two answers. These, however, involve three. By 'maryyāda' is meant boundaries or limits. The duties of men have known bounds. To transgress those bounds would be to transgress duty. The highest indication of Righteousness is 'çamah' or absence of desire for all worldly objects; hence Renunciation.—T.

"Bhishma said,—'One should earn wealth in the first part of one's life. Then should one earn Righteousness, and then enjoy pleasure. One should not, however, attach oneself to any of these.'<sup>27</sup> One should regard the Brāhmanas, worship one's preceptor and seniors, show compassion for all creatures, be of mild disposition and agreeable speech.'<sup>28</sup> To utter falsehood in a court of justice, to behave deceitfully towards the king, to act falsely towards preceptors and seniors, are regarded as equivalent (in heinousness) to Brāhmanicide.'<sup>29</sup> One should never do an act of violence to the king's person. Nor should one ever strike a cow. Both these offences are equivalent to the sin of fœticide.'<sup>30</sup> One should never abandon one's (*homa*) fire. One should also never cast off one's study of the Vedas. One should never assail a Brāhmana by words or acts. All these offences are equivalent to Brāhmanicide.'<sup>31</sup>

"Yudhishtira said,—'What kind of Brāhmanas should be regarded as good? Who are those Brāhmanas by making presents unto whom one may acquire great merit? What kind of Brāhmanas are they whom one should feed? Tell me all this, O grandsire !'<sup>32</sup>

"Bhishma said,—'Those Brāhmanas that are freed from wrath, that are devoted to acts of righteousness, that are firm in Truth, and that practise self-restraint, are regarded as good. By making gifts unto them one acquires great merit.'<sup>33</sup> One wins great merit by making presents unto such Brāhmanas as are free from pride, capable of bearing everything, firm in the pursuit of their objects, endued with mastery over their senses, devoted to the good of all creatures, and disposed to be friendly towards all.'<sup>34</sup> One earns great merit by making gifts unto such Brāhmanas as are free from cupidity, as are pure of heart and conduct, possessed of learning and modesty, truthful in speech, and observant of their own duties as laid down in the scriptures.'<sup>35</sup> The Rishis have declared that Brāhmana to be a deserving object of gifts who studies the four Vedas with all their branches and is devoted to the six well-known duties (laid down in the scriptures). One acquires great merit by making gifts unto Brāhmanas possessed of such qualifications.'<sup>36</sup> The man who makes gifts unto a deserving Brāhmana multiplies

his merit a thousand fold. A single righteous Brāhmana possessed of wisdom and Vedic lore, observant of the duties laid down in the scriptures, and distinguished by purity of behaviour, is competent to rescue a whole race.\*<sup>37</sup> One should make gifts of kine and horses and wealth and food and other kinds of articles unto a Brāhmana that is possessed of such qualifications. By making such gifts unto such persons one earns great happiness in the next world.<sup>38</sup> As I have already told thee, even one such Brāhmana is fully competent to rescue the entire race to which the giver belongs. What need I say, therefore, O dear son, of the merit of making gifts unto many Brāhmanas of such qualifications? In making gifts, therefore, one should always select the object to whom the gift is to be made.<sup>39</sup> Hearing of a Brāhmana possessed of proper qualifications and regarded with respect by all good people, one should invite him even if he resides at a distance and welcoming him when he arrives, one should worship him by all means in his power.' "<sup>40</sup>

## SECTION XXIII.

"Yudhishtira said,—'I desire thee, O grandsire, to tell me what the ordinances are that have been laid down by the acts touching the deities and the (deceased) ancestors on occasions of Crāddhas.'"

"Bhishma said,—'Having purified oneself (by baths and other purificatory acts) and then going through the well-known auspicious rites, one should carefully do all acts relating to the deities in the forenoon, and all acts relating to the *Pitris* in the afternoon.' What is given to men should be given in the midday with affection and regard. That gift which is made untimely is appropriated by Rākshasas.† Gifts of articles that

\* *I. e.*, by making gifts unto even a single such Brāhmana, one rescues all the ancestors and descendants of one's race.—T.

† One makes gifts unto the deities, unto the *Pitris*, and unto human beings. There is a time for each kind of gift. If made untimely, the gift, instead of producing any merit, becomes entirely futile if not sinful. Untimely gifts are appropriated by Rākshasas. Even food that is

have been leapt over by any one, or been licked or sucked, that are not given peacefully, that have been seen by women that are impure in consequence of their season having come, do not produce any merit. Such gifts are regarded as the portions of Rākshasas.<sup>4</sup> Gifts of articles that have been proclaimed before many people or from which a portion has been eaten by a Cudra, or that have been seen or licked by a dog, form portions of Rākshasas.<sup>5</sup> Food which is mixed with hair or in which there are worms, or which has been stained with spittle or saliva or which has been gazed at by a dog or into which tear-drops have fallen or which has been trodden upon, should be known as forming the portion of Rākshasas.<sup>6</sup> Food that has been eaten by a person incompetent to utter the syllable Om, or that has been eaten by a person bearing arms, O Bhārata, or that has been eaten by a wicked person, should be known to form the portion of Rākshasas.<sup>7</sup> The food that is eaten by a person from which a portion has already been eaten by another, or which is eaten without a part thereof having been offered to deities and guests and children, is appropriated by Rākshasas. Such stained food, if offered to the deities and *Pitris* is never accepted by them but is appropriated by Rākshasas.<sup>8</sup> The food that is offered by the three regenerate classes in Crāddhas in which Mantras are either not uttered or uttered incorrectly and in which the ordinances laid down in the scriptures are not complied with, if distributed to guests and other people, is appropriated by Rākshasas.<sup>9</sup> The food that is distributed to guests without having been previously dedicated to the deities or the *Pitris* with the aid of libations on the sacred fire, or which has been stained in consequence of a portion thereof having been eaten by a person that is wicked or of irreligious behaviour, should be known to form the portion of Rākshasas.<sup>10</sup>

taken untimely, does not strengthen the body but goes to nourish the Rākshas and other evil beings.—T.

\* *I. e.*, any food, a portion of which has been eaten by any of these persons, is unworthy of being given away. If given, it is appropriated by Rākshasas. One incompetent to utter *Om* is, of course, a Cudra.—T.

"I have told thee what the portions are of the Rākshasas. Listen now to me as I lay down the rules for ascertaining who the Brāhmana is that is deserving of gifts.\*<sup>11</sup> All Brāhmanas that have been excasted (on account of the commission of heinous sins), as also Brāhmanas that are idiots and out of mind, do not deserve to be invited to Crāddhas in which offerings are made to either the deities or the *Pitris*.<sup>12</sup> That Brāhmana who is afflicted with leucoderma, or he that is destitute of virility, or he that has got leprosy, or he that has got phthisis, or he that is labouring under epilepsy (with delusions of the sensorium), or he that is blind, should not, O king, be invited.†<sup>13</sup> Those Brāhmanas that practise the calling of physicians, those that receive regular pay for serving the images of deities established by the rich, or live upon the service of the deities, those that are observant of vows from pride or other false motives, and those that sell Soma, do not deserve to be invited.<sup>14</sup> Those Brāhmanas that are, by profession, vocalists, or dancers or players or instrumental musicians, or reciters of sacred books, or warriors, and athletes, do not, O king, deserve to be invited.<sup>15</sup> Those Brāhmanas who pour libations on the sacred fire for Cudras, or who are preceptors of Cudras, or who are servants of Cudra masters, do not deserve to be invited.<sup>16</sup> That Brāhmana who is paid for his services as preceptor, or who attends as a pupil upon the lectures of some preceptor because of some allowance that is granted to him, does not deserve to be invited, for both of them are regarded as sellers of Vedic lore.<sup>17</sup> That Brāhmana who has been once induced to accept the gift of food in a Crāddha at the very outset, as also he who has married a Cudra wife, even if possessed of every kind of knowledge, does not deserve to be invited.‡<sup>18</sup> Those

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\* The speaker, by first mentioning who are unworthy, means to point out those that are worthy.—T.

† 'Apasmāra' is a peculiar kind of epilepsy in which the victim always thinks that he is pursued by some monster who is before his eyes. When epilepsy is accompanied by some delusion of the sensorium, it comes to be called by Hindu physicians 'Apasmāra.'—T.

‡ An 'Agrani' or 'Agradāni' is that Brāhmana unto whom the food and other offerings made to the Preta in the first Crāddha are given away. Such a person is regarded as fallen.—T.

Brāhmanas that are destitute of their domestic fire, and they that attend upon corpses, they that are thieves, and they that have otherwise fallen away, do not, O king, deserve to be invited.\*<sup>19</sup> Those Brāhmanas whose antecedents are not known or are vile, and they that are Putrikā-putras, do not, O king, deserve to be invited on occasions of Crāddhas.†<sup>20</sup> That Brāhmana who gives loans of money, or he who subsists upon the interest of the loans given by him, or he who lives by the sale of living creatures, does not deserve, O king, to be invited.<sup>21</sup> Persons who have been subjugated by their wives, or they who live by becoming the paramours of unchaste women, or they who abstain from their morning and evening prayers, do not deserve, O king, to be invited to Crāddhas.<sup>22</sup>

“Listen now to me as I mention who the Brāhmana is that has been ordained for acts done in honor of the deities and the Pitris. Indeed, I shall tell thee what those merits are in consequence of which one may become a giver or a recipient of gifts in Crāddhas (notwithstanding the faults mentioned above).‡<sup>23</sup> Those Brāhmanas that are observant of the rites and ceremonies laid down in the scriptures, or they that are possessed of merit, or they that are conversant with the Gāyatri, or they that are observant of the ordinary duties of Brāhmanas, even if they happen to betake themselves to agriculture for a living, are capable, O king, of being invited to Crāddhas.<sup>24</sup> If a Brāhmana happens to be well-born, he deserves to be invited to Crāddhas notwithstanding his profession of arms for fighting the battles of others.§ That Brāhmana, however, O son, who

\* When corpses are taken to crematoria, certain rites have to be performed upon them before they can be consumed. Those Brāhmanas that assist at the performance of those rites are regarded as fallen.—T.

† Sometimes the father of a daughter bestows her upon a bridegroom under the contract that the son born of that daughter by her husband should be the son of the daughter's father. Such a son, who is dissociated from the race of his own father, is called a Putrikā-putra.—T.

‡ ‘Anugraham’ is that merit in consequence of which faults become neutralised and the stained person may come to be regarded as deserving.—T.

§ As Drona, Aṣvatthāman, Kripa, Bīma, and others.—T.

happens to betake himself to trade for a living should be discarded (even if possessed of merit).<sup>25</sup> That Brāhmana who pours libations every day on the sacred fire, or who resides in a fixed habitation, who is not a thief and who does the duties of hospitality to guests arrived at his house, deserves, O king, to be invited to Crāddhas.<sup>26</sup> That Brāhmana, O chief of Bharata's race, who recites the Sāvitrī morning, noon, and night, or who subsists upon eleemosynary charity, who is observant of the rites and ceremonies laid down in the scriptures for persons of his order, deserves, O king, to be invited to Crāddhas.<sup>27</sup> That Brāhmana who having earned wealth in the morning becomes poor in the afternoon, or who poor in the morning becomes wealthy in the evening, or who is destitute of malice, or is stained by a minor fault, deserves, O king, to be invited to Crāddhas.<sup>28</sup> That Brāhmana who is destitute of pride or sin, who is not given to dry disputation, or who subsists upon alms obtained in his rounds of mendicancy from house to house; deserves, O king, to be invited to sacrifices.<sup>29</sup> One who is not observant of vows, or who is addicted to falsehood (in both speech and conduct), who is a thief, or who subsists by the sale of living creatures or by trade in general, becomes worthy of invitation to Crāddhas, O king, if he happen to subsequently drink Soma in a sacrifice.<sup>30</sup> That man who having acquired wealth by foul or cruel means subsequently spends it in adoring the deities and discharging the duties of hospitality, becomes worthy, O king, of being invited to Crāddhas.<sup>31</sup> The wealth that one has acquired by the sale of Vedic lore, or which has been earned by a woman, or which has been gained by meanness (such as giving false evidence in a court of law), should never be given to Brāhmanas or spent in making offerings to the Pitris.<sup>32</sup> That Brāhmana, O chief of Bharata's race, who upon the completion of a Crāddha that is performed with his aid, refuses to utter the words *yukta*, incurs the sin of swearing

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\* 'Uditāstamita' means one who having earned wealth spends it all in gifts. 'Astamitodita' is one who though poor at first succeeds in earning wealth afterwards; i. e., one who having become rich, keeps that wealth for spending it on good purposes.—T.



falsely in a suit for land.\*<sup>33</sup> The time for performing the Crāddha, O Yudhishtira, is that when one obtains a good Brāhmana and curds and ghee and the sacred day of the new moon, and the meat of wild animals such as deer and others.†<sup>34</sup> Upon the completion of a Crāddha performed by a Brāhmana the word Swadhā should be uttered. If performed by a Kshatriya the words that should be uttered are—*Let thy Pitris be gratified!*<sup>35</sup>—Upon the completion of a Crāddha performed by a Vaiçya, O Bhārata, the words that should be uttered are,—*Let everything become inexhaustible!*—Similarly, upon the conclusion of a Crāddha performed by a Cudra, the word that should be uttered is *Swasti*.—As regards a Brāhmana, the declaration with respect to *Punyāham* should be accompanied with the utterance of the syllable Om. In the case of a Kshatriya, such declaration should be without the utterance of the syllable Om. In the acts performed by a Vaiçya, the words that should be uttered, instead of the syllable Om, are,—*Let the deities be gratified.*‡—Listen now to me as I tell thee the rites that should be performed, one after another, conformably to the ordinances, (in respect of all the orders).<sup>36-38</sup> All the rites that go by the name of *Jātakarma*, O Bhārata, are indispensable in the case of all the three orders (that are regenerate). All these rites, O Yudhishtira, in the case of both Brāhmanas and Kshatriyas as also in that of Vaiçyas, are to be performed with the aid of Mantras.<sup>39</sup> The girdle of a Brāhmana should be made of Munja

\* Upon the completion of a Crāddha, the Brāhmana who is officiating at it should utter the words *yukta* which means well-applied. Certain other words such as *Swadhā*, &c., have to be uttered. The meaning is that the Brāhmana who assists the performer of the Crāddha by reciting the Mantras should, upon completion, say unto the performer that the Crāddha is well-performed. As the custom is, these words are still uttered by every Brāhmana officiating at Crāddhas.—T.

† K. P. Singha wrongly renders the word 'somakshayah' as equivalent to 'somarasah.'—T.

‡ Upon the conclusion of a Crāddha or other rites, the Brāhmana who officiates at it, addresses certain other Brāhmanas that are invited on the occasion and says,—Do you say *Punyāham*.—The Brāhmanas addressed say,—Om, let it be *Punyāham*!—By 'Punyāham' is meant 'sacred day,'—T.

grass. That for one belonging to the royal order should be a bowstring. The Vaiçya's girdle should be made of the Valwaji grass. Even this is what has been laid down in the scriptures.<sup>40</sup> Listen now to me as I expound to thee what constitutes the merits and faults of both givers and recipients of gifts.<sup>41</sup> A Brāhmana becomes guilty of a dereliction of duty by uttering a falsehood. Such an act on his part is sinful. A Kshatriya incurs four times and a Vaiçya eight times the sin that a Brāhmana incurs by uttering a falsehood.<sup>42</sup> A Brāhmana should not eat elsewhere, having been previously invited by a Brāhmana. By eating at the house of the person whose invitation has been posterior in point of time, he becomes inferior and even incurs the sin that attaches to the slaughter of an animal on occasions other than those of sacrifices.<sup>43</sup> So also, if he eats elsewhere after having been invited by a person of the royal order or a Vaiçya, he falls away from his position and incurs half the sin that attaches to the slaughter of an animal on occasions other than those of sacrifices.<sup>44</sup> That Brāhmana, O king, who eats on occasions of such acts as are performed in honor of the deities or the Pitris by Brāhmanas and Kshatriyas and Vaiçyas, without having performed his ablutions, incurs the sin of uttering an untruth for a cow.<sup>45</sup> That Brāhmana, O king, who eats on occasions of similar acts performed by persons belonging to the three higher orders, at a time when he is impure in consequence of either a birth or a death among his cognates, and knowing that he is impure or through temptation, incurs the same sin.<sup>†46</sup> He who lives upon wealth obtained under false pretences like that of sojourns to sacred places or who solicits the giver for wealth pretending that he would spend it in religious acts, incurs, O monarch, the sin of

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\* The fact is, the slaughter of animals in a sacrifice leads to no sin, but if slaughtered for nothing (i. e. for purposes of food only), such slaughter leads to sin.—T.

† One is said to become impure when a birth or a death occurs among one's cognates of near degree. The period of impurity varies from one day to ten days in case of Brāhmanas. Other periods have been prescribed for the other orders. During the period of impurity one cannot perform one's daily acts of worship, &c.—T.

uttering a falsehood.\*<sup>47</sup> That person, belonging to any of the three higher orders, O Yudhishtira, who at Crāddhas and on other occasions distributes food with the aid of Mantras, unto such Brāhmanas as do not study the Vedas or as are not observant of vows or as have not purified their conduct, certainly incurs sin.<sup>48</sup>

"Yudhishtira said,—I desire, O grandsire, to know who those persons are by giving unto whom the things dedicated to the deities and the Pitris, one may earn the amplest rewards."<sup>49</sup>

"Bhishma said,—Do thou, O Yudhishtira, feed those Brāhmanas whose spouses reverently wait for the remnants of the dishes of their husbands like tillers of the soil waiting in reverence for timely showers of rain.<sup>50</sup> By making gifts unto those Brāhmanas that are always observant of pure conduct, O king, that are emaciated through abstention from all luxuries and even full meals, that are devoted to the observance of such vows as lead to the emaciation of the body, and that approach givers with the desire of obtaining gifts, one earns great merit.<sup>51</sup> By making gifts unto such Brāhmanas as regard conduct in the light of food, as regard conduct in the light of spouses and children, as regard conduct in the light of strength, as regard conduct in the light of their refuge for crossing this world and attaining to felicity in the next, and as solicit wealth only when wealth is absolutely needed, one earns great merit.<sup>52</sup> By making gifts unto those persons, O Yudhishtira, that, having lost everything through thieves or oppressors, approach the giver, one acquires great merit.<sup>†53</sup> By making gifts unto such Brāhmanas as solicit food from the hands of even a poor person of their order who has just got something from others, one earns great merit.<sup>54</sup> By making gifts unto such Brāhmanas

\* In this country, to this day, there are many persons that go about begging, stating that they desire to go to Benaras or other places of the kind. Sometimes alms are sought on the ground of enabling the seeker to invest his son with the sacred thread or perform his father's Crāddha, &c. The Rishi declares such practices to be sinful.—T.

† Literally 'that are afraid of thieves and others.' The sense, of course, is 'that have suffered at the hands of thieves and others and are still trembling with fear.'—T.

as have lost their all in times of universal distress and as have been deprived of their spouses on such occasions, and as come to givers with solicitations for alms, one acquires great merit.<sup>55</sup> By making gifts unto such Brāhmanas as are observant of vows, and as place themselves voluntarily under painful rules and regulations, as conform in their conduct to the declarations laid down in the Vedas, and as come to solicit wealth for spending it upon the rites necessary to complete their vows, and other observances, one earns great merit.<sup>56</sup> By making gifts unto such Brāhmanas as live at a great distance from the practices that are observed by the sinful and the wicked, as are destitute of strength for want of adequate support, and as are very poor in earthly possessions, one earns great merit.<sup>57</sup> By making gifts unto such Brāhmanas as have been robbed of all their possessions by powerful men but as are perfectly innocent, and as desire to fill their stomachs any how, without, that is, any scruples respecting the quality of the food they take, one earns great merit.<sup>58</sup> By making gifts unto such Brāhmanas as beg on behalf of others that are observant of penances and devoted to them, and as are satisfied with even small gifts, one earns great merit.<sup>59</sup> Thou hast now, O bull of Bharata's race, heard what the declarations are of the scriptures in respect of the acquisition of great merit by the making of gifts. Listen now to me as I expound what those acts are that lead to hell or heaven.<sup>60</sup> They, O Yudhishtira, that speak an untruth on occasions other than those when such untruth is needed for serving the purpose of the preceptor or for giving the assurance of safety to a person in fear of his life, sink into hell.\*<sup>61</sup> They

\* The two exceptions have been much adverted upon by unthinking persons. I have shown that according to the code of morality that is in vogue among people whose Christianity and civilisation are unquestionable, a lie may sometimes be honorable. However casuists may argue, the world is agreed that a lie for saving life and even property under certain circumstances, and for screening the honor of a confiding woman, is not inexcusable. The goldsmith's son who died with a lie on his lips for saving the Prince Chevalier did a meritorious act. The owner also who hides his property from robbers, cannot be regarded as acting dishonorably.—T.

who ravish other people's spouses, or have sexual congress with them, or assist at such acts of delinquency, sink in hell.<sup>62</sup> They who rob others of their wealth, or destroy the wealth and possessions of other people, or proclaim the faults of other people, sink in hell.<sup>63</sup> They who cut the continents of such peices of water as are used by cattle for quenching thirst, as injure such buildings as are used for purposes of public meetings, as break down bridges and causeways, and as pull down houses used for purposes of habitation, have to sink in hell.<sup>64</sup> They who beguile and cheat helpless women, or girls, or aged dames, or such women as have been frightened, have to sink in hell.<sup>65</sup> They who destroy the means of other people's living, they who exterminate the habitations of other people, they who rob others of their spouses, they who sow dissensions among friends, and they who destroy the hopes of other people, sink into hell.<sup>66</sup> They who proclaim the faults of others, they who break down bridges or causeways, they who live by following vocations laid down for other people, and they who are ungrateful to friends for services received, have to sink in hell.<sup>67</sup> They who have no faith in the Vedas and show no reverence for them, they who break the vows made by themselves or oblige others to break them, and they who fall away from their status through sin, sink in hell.<sup>68</sup> They who betake themselves to improper conduct, they who take exorbitant rates of interest, and they who make unduly large profits on sales, have to sink in hell.<sup>69</sup> They who are given to gambling, they who indulge in wicked acts without any scruple, and they who are given to slaughter living creatures, have to sink in hell.<sup>70</sup> They who cause the dismissal by masters of servants that are hoping for rewards or indulging in the expectation of definite meed or in the enjoyment of wages or salaries or waiting for returns in respect of valuable services already rendered, have to sink in hell.<sup>71</sup> They who themselves eat without offering portions thereof unto their spouses or their sacred fires or their servants or their guests, and they who abstain from performing the rites laid down in the scriptures for honoring the Pitris and deities, have to sink in hell.<sup>72</sup> They who sell the Vedas, they who find fault with the Vedas, and they who reduce the Vedas into writing, have all

to sink in hell.\*<sup>73</sup> They who are out of the pale of the four well-known modes of life, they who betake themselves to practices interdicted by the Crutis and the scriptures, and they who live by betaking themselves to acts that are wicked or sinful or that do not belong to their order of birth, have to sink in hell.<sup>74</sup> They who live by selling hair, they who subsist by selling poisons, and they who live by selling milk, have to sink in hell.<sup>75</sup> They who place obstacles in the path of Brāhmanas and kine and maidens, O Yudhishtirā, have to sink in hell.<sup>76</sup> They who sell weapons, they who forge weapons, they who make shafts, and they who make bows, have to sink in hell.<sup>77</sup> They who obstruct paths and roads with stones and thorns and holes have to sink in hell.<sup>78</sup> They who abandon and cast off preceptors and servants and loyal followers without any offence, O chief of Bharata's race, have to sink in hell.<sup>79</sup> They who set bullocks to work when the animals have not attained to sufficient age, they who bore the noses of bullocks and other animals for controlling them the better while employed in work, and they who keep animals always tethered, have to sink in hell.<sup>80</sup> Those kings that do not protect their subjects while forcibly taking from them a sixth share of the produce of their fields, and they who, though able and possessed of resources, abstain from making gifts, have to sink in hell.<sup>81</sup> They who abandon and cast off persons that are endued with forgiveness and self-restraint and wisdom, or those with whom they have associated for many years, when these are no longer of service to them, have to sink in hell.<sup>82</sup> Those men who themselves eat without giving portions of the food to children and aged men and servants, have to sink in hell.<sup>83</sup>

"All these men enumerated above have to go to hell. Listen now to me, O bull of Bharata's race, as I tell thee who those men are that ascend to heaven.<sup>84</sup> The man who transgresses against a Brāhmana by impeding the performance of all

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\* By 'selling the Vedas' is meant the charging of fees for teaching them. As regards the Vedas, the injunction in the scriptures is to commit them to memory and impart them from mouth to mouth. Hence to reduce them into writing was regarded as a transgression.—T.

such acts in which the deities are adored, becomes afflicted with the loss of all his children and animals. (They who do not transgress against Brāhmanas by obstructing their religious acts ascend to heaven).<sup>85</sup> Those men, O Yudhishtira, who follow the duties laid down in the scriptures for them, practising the virtues of charity and self-restraint and truthfulness, ascend to heaven.<sup>86</sup> Those men who having acquired knowledge by rendering obedient services to their preceptors and observing austere penances, become reluctant to accept gifts, succeed in ascending to heaven.<sup>87</sup> Those men through whom other people are relieved and rescued from fear and sin and the impediments that lie in the way of what they wish to accomplish and poverty and the afflictions of disease, succeed in ascending to heaven.<sup>88</sup> Those men who are endued with a forgiving disposition, who are possessed of patience, who are prompt in performing all righteous acts, and who are of auspicious conduct, succeed in ascending to heaven.<sup>89</sup> Those men who abstain from honey and meat, who abstain from sexual congress with the spouses of other people, and who abstain from wines and spiritous liquors, succeed in ascending to heaven.<sup>90</sup> Those men that help in the establishment of retreats for ascetics, who become founders of families, O Bhārata, who open up new countries for purposes of habitation, and implant towns and cities, succeed in ascending to heaven.<sup>91</sup> Those men who give away cloths and ornaments, as also food and drink, and who help in marrying others, succeed in ascending to heaven.<sup>92</sup> Those men that have abstained from all kinds of injury or harm to all creatures, who are capable of enduring everything, and who have made themselves the refuge of all creatures, succeed in ascending to heaven.<sup>93</sup> Those men who wait with humility upon their fathers and mothers, who have subjugated their senses, and who are affectionate towards their

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\* In this country, to this day, the act of marrying a helpless person with a good girl by paying all the expenses of the marriage, is regarded as an act of righteousness. Of course, the man that is so married is also given sufficient property for enabling him to maintain himself and his wife.—T.

brothers, succeed in ascending to heaven.<sup>94</sup> Those men that subjugate their senses notwithstanding the fact of their being rich in worldly goods and strong in might and in the enjoyment of youth, succeed in ascending to heaven.<sup>95</sup> Those men that are kind towards even those that offend against them, that are mild of disposition, that have an affection for all who are of mild behaviour, and that contribute to the happiness of others by rendering them every kind of service in humility, succeed in ascending to heaven.<sup>96</sup> Those men that protect thousands of people, that make gifts unto thousands of people, and that rescue thousands of people from distress, succeed in ascending to heaven.<sup>97</sup> Those men who make gifts of gold and of kine; O chief of Bharata's race, as also of conveyances and animals, succeed in ascending to heaven.<sup>98</sup> Those men who make gifts of such articles as are needed in marriages, as also serving-men and maids, and cloths and robes, succeed in ascending to heaven.<sup>99</sup> Those men who make public pleasure-houses and gardens and wells and resting houses and buildings for public meetings and tanks for enabling cattle and men to quench their thirst, and fields for cultivation, O Bhārata, succeed in ascending to heaven.<sup>†100</sup> Those men who make gifts of houses and fields and populated villages unto persons that solicit them, succeed in ascending to heaven.<sup>101</sup> Those men who having themselves manufactured juicy drinks of sweet taste and seeds and paddy or rice, make gifts of them unto others, succeed in ascending to heaven.<sup>102</sup> Those men who having taken birth in families high or low beget hundreds of children and live long lives, practising compassion and keeping wrath under complete subjection, succeed in ascending to heaven.<sup>103</sup> I have thus expounded to thee, O Bhārata, what the rites are in honor of the deities and the Pitris which are performed by people for the sake of the other world, what the ordinances are in respect of making gifts, and what the views are of the Rishis of former

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\* Articles needed in marriages are, of course, girls and ornaments.—T.

† 'Vapra' has various meanings. I think, it means here a field. Large waste lands often require to be enclosed with ditches and causeways. Unless so reclaimed, they cannot be fit for cultivation.—T.



times in respect of both the articles of gift and the manner of giving them.' "104

#### SECTION XXIV.

"Yudhishtira said,—‘O royal son of Bharata’s race, it behooveth thee to answer this question of mine truly and in detail. What are those circumstances under which a person may become guilty of Brāhmanicide without actually slaying a Brāhmana !’”

"Bhishma said,—‘Formerly, O monarch, I had one day requested Vyāsa to explain to me this very subject. I shall now narrate to thee what Vyāsa told me on that occasion. Do thou listen to it with undivided attention.’” Repairing to the presence of Vyāsa, I addressed him, saying,—‘Thou, O great ascetic, art the fourth in descent from Vācīsthā ! Do thou explain to me this. What are those circumstances under which one becomes guilty of Brāhmanicide without actually slaying a Brāhmana ?’”—Thus addressed by me, the son of Parāçara’s loins, O king, well-skilled in the science of morality, made me the following answer at once excellent and fraught with certainty.—‘Thou shouldst know that man as guilty of Brāhmanicide who having of his own motion invited a Brāhmana of righteous conduct to his house for giving him alms then refuses to give anything on the pretence of there being nothing in the house.’” Thou shouldst, O Bhārata, know that man as guilty of Brāhmanicide who destroys the means of living of a Brāhmana learned in the Vedas and all their branches, and who is freed from attachments to worldly creatures and goods.’” Thou shouldst, O king, know that man to be guilty of Brāhmanicide who causes obstructions in the way of thirsty kine while employed in quenching that thirst.’” Thou shouldst take that man as guilty of Brāhmanicide who, without studying them, finds fault with the Crutis that have flowed from preceptor to pupil for ages and ages together, or with those scriptures that have been composed by the Rishis.’” Thou shouldst know that man as guilty of Brāhmanicide who does not bestow upon a suitable bridegroom his daughter possessed of beauty and other excellent

accomplishments.<sup>9</sup> Thou shouldst know that foolish and sinful person to be guilty of Brāhmanicide who inflicts such grief upon Brāhmanas as afflicts the very core of their hearts.<sup>10</sup> Thou shouldst know that man to be guilty of Brāhmanicide who robs of their all the blind, the lame, and idiots.<sup>11</sup> Thou shouldst know that man to be guilty of Brāhmanicide who sets fire to the retreats of ascetics or to woods or to a village or a town.—’<sup>12</sup>

### SECTION XXV.

“Yudhishtira said,—‘It has been said that sojourns to sacred waters is fraught with merit; that ablutions in such waters is meritorious; and that listening to the excellence of such waters is also meritorious. I desire to hear thee expatiate on this subject, O grandsire!<sup>1</sup> It behooveth thee, O chief of Bharata’s race, to mention to me the sacred waters that exist on this Earth. I desire, O thou of great puissance, to hear thee discourse on this topic!’<sup>2</sup>

“Bhishma said,—‘O thou of great splendour, the following enumeration of the sacred waters on the Earth was made by Angiras. Blessed be thou, it behooveth thee to listen to it, for thou shalt then earn great merit.’<sup>3</sup> Once on a time, Gautama of rigid vows, approaching the great and learned Rishi Angiras endued with tranquillity of soul, while he was dwelling in a forest, questioned him, saying,<sup>4</sup>—‘O illustrious one, I have some doubts regarding the merits attaching to sacred waters and shrines. I desire to hear thee discourse on that topic. Do thou, therefore, O ascetic, discourse to me!’<sup>5</sup> What merits are earned by a person in respect of the next world, by bathing in the sacred waters on the Earth, O thou of great wisdom? Do thou expound to me this truly and according to the ordinance.—’<sup>6</sup>

“‘Angiras said,—A person by bathing for seven days in succession in the Chandrabhāgā or the Vitastā whose waters are always seen to dance in waves, observing a fast the while, is sure to become cleansed of all his sins and endued with the

merit of an ascetic.\*<sup>7</sup> There are many rivers in the country called Kāqmira. All these fall into the great river called Sindhu (Indus). By bathing in these rivers one is sure to become endued with good character and to ascend to heaven after departing from this world.<sup>8</sup> By bathing in Pushkara, and Prabhāsa, and Naimisha, and the ocean, and Devikā, and Indramārga, and Swarnavindu, one is sure to ascend to heaven where, seated on a celestial car, one is sure to be filled with transports of joy at the adorations of Apsaras.<sup>9</sup> By plunging in the waters of Hiranyavindu with a concentrated mind and reverencing that sacred stream, and bathing next at Kuççaya and Devanta, one becomes cleansed of all one's sins.<sup>10</sup> Repairing to Indratoyā in the vicinity of the mountains of Gandhamādana and next to Karatoyā in the country called Kuranga, one should observe a fast for three days and then bathe in those sacred waters with a concentrated heart and pure body. By doing this, one is sure to acquire the merit of a Horse-sacrifice.<sup>11</sup> Bathing in Gangādwāra and Kuçāvarta and Vilwaka in the Blue mountains, as also in Kanakhala, one is sure to become cleansed of all one's sins and then ascend to heaven.<sup>12</sup> If one becomes a Brahmachārin and subdues one's wrath, devotes oneself to truth and practises compassion towards all creatures, and then bathes in the Lake of Waters, one is sure to acquire the merit of a Horse-sacrifice.<sup>13</sup> That part where Bhāgirathi-Gangā flows in a northward direction is known as the union of heaven, Earth, and the nether regions. Observing a fast for one month and bathing in that sacred Tirtha which is known to be acceptable to Maheçwara, one becomes competent to behold the deities.<sup>14</sup> One who gives oblations of water unto one's Pitris at Saptagangā and Trigangā and Indramārga, obtains ambrosia for food if one has still to undergo rebirth.<sup>15</sup> The man who in a pure state of body and mind attends to his daily Agni-hotra and observes a fast for one month and then bathes in Mahāçrama, is sure to attain to success in one month.<sup>16</sup>

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\* The river Chenab in the Punjab was known in former times by the name of Chandrabhāga. So the river Jhelum was known by the name of Vitastā.—T.

By bathing, after a fast of three days and purifying the mind of all evil passions, in the large lake situate in Bhṛigutunga, one becomes cleansed of even the sin of Brāhmanicide.<sup>17</sup> By bathing in Kanyākupa and performing one's ablutions in Valākā, one acquires great fame among even the deities and shines in glory.<sup>18</sup> Bathing in Devikā and the lake known by the name of Sundarikā as also in the Tirtha called Aṇvini, one acquires, in one's next life, great beauty of form.<sup>19</sup> By fasting for a fortnight and bathing in Mahāgangā and Kṛittikāṅgaraka, one becomes cleansed of all one's sins and ascends to heaven.<sup>20</sup> Bathing in Vaimānika and Kinkinikā, one acquires the power of repairing everywhere at will and becomes an object of great respect in the celestial region of the Apsaras.<sup>21</sup> If a person, subduing his wrath and observing the vow of Brahmacharyya for three days, bathes in the river Vipāsā at the retreat called Kālikā, he is sure to succeed in transcending the obligation of rebirth.<sup>22</sup> Bathing in the asylum that is sacred to the Kṛittikās and offering oblations of water to the Pitris, and then gratifying Mahādeva, one becomes pure in body and mind and ascends to heaven.<sup>23</sup> If one, observing a fast for three days with a purified body and mind, bathes in Mahāpura, one becomes freed from the fear of all mobile and immobile animals as also of all animals having two feet.<sup>24</sup> By bathing in the Devadāru forest and offering oblations of water to the Pitris and dwelling there for seven nights with a pure body and mind, one attains to the region of the deities on departing from this world.<sup>25</sup> Bathing in the waterfalls at Carastamva and Kuṣastamva and Drona-ṣarmapada, one is sure to attain to the region of the Apsaras where one is waited upon with dutiful services by those superhuman beings.<sup>26</sup> If one, observing a fast, bathes at Chitrakuta and Janasthāna and the waters of Mandākini, one is sure to be united with prosperity that is royal.<sup>†27</sup> By repairing to the retreat that is known by the name of Cyāmā and residing there for a fortnight and bathing in the sacred water that

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\* The sense is that one proceeds to the region of the Apsaras and becomes an object of respect there.—T.

† *I. e.*, one acquires sovereignty.—T.

lies there, one acquires the power of disappearing at will (and enjoying the happiness that has been ordained for the Gandharvas).<sup>28</sup> Repairing to the tirtha known by the name of Kauçiki and residing there with a pure heart and obtaining from all food and drink for three days, one acquires the power of dwelling (in one's next life) in the happy region of the Gandharvas.<sup>29</sup> Bathing in the delightful tirtha that goes by the name of Gandhatāraka and residing there for one month, abstaining all the while from food and drink, one acquires the power of disappearing at pleasure and, then in one and twenty days, of ascending to heaven.<sup>30</sup> He that bathes in the lake known by the name of Matanga is sure to attain to success in one night. He that bathes in Anālamva or the eternal Andhaka,<sup>31</sup> or in Naimisha, or the tirtha called Swarga, and offers oblations of water to the Pitris, subduing his senses the while, acquires the merit of a human sacrifice.<sup>32</sup> Bathing in Gangāhrada and the tirtha known by the name of Utplāvana and daily offering oblations of water there for a full month to the Pitris, one acquires the merit of a Horse-sacrifice.<sup>33</sup> Bathing in the confluence of the Gangā and the Yamunā as also at the tirtha in the Kālānjara mountains and offering every day oblations of water to the Pitris for a full month, one acquires the merit that attaches to ten Horse-sacrifices.<sup>34</sup> Bathing in the Shashthi lake one acquires merit much greater than what is attached to the gift of food. Ten thousand tirthas and thirty millions of other tirthas come to Prayāga (the confluence of the Gangā and the Yamunā), O chief of Bharata's race, in the month of Māgha. He who bathes in Prayāga, with a restrained soul and observing rigid vows the while, in the month of Māgha, becomes cleansed of all his sins, O chief of Bharata's race, and attains to heaven.<sup>35-36</sup> Bathing in the tirtha that is sacred to the Maruts, as also in that which is situate in the retreat of the Pitris, and also in that which is known by the name of Vaivaswata, one becomes cleansed of all one's sins and

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\* It is difficult to understand the connection of the second line of Verse 31. It does not mean 'enters the eternal region called Andhaka that rests on nothing.' Human sacrifices were performed sometimes in former days.—T.

as pure and sanctified as a tirtha.<sup>37</sup> Repairing to Brahmasaras as to the Bhāgirathi and bathing there and offering oblations to the Pitris every day for a full month, abstaining from food all the while, one is sure to attain to the region of Soma.<sup>38</sup> Bathing in Utpātaka and then in Ashtāvakra and offering oblations of water to the Pitris every day for twelve days in succession, abstaining the while from food, one acquires the merits of a Horse-sacrifice.<sup>39</sup> Bathing in Aṣṁapriṣṭha and Niravinda mountains and Kraunchapādi,—all three in Gayā—one becomes cleansed of the sin of Brāhmanicide. A bath in the first place cleanses one of a single Brāhmanicide; a bath in the second cleanses one of two offences of that character; and a bath in the third cleanses one of three such offences.<sup>40</sup> Bathing in Kalaviṅga, one acquires a large quantity of water (for use in the next world). A man, by bathing in the city of Agni, acquires such merit as entitles him to live at his next birth in the city of Agni's daughter.<sup>41</sup> Bathing in Viçālā in Karavirapura and offering oblations of waters unto one's Pitris, and performing one's ablutions in Devahrada too, one becomes identified with Brahma and shines in glory as such.<sup>42</sup> Bathing in Punarāvarta-Nandā as also Mahānandā, a man of restrained senses and universal compassion repairs to the celestial gardens called Nandana of Indra and is waited upon there by Apsarās of diverse tribes.<sup>43</sup> Bathing with concentrated soul in the tirtha that is called after the name of Urvaçi and that is situate in the river Lohitya, on the day of full moon of the month of Kārtika, one attains to the merits that attach to the sacrifice called Pundarika.<sup>44</sup> Bathing in Rāmahrada and offering oblations of water to the Pitris in the river Vipāçā (Beas), and observing a fast for twelve days, one becomes cleansed of all sins.<sup>45</sup> Bathing in the tirtha called Mahāhrada with a purified heart and after observing a fast for one month, one is sure to attain to that end which was the sage Jamadagni's.<sup>46</sup> By exposing oneself to heat in the tirtha called Vindhya, a person devoted to truth and endued with compassion for all creatures should then betake himself to austere penances, actuated by humility. By so doing, he is sure to attain to ascetic success in course of a single month.<sup>47</sup> Bathing in the Narmadā as also

the tirtha known by the name of Surpāraka, observing a fast for a full fortnight, one is sure to become in one's next birth a prince of the royal line.<sup>48</sup> If one proceeds with restrained senses and a concentrated soul to the tirtha known under the name of Jamvumārga, one is sure to attain to success in course of a single day and night.<sup>49</sup> By repairing to Chāndālikāçrama and bathing in the tirtha called Kokāmukha, having subsisted for sometime on potherbs alone and worn rags for vestments, one is sure to obtain ten maidens of great beauty for one's spouses.<sup>50</sup> One who lives by the side of the tirtha known by the name of Kanyāhrada has never to go to the regions of Yama. Such a person is sure to ascend to the regions of felicity that belong to the celestials.<sup>51</sup> One who bathes with restrained senses on the day of the new moon in the tirtha known by the name of Prabhāsa, is sure, O thou of mighty arms, of at once attaining to success and immortality.<sup>52</sup> Bathing in the tirtha known by the name of Ujjānaka which occurs in the retreat of Arishtisena's son, and next in the tirtha that is situate in the retreat of Pingā, one is sure to be cleansed of all one's sins.<sup>53</sup> Observing a fast for three days and bathing in the tirtha known as Kulyā and reciting the sacred Mantras that go by the name of Aghamarshana, one attains to the merit of a horse-sacrifice.<sup>54</sup> Observing a fast for one night and bathing in Pindāraka, one becomes purified on the dawn of the next day and attains to the merit of an Agnishtoma sacrifice.<sup>55</sup> One who repairs to Brahmasara which is adorned by the woods called Dharmāranya one becomes cleansed of all one's sins and attains to the merit of the Pundarika sacrifice.<sup>56</sup> Bathing in the waters of the Maināka mountain and saying one's morning and evening prayers there and living at the spot for a month restraining desire, one attains to the merit of all the sacrifices.<sup>57</sup> Setting out for Kālodaka and Nandikunda and Uttara-mānasa, and reaching a spot that is a hundred Yojanas remote from any of them, one becomes cleansed of the sin of feticide.<sup>58</sup> One who succeeds in obtaining a sight of the image of Nandiçwara, becomes cleansed of all sins. Bathing in the tirtha called Swargamārga one is sure to proceed to the regions of Brahman.<sup>59</sup> The celebrated Himavat is sacred. That prince of mountains is the

father-in-law of Cankara. He is a mine of all jewells and gems and is the resort of the Siddhas and Chāranas.<sup>60</sup> That regenerate person who is fully conversant with the Vedas and who, regarding this life to be exceedingly unstable, casts off his body on those mountains, abstaining from all food and drink in accordance with the rites laid down in the scriptures, after having adored the deities and bent his head in worship of the ascetics, is sure to attain to success and proceed to the eternal regions of Brahman.<sup>61-62</sup> There is nothing unattainable to him who resides in a tirtha, restraining lust and subjugating wrath, in consequence of such residence.<sup>63</sup> For the purpose of repairing to *all* the tirthas in the world, one should mentally think of those amongst them that are almost inaccessible or sojourns to which are attended with insurmountable difficulties.<sup>64</sup> Sojourns to tirthas is productive of the merits of sacrifices. They are competent to cleanse everybody of sin. Fraught with great excellence, they are capable of leading to heaven. The subject is truly a great mystery. The very deities should blathe in tirthas. To them also they are sin-cleansing.<sup>65</sup> This discourse on tirthas should be imparted to Brāhmanas, and to such honest or righteous persons as are bent upon achieving what is for their own good. It should also be recited in the hearing of one's well-wishers and friends and of one's obedient and devoted disciples.<sup>66</sup> Angiras possessed of great ascetic merit, had imparted this discourse to Gautama. Angiras himself had obtained it from Kaçyapa of great intelligence.<sup>67</sup> The great Rishis regard this discourse as worthy of constant repetition. It is the foremost of all cleansing things. If one recites it regularly every day, one is sure to become cleansed of every sin and departing this life to proceed to heaven.<sup>68</sup> One who listens to this discourse recited in his hearing,—this discourse, *viz.*, of Angiras, that is regarded as a mystery,—is sure to attain in one's next life to birth in a good family and, what is more, one would become endued with the memory of one's previous existence.<sup>69</sup>



## SECTION XXVI.

“Vaiçampāyana said,—‘Equal unto Vrihaspati in intelligence and Brahman himself in forgiveness, resembling Cakra in prowess and Surya in energy,<sup>1</sup> Bhishma the son of Gangā, of infinite might, had been overthrown in battle by Arjuna. Accompanied by his brothers and many other people, king Yudhishtira asked him these questions.<sup>2</sup> The old hero was lying on a bed that is coveted by heroes, in expectation of that auspicious time when he could take leave of his physical frame. Many great Rishis had come there for seeing that foremost one of Bharata’s race.<sup>3</sup> Amongst them were Atri and Vāçishtha and Bhrigu and Pulastya and Pulaha and Kratu. There were also Angiras and Gotama and Agastya and Sumati of well-restrained soul,<sup>4</sup> and Viçvāmitra and Sthulāçiras and Samvarta and Pramati and Dama. There were also Vrihaspati and Uçanas, and Vyāsa and Chyavana and Kāçyapa and Dhruva,<sup>5</sup> and Durvāsa and Jāmadagni and Mārkaṇḍeya and Gālava, and Bharadvāja and Raibhya and Yavakrita and Trita.<sup>6</sup> There were Sthulāksha and Cavalāksha and Kanwa and Medhātithi and Kriṣa, and Nārada and Parvata and Sudhanwan and Ekata and Dwita.<sup>7</sup> There were also Nitambhu and Bhuvana and Dhaumya and Catānanda and Akritavrana, and Rāma the son of Jamadagni and Kacha.<sup>8</sup> All these high-souled and great Rishis came there for seeing Bhishma lying on his bed of arrows. Yudhishtira with his brothers duly worshipped those high-souled Rishis who had come there, one after another in proper order. Receiving that worship, those foremost of Rishis sat themselves down and began to converse with one another.<sup>9-10</sup> Their conversation related to Bhishma, and was highly sweet and agreeable to all the senses. Hearing that talk of theirs having reference to himself, Bhishma became filled with delight and regarded himself to be already in heaven.<sup>11</sup> Those Rishis then, having obtained the leave of Bhishma and of the Pāṇḍava princes, made themselves invisible, vanishing in the very sight of all the beholders.<sup>12</sup> The Pāṇḍavas repeatedly bowed and offered their adorations to those highly-blessed Rishis even

after they had made themselves invisible.<sup>13</sup> They then, with cheerful souls, waited upon the son of Gangā even as Brāhmanas versed in Mantras wait with reverence upon the rising Sun.<sup>14</sup> The Pāndavas beheld that the points of the compass blazed forth with splendour in consequence of the energy of their penances, and became filled with wonder at the sight.<sup>15</sup> Thinking of the high blessedness and pussance of those Rishis, the Pāndava princes began to converse on the subject with their grandsire Bhishma.<sup>16</sup>

Vaiçampāyana continued,—“After that conversation was over, the righteous Yudhishtira, the son of Pāndu, touched Bhishma's feet with his head and then resumed his questions relating to morality and righteousness.<sup>17</sup>

“Yudhishtira said,—‘Which countries, which provinces, which retreats, which mountains, and which rivers, O grandsire, are the foremost in point of sanctity?’<sup>18</sup>

“Bhishma said,—‘In this connection is cited the old narrative of a conversation between a Brāhmana in the observance of the Cila and the Unceha vows, O Yudhishtira, and a Rishi crowned with ascetic success.<sup>19</sup> Once on a time, a foremost person, having roamed over this entire Earth adorned with mountains, arrived at last in the house of a foremost person leading the domestic mode of life<sup>20</sup> in accordance with the Cila vow. The latter welcomed his guest with due rites. Received with such hospitality, the happy Rishi passed the night happily in the house of his host.<sup>21</sup> The next morning the Brāhmana in the observance of the Cila vow, having finished all his morning acts and rites and purified himself duly, very cheerfully approached his guest crowned with ascetic success.<sup>22</sup> Meeting with each other and seated at their ease, the two began to converse on agreeable subjects connected with the Vedas and the Upanishats.<sup>23</sup> Towards the conclusion of the discourse, the Brāhmana in the observance of the Cila vow respectfully addressed the Rishi crowned with success. Endued with intelligence, he put this very question which thou, O Yudhishtira, hast put to me.<sup>24</sup>

“‘The poor Brāhmana said,—‘What are those countries, what those provinces, what those retreats, what those mountains,

and what those rivers, that should be regarded as the foremost in point of sanctity? Do thou discourse to me on this!—<sup>25</sup>

“The Rishi crowned with success said,—Those countries, those provinces, those retreats, and those mountains, should be regarded as the foremost in point of sanctity through which or by the side of which that foremost of all rivers, viz., Bhāgirathi, flows.<sup>26</sup> That end which a creature is capable of attaining by penances, by Brahmacharyya, by sacrifices, or by practising Renunciation, one is sure to attain by only living by the side of the Bhāgirathi and bathing in its sacred waters.<sup>27</sup> Those creatures whose bodies have been sprinkled with the sacred waters of Bhāgirathi or whose bones have been laid in the channel of that sacred stream, have not to fall away from heaven at any time.<sup>28</sup> Those men, O learned Brāhmāna, who use the waters of Bhāgirathi in all their acts, surely ascend to heaven after departing from this world.<sup>29</sup> Even those men who, having committed diverse kinds of sinful deeds in the first part of their lives, betake themselves in after years to a residence by the side of Gangā, succeed in attaining to a very superior end.<sup>30</sup> Hundreds of sacrifices cannot produce that merit which men of restrained souls are capable of acquiring by bathing in the sacred waters of Gangā.<sup>31</sup> A person is treated with respect and worship in heaven for as long a period as his bones lie in the channel of Gangā.<sup>32</sup> Even as the Sun, when he rises at the dawn of day, blazes forth in splendour, having dispelled the gloom of night, after the same manner the person that has bathed in the waters of Gangā is seen to shine in splendour, cleansed of all his sins.<sup>33</sup> Those countries and those points of the compass that are destitute of the sacred waters of Gangā are like nights without the moon or trees without flowers.<sup>34</sup> Verily, a world without Gangā is like the different orders and modes of life when they are destitute of righteousness or like sacrifices without Soma.<sup>35</sup> Without doubt, countries and points of the compass that are without Gangā are like the firmament without the Sun, or the Earth without mountains, or the welkin without air.<sup>36</sup> The entire body of creatures in the three worlds,

‘Nyastāni’ has ‘Gangāyām’ understood after it.—T.

if served with the auspicious waters of Gangā, derive a pleasure the like of which they are incapable of deriving from any other source.<sup>37</sup> He who drinks Gangā water that has been heated by the Sun's rays derives merit much greater than that which attaches to the vow of subsisting upon the wheat or grains of other corn picked up from cowdung.<sup>38</sup> It cannot be said whether the two are equal or not, viz., he who performs a thousand Chāndrāyana rites for purifying his body and he who drinks the water of Gangā.<sup>39</sup> It cannot be said whether the two are equal or not, viz., one who stands for a thousand years on one foot and one who lives for only a month by the side of Gangā.<sup>40</sup> One who lives permanently by the side of Gangā is superior in merit to one who stays for ten thousand Yugas with head hanging downwards.<sup>41</sup> As cotton, when it comes into contact with fire, is burnt off without a remnant, even so the sins of the person that has bathed in Gangā become consumed without a remnant.<sup>42</sup> There is no end superior to Gangā for those creatures who, with hearts afflicted by sorrow, seek to attain to ends that may dispel that sorrow of theirs.<sup>43</sup> As snakes become deprived of their poison at the very sight of Garuda, even so one becomes cleansed of all one's sins at the very sight of the sacred stream of Gangā.<sup>44</sup> They that are without righteous fame and that are addicted to deeds of sinfulness, have Gangā for their fame, their protection, their means of rescue, their refuge or cover.<sup>45</sup> Many wretches among men who become afflicted with diverse sins of a heinous nature, when they are about to sink into hell, are rescued by Gangā in the next world (if, notwithstanding their sins, they seek the aid of Gangā in their after years).<sup>46</sup> They, O foremost of intelligent men, who plunge every day in the sacred waters of Gangā, become the equals of great Munis and the very deities with Vāsava at their head.<sup>47</sup> Those wretches among men that are destitute of humility or modesty of behaviour and that are exceedingly sinful, become righteous and good, O Brāhmana, by betaking themselves to the side of Gangā.<sup>48</sup> As Amṛita is to the deities, as Swadhā is to the Pitris, as Sudhā is to the Nāgas, even so is Gangā-water to human beings.<sup>49</sup> As children afflicted with hunger solicit their mothers for food, after the

same manner do people desirous of their highest good pay court to Gangā.<sup>50</sup> As the region of the self-born Brahman is said to be the foremost of all places, even so is Gangā said to be foremost of all rivers for those that desire to bathe.<sup>51</sup> As the Earth and the cow are said to be the chief sustenance of the deities and other celestials, even so is Gangā the chief sustenance of all living creatures.<sup>52</sup> As the deities support themselves upon the Amrita that occurs in the Sun and the Moon and that is offered in diverse sacrifices, even so do human beings support themselves upon Gangā-water.<sup>53</sup> One besmeared with the sand taken from the shores of Gangā regards oneself as a denizen of heaven, adorned with celestial unguents.<sup>54</sup> He who bears on his head the mud taken from the banks of Gangā presents an effulgent aspect equal to that of Surya himself bent on dispelling the surrounding darkness.<sup>55</sup> When that wind which is moistened with the particles of Gangā-water touches one's person, it cleanses him immediately of every sin.<sup>56</sup> A person afflicted by calamities and about to sink under their weight, finds all his calamities dispelled by the joy which springs up in his heart at sight of that sacred stream.<sup>57</sup> By the melody of the swans and Kokas and other aquatic fowl that play on her breast, Gangā challenges the very Gandharvas and by her high banks the very mountains on the Earth.<sup>58</sup> Beholding her surface teeming with swans and diverse other aquatic fowl, and having banks adorned with pasture lands with kine grazing on them, Heaven herself loses her pride.<sup>59</sup> The high happiness which one enjoys by a residence on the banks of Gangā, can never be his who is residing even in heaven.<sup>60</sup> I have no doubt in this that the person who is afflicted with sins perpetrated in speech and thought and overt act, becomes cleansed at the very sight of Gangā.<sup>61</sup> By beholding that sacred stream, touching it, and bathing in its waters, one rescues one's ancestors to the seventh degree, and one's descendants to the seventh degree, as also other

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\* The deities are supported by the offerings made in sacrifices. These offerings consist of the productions of the Earth and the butter produced by the cow. The deities, therefore, are said to be chiefly supported by the Earth and the cow. The Asuras, by afflicting the Earth and killing kine used to weaken the deities.—T.

ancestors and descendants.<sup>62</sup> By hearing of Gangā, by wishing to repair to that river, by drinking its waters, by touching those waters, and by bathing in them, a person rescues both his paternal and maternal races.<sup>63</sup> By seeing, touching, and drinking the waters of Gangā, or by applauding them, hundreds and thousands of sinful men become cleansed of all their sins.<sup>64</sup> They who wish to make their birth, life and learning fruitful, should repair to Gangā and gratify the Pitris and the deities by offering them oblations of water.<sup>65</sup> The merit that one earns by bathing in Gangā is such that the like of it is incapable of being earned through the acquisition of sons or wealth or the performance of meritorious acts.<sup>66</sup> Those who, although possessed of the physical ability, do not seek to have a sight of the auspicious Gangā of sacred current, are, without doubt, to be likened to persons afflicted with congenital blindness or those that are dead or those that are destitute of the power of locomotion through palsy or lameness.<sup>67</sup> What man is there that would not reverence this sacred stream that is adored by great Rishis conversant with the Present, the Past, and the Future, as also by the very deities with Indra at their head?<sup>68</sup> What man is there that would not seek the protection of Gangā whose protection is sought by forest recluses and house-holders, by Yatis and Brahmachārins alike?<sup>69</sup> The man of righteous conduct who, with rapt soul, thinks of Gangā at the time when his life-breaths are about to leave his body, succeeds in attaining to the highest end.<sup>70</sup> That man who dwells by the side of Gangā up to the time of his death, adoring her with reverence, becomes freed from the fear of every kind of calamity, of sin, and of kings.<sup>71</sup> When that highly sacred stream fell from the firmament, Maheçwara held it on his head. It is that very stream which is adored in heaven.<sup>72</sup> The three regions, (*viz.*, Earth, Heaven, and the nether place called Pātāla) are adorned by the three courses of this sacred stream. The man who uses the waters of that stream becomes certainly crowned with success.<sup>73</sup>

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\* The river Gangā has three courses. On Earth it is called Bhāgirathi or Gangā; in heaven it is called Mandākinī; and in the nether regions it is known by the name of Bhogavati.—T.

As the solar ray is to the deities in heaven, as Chandramas is to the Pitris, as the king is to human beings, even so is Gangā unto all streams.\*<sup>74</sup> One who becomes bereaved of mother or father or sons or spouses or wealth does not feel that grief which becomes one's, when one becomes bereaved of Gangā.<sup>75</sup> One does not obtain that joy through acts that lead to the region of Brahman, or through such sacrifices and rites that lead to heaven, or through children or wealth, which one obtains from a sight of Gangā.†<sup>76</sup> The pleasure that men derive from a sight of Gangā is equal to what they derive from a sight of the full moon.<sup>77</sup> That man becomes dear to Gangā who adores her with deep devotion, with mind wholly fixed upon her, with a reverence that refuses to take in any other object within its sphere, with a feeling that there is nothing else in the universe worthy of similar adoration, and with a steadiness that knows no falling away.<sup>78</sup> Creatures that live on Earth, in the welkin, or in Heaven,—indeed, even beings that are very superior,—should always bathe in Gangā. Verily, this is the foremost of all duties with those that are righteous.<sup>79</sup> The fame of Gangā for sanctity has spread over the entire universe, since she bore all the sons of Sagara, who had been reduced to ashes, from here to Heaven.‡<sup>80</sup> Men who are washed by the bright, beautiful, high, and rapidly moving waves, raised by the wind, of Gangā, become cleansed of all their sins and resemble in splendour the Star of day with his thousand rays.<sup>81</sup> Those men of tranquil souls that have cast off their bodies in the waters of Gangā whose sanctity is as great as that of the butter and other liquids poured in sacrifices and which are capable of conferring merits equal to those of the greatest of sacrifices, have certainly attained to a station equal to that of the very deities.<sup>82</sup> Verily,

\* 'Deveṣaḥ' is lit. the lord of the deities ; but here it means the King or Emperor.—T.

† 'Aranyaih' is explained by the Commentator as implying course of conduct leading to Brahmaloka.—T.

‡ The story referred to is this: king Sagara of the Solar race had sixty thousand sons, all of whom were reduced to ashes by the curse of Kapila. Afterwards Bhagiratha, a prince of the same race, brought down Gangā from heaven for their redemption.—T.

Gāṅgā, possessed of fame and vast extent and identical with the entire universe and revered by the deities with Indra at their head, the Munis, and human beings, is competent to bestow the fruition of all their wishes upon them that are blind, them that are idiots, and them that are destitute of all things.<sup>83</sup> They that sought the refuge of Gāṅgā, that protectress of all the universe, that flows in three currents, that is filled with water at once highly sacred and sweet as honey and productive of every kind of good, have succeeded in attaining to the beatitude of Heaven.<sup>†84</sup> That mortal who dwells by the side of Gāṅgā and beholds her every day, becomes cleansed by her sight and touch. Unto him the deities give every kind of happiness here and a high end hereafter.<sup>85</sup> Gāṅgā is regarded as competent to rescue every creature from sin and lead him to the felicity of Heaven. She is held to be identical with Pṛiṇi the mother of Vishnu. She is identical with the Word or Speech. She is very remote, being incapable of easy attainment. She is the embodiment of auspiciousness, and prosperity. She is capable of bestowing the six well-known attributes beginning with lordship or puissance. She is always inclined to extend her grace. She is the displayer of all things in the universe, and she is the high refuge of all creatures. Those who sought her protection in this life have surely attained to heaven.<sup>86</sup> The fame of Gāṅgā has spread all over the welkin, and Heaven, and Earth, and all the points, cardinal and subsidiary, of the compass. Mortal creatures, by using the waters of that foremost of streams, always become crowned with high success.<sup>87</sup> That person who, himself beholding Gāṅgā, points her out to others, finds that Gāṅgā rescues him from rebirth and confers Emancipation on him. Gāṅgā held Guha, the generalissimo of the celestial forces, in her womb. She bears the most precious of all metals, viz., gold, also in that womb of hers. They who bathe in her waters every day in the morning, succeed in obtaining the aggregate of

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\* 'Identical with the universe' because capable of conferring the fruition of every wish. 'Vrihati,'—literally, large or vast, is explained by the Commentator as implying 'foremost' or 'superior.'—T.

† 'Madhumatim' is explained as 'conferring the fruits of all good actions,'—T.



three, viz., Righteousness and Wealth and Pleasure. Those waters are, again, equal in point of sanctity to the butter that is poured with Mantras on the sacrificial fire. Capable of cleansing one from every sin, she has descended from the celestial region and her current is held in high esteem by every one.<sup>88</sup> Gangā is the daughter of Himavat, the spouse of Hara, and the ornament of both Heaven and Earth. She is the bestower of everything auspicious, and is competent to confer the six well-known attributes beginning with lordship or puissance. Verily, O king, Gangā is the one object of great sanctity in the three worlds and confers merit upon all.<sup>89</sup> Truly, O monarch, Gangā is Righteousness in liquefied form. She is energy also running in a liquid form over the Earth. She is endued with the splendour or puissance that belongs to the butter that is poured with Mantras on the sacrificial fire. She is always adorned with large waves as also with Brāhmanas who may at all times be seen performing their ablutions in her waters. Falling from Heaven, she was held by Civa on his head. The very mother of the heavens, she has sprung from the highest mountain for running over the plains and conferring the most precious benefits on all creatures of the Earth.<sup>90</sup> She is the highest cause of all things; she is perfectly stainless. She is as subtile as Brahma. She affords the best bed for the dying. She leads creatures very quickly to heaven. She bears away a large volume of water. She bestows great fame on all. She is the protectress of the universe.\* She is identical with every form. She is very much coveted by persons crowned with success. Verily, Gangā is the path to Heaven of those that have bathed in her current.†<sup>91</sup> The Brāhmanas hold Gangā as equalling the Earth in forgiveness, and in the protection and upholding of those that live by her; further, as equalling Fire and Surya in energy and splendour; and, lastly, as always equalling Guha himself in the matter of showing favours unto the regenerate class.‡<sup>92</sup> Those men who,

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\* 'Viṣṇuṁ avanti iti.' The absence of 'num' is 'ārsha.'—T.

† 'Bhuvanasya' is 'swargasya.'—T.

‡ The construction of this Verse is not difficult though the order of the words is a little involved. Both the Vernacular translators have misunderstood it completely.—T.

in this life, even mentally seek with their whole souls that sacred stream which is praised by the Rishis, which has issued out of the feet of Vishnu, which is very ancient, and which is exceedingly sacred, succeed in repairing to the regions of Brahman.<sup>93</sup> Fully convinced that children and other possessions, as also regions possessed of every kind of felicity, are transitory or liable to destruction, men of subdued souls, who are desirous of attaining to that everlasting station which is identical with Brahma, always pay their adorations to Gangā with that reverence and love which are due from a son to a mother.<sup>94</sup> The man of cleansed soul who is desirous of achieving success should seek the protection of Gangā who is like a cow that yields Amrita instead of ordinary milk, who is prosperity's self, who is possessed of omniscience, who exists for the entire universe of creatures, who is the source of all kinds of food, who is the mother of all mountains, who is the refuge of all righteous persons, who is immeasurable in puissance and energy, and who charms the heart of Brahman himself.<sup>95</sup> Having, with austere penances, gratified all the deities with the Supreme Lord (Vishnu), Bhagiratha brought Gangā down on the Earth. Repairing unto her, men always succeed in freeing themselves from every kind of fear both here and hereafter.<sup>96</sup> Observing with the aid of intelligence, I have mentioned to thee only a small part of the merits of Gangā. My power, however, is inadequate to speak of all the merits of the sacred river, or, indeed, to measure her puissance and sanctity.<sup>97</sup> One may, putting forth one's best powers, count the stones that occur in the mountains of Meru or measure the waters that occur in the ocean. But one cannot count all the merits which belong to the waters of Gangā.<sup>98</sup> Hence, having listened to these particular merits of Gangā which I have uttered with great devotion, one should, in thought, word, and deed, reverence them with faith and devotion.<sup>99</sup> In consequence of thy having listened to those merits which I have recited, thou art sure to fill all the three regions with fame and attain to a measure of success that is very large and that is difficult of being attained to by any other person. Verily, thou shalt, soon after that, sport in joy in many a region of great felicity created by Gangā herself for

these that reverence her.<sup>100</sup> Gangā always extends her grace unto those that are devoted to her in humbleness of heart. She unites those that are so devoted to her with every kind of happiness. I pray that the highly-blessed Gangā may always inspire thy heart and mine with such attributes as are fraught with righteousness !—<sup>101</sup>

“Bhishma continued,—‘The learned ascetic endued with high soul and great splendour, and crowned with success, having in this manner discoursed unto that poor Brāhmana in the observance of the Cila vow, on the subject of the infinite merits of Gangā, then ascended the firmament.<sup>102</sup> The poor Brāhmana in the observance of the Cila vow, awakened by the words of that ascetic crowned with success, duly sought the protection of Gangā and attained to high success.<sup>103</sup> Do thou also, O son of Kunti, seek Gangā with great devotion, for thou shalt then, as the reward thereof, attain to high and excellent success !’ ”<sup>104</sup>

Vaiçampāyana continued,—“Hearing this discourse from Bhishma that was fraught with the praise of Gangā, Yudhishtira with his brothers became filled with great delight.<sup>105</sup> That person who recites or hears recited this sacred discourse fraught with the praise of Gangā, becomes cleansed of every sin.”<sup>106</sup>

## SECTION XXVII.

“Yudhishtira said,—‘Thou, O grandsire, art endued with wisdom and knowledge of the scriptures, with conduct and behaviour, with diverse kinds of excellent attributes, and also with years.<sup>1</sup> Thou art distinguished above others by intelligence and wisdom and penances. I shall, therefore, O thou that art the foremost of all righteous men, desire to address enquiries to thee respecting Righteousness.<sup>2</sup> There is not another man, O king, in all the worlds, who is worthier of being questioned on such subjects. O best of kings, how may one, if he happens to be a Kshatriya or a Vaiçya or a Cudra,<sup>3</sup> succeed in acquiring the status of a Brāhmana? It behooveth thee to tell me the means. Is it by penances the most austere, or by religious acts, or by knowledge of the scriptures, that a person belonging to any of the three inferior orders succeeds

in acquiring the status of a Brāhmana? Do tell me this, O grandsire !<sup>4</sup>

"Bhishma said,—The status of a Brāhmana, O Yudhishtira, is incapable of acquisition by a person belonging to any of the three other orders. That status is the highest with respect to all creatures.<sup>5</sup> Travelling through innumerable orders of existence by undergoing repeated births, one at last, in some birth, becomes born as a Brāhmana.<sup>6</sup> In this connection is cited an old history, O Yudhishtira, of a conversation between Matanga and a she-ass.<sup>7</sup> Once on a time a Brāhmana obtained a son who, though procreated by a person belonging to a different order, had, however, the rites of infancy and youth performed in pursuance of the ordinances laid down for Brāhmanas. The child was called by the name of Matanga and was possessed of every accomplishment.<sup>8</sup> His father, desiring to perform a sacrifice, ordered him, O scorcher of foes, to collect the articles required for the act. Having received the command of his father, he set out for the purpose, riding on a car of great speed, drawn by an ass.<sup>9</sup> It so happened that the ass yoked unto that car was of tender years. Instead, therefore, of obeying the reins, the animal bore away the car to the vicinity of its dam, viz., the she-ass that had brought it forth. Matanga, dissatisfied with this, began to repeatedly strike the animal with his goad on its nose.<sup>10</sup> Beholding those marks of violence on her child's nose, the she-ass, full of affection for him, said,—Do not grieve, O child, for this treatment ! A Chandāla it is that is driving thee !<sup>11</sup> There is no severity in a Brāhmana. The Brāhmana is said to be the friend of all creatures. He is the teacher also of all creatures and their ruler. Can he chastise any creature so cruelly ?<sup>12</sup> This fellow, however, is of sinful deeds. He hath no compassion to show unto even a creature of such tender years as thou ! He is simply proving the order of his birth by conducting himself in this way. The nature which he hath derived from his sire forbids the rise of those sentiments of pity and kindness that are natural to the Brāhmana !<sup>13</sup>—Hearing these harsh words of the she-ass, Matanga quickly came down from the car and addressing the she-ass, said,—Tell me, O blessed dame, by what fault is my mother stained ?<sup>14</sup> How

dost thou know that I am a Chandāla? Do thou answer me without delay!<sup>15</sup> How, indeed, dost thou know that I am a Chandāla? How has my status as a Brahmana been lost? O thou of great wisdom, tell me all this in detail, from beginning to end!<sup>16</sup>

"The she-ass said,—Begotten thou wert, upon a Brāhmana woman excited with desire, by a Cudra following the profession of a barber. Thou art, therefore, a Chandāla by birth. The status of Brāhmana thou hast not at all!<sup>17</sup>

"Bhishma continued,—Thus addressed by the she-ass, Matanga retraced his way homewards. Seeing him return, his father said,<sup>18</sup>—I had employed thee in the difficult task of gathering the requisites of my intended sacrifice! Why hast thou come back without having accomplished thy charge? Is it the case that all is not right with thee?<sup>19</sup>

"Matanga said,—How can he who belongs to no definite order of birth, or to an order that is very low, be regarded as all right and happy? How, O father, can that person be happy whose mother is stained?<sup>20</sup> O father, this she-ass, who seems to be more than a human being, tells me that I have been begotten upon a Brāhmani woman by a Cudra. I shall, for this reason, undergo the severest penances!<sup>21</sup>—Having said these words to his father, and firmly resolved upon what he had said, he proceeded to the great forest and began to undergo the austere of penances.<sup>22</sup> Setting himself to the performance of those penances for the purpose of happily acquiring the status of a Brāhmana, Matanga began to scorch the very deities by the severity of his asceticism.<sup>23</sup> Unto him thus engaged in penances, the chief of the celestials, viz., Indra, appeared and said,—Why, O Matanga, dost thou pass thy time in such grief, abstaining from all kinds of human enjoyments?<sup>24</sup> I shall give thee boons. Do thou name the boons thou desirest! Do not delay, but tell me what is in thy breast! Even if it be unattainable, I shall yet bestow it on thee!<sup>25</sup>

"Matanga said,—Desirous of attaining to the status of a Brāhmana I have begun to practise these penances. After having obtained it, I shall go home. Even this is the boon solicited by me!<sup>26</sup>

"Bhishma continued,—Hearing these words of his, Purandara said unto him,—The status of a Brāhmaṇa, O Matanga, which thou desirest to acquire, is really unattainable by thee.<sup>27</sup> It is true, thou desirest to acquire it, but then it is incapable of acquisition by persons of uncleansed souls. O thou of foolish understanding, thou art sure to meet with destruction if thou persistest in this pursuit. Desist, therefore, from this vain endeavour without any delay!<sup>28</sup> This object of thy desire, *viz.*, the status of a Brāhmaṇa, which is the foremost of everything, is incapable of being won by penances. Therefore, by coveting that foremost status, thou wilt incur sure destruction.<sup>29</sup> One born as a Chandāla can never attain to that status which is regarded as the most sacred among the deities and Asuras and human beings!—"<sup>30</sup>

### SECTION XXVIII.

"Bhishma said,—Thus addressed by Indra, Matanga of restrained vows and well-regulated soul, (without hearkening to the counsels of the chief of the celestials), stood for a hundred years on one foot, O thou of unfading glory.<sup>1</sup> Cakra of great fame once more appeared before him and addressing him, said,—The status of a Brāhmaṇa, O child, is unattainable. Although thou covetest it, it is impossible for thee to obtain it!<sup>2</sup> O Matanga, by coveting that very high status thou art sure to be destroyed! Do not, O son, betray such rashness. This cannot be a righteous path for thee to follow.<sup>3</sup> O thou of foolish understanding, it is impossible for thee to obtain it in this world. Verily, by coveting that which is unattainable, thou art sure to meet with destruction in no time.<sup>4</sup> I am repeatedly forbidding thee. By striving, however, to attain that high status by the aid of thy penances, notwithstanding my repeated admonitions, thou art sure to meet with destruction.<sup>5</sup> From the order of brute life one attains to the status of humanity. If born as a human being, he is sure to take birth as a Pukkaṣa or a Chandāla.<sup>6</sup> Verily, one having taken birth in that sinful order of existence, *viz.*, Pukkaṣa, one, O Matanga, has to wander in it for a very long time.<sup>7</sup> Passing a period of one thousand years

in that order, one attains next to the status of a Cudra. In the Cudra order, again, one has to wander for a long time.<sup>9</sup> After thirty thousand years one acquires the status of a Vaiçya. There, in that order, one has to pass a very long period.<sup>9</sup> After a time that is sixty times longer than what has been stated as the period of Cudra existence, one becomes a person of the royal order. In the Kshatriya order one has to pass a very long time.<sup>10</sup> After a time that is measured by multiplying the period last referred to by sixty, one becomes born as a fallen Brāhmana. In this order one has to wander for a long period.<sup>11</sup> After a time measured by multiplying the period last named by two hundred, one becomes born in the race of such a Brāhmana as lives by the profession of arms. There, in that order, one has to wander for a long period.<sup>12</sup> After a time measured by multiplying the period last named by three hundred, one takes birth in the race of a Brāhmana that is given to the recitation of the Gāyatri and other sacred Mantras.<sup>13</sup> There, in that order, one has to wander for a long period. After a time measured by multiplying the period last named by four hundred, one takes birth in the race of such a Brāhmana as is conversant with the entire Vedas and the scriptures. There, in that order, one has to wander for a very long period.<sup>14</sup> While wandering in that status of existence, joy and grief, desire and aversion, vanity and evil speech, seek to enter into him and make a wretch of him.<sup>15</sup> If he succeeds in subjugating those foes, he then attains to a high end. If, on the other hand, those enemies succeed in subjugating him, he falls down from that high status like a person falling down on the ground from the high top of a palmyra tree.<sup>16</sup> Knowing this for certain, O Matanga, that I say into thee, do thou name some other boon, for the status of a Brāhmana is incapable of being attained by thee (that hast been born as a Chandāla) !—' "<sup>17</sup>

## SECTION XXIX.

'Bhishma said,—'Thus addressed by Indra, Matanga refused to hear what he was bid. On the other hand, with regulated and cleansed soul, he practised austerer penances by

standing on one foot for a thousand years, his soul deeply engaged in Yoga-meditation.<sup>1</sup> After a thousand years had passed away, Cakra once more came to see him. Indeed, the slayer of Vala and Vritra said unto him the same words.<sup>2</sup>

“Matanga said,—I have passed these thousand years, standing on one foot, with soul rapt in meditation, and in the observance of the vow of Brahmacharyya. Why is it that I have not yet succeeded in acquiring the status of a Brāhmana?—<sup>3</sup>

“Cakra said,—One born as a Chandāla cannot, by any means, acquire the status of a Brāhmana. Do thou, therefore, name some other boon so that all this labour of thine may not prove fruitless!—Thus addressed by the chief of the celestials, Matanga became filled with grief. He repaired to Gayā, and passed there a hundred years, standing all the while on one foot.<sup>5</sup> In consequence of the observance of such Yoga which was extremely difficult to bear, he became very much emaciated and his arteries and veins became swollen and visible. He was reduced to only skin and bones. Indeed, it has been heard by us that that righteous souled person, while practising those austerities at Gayā, dropped down on the ground from sheer exhaustion.<sup>6</sup> The lord and giver of boons, engaged in the good of all creatures, viz., Vāsava, beholding him falling down, quickly came to that spot and held him fast.<sup>7</sup>

“Cakra said,—It seems, O Matanga, that the status of a Brāhmana which thou seekest is ill-suited to thee. That status is incapable of being attained by thee. Verily, in thy case, it is surrounded by many dangers.<sup>8</sup> A person by worshipping a Brāhmana obtains happiness; while, by abstaining from such worship, he obtains grief and misery. The Brāhmana is, with respect to all creatures, the giver of what they prize or covet and the protector of what they already have.<sup>9</sup> It is through the Brāhmanas that the Pitris and the deities become gratified. The Brāhmana, O Matanga, is said to be the foremost of all created Beings. The Brāhmana grants all objects that are desired and in the way they are desired.<sup>\*10</sup> Wandering through

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\* ‘Kurute’ may mean also ‘makes.’ The sense is that the Brāhmana grants to others whatever objects are desired by others, In his own case



innumerable orders of Being and undergoing repeated rebirths, one succeeds in some subsequent birth in acquiring the status of a Brāhmana.<sup>11</sup> That status is really incapable of being obtained by persons of uncleansed souls. Do thou, therefore, give up the idea. Do thou name some other boon. The particular boon which thou seekest is incapable of being granted to thee !—<sup>12</sup>

“Matanga said,—Afflicted as I am with grief, why, O Cakra, dost thou afflict me further (with such speeches as these)? Thou art striking one that is already dead, by this behaviour. I do not pity thee who having acquired the status of a Brāhmana failest to retain it (for thou hast no compassion to show for one like me) !<sup>13</sup> If, O thou of a hundred sacrifices, the status of a Brāhmana be really unattainable by any of the three other orders, alas, men do not adhere to it that have succeeded in acquiring (through natural means) that high status (for what sins do not even Brāhmanas commit) ?<sup>14</sup> Those who having acquired the status of a Brāhmana that, like affluence, is so difficult to acquire, do not seek to keep it up (by practising the necessary duties), must be regarded to be the lowest of wretches in this world. Indeed, they are the most sinful of all creatures.<sup>15</sup> Without doubt, the status of a Brāhmana is exceedingly difficult to attain, and being attained, is difficult to maintain. It is capable of dispelling every kind of grief. Alas, having attained to it, men do not always seek to keep it up (by practising righteousness and the other duties that attach to it).<sup>16</sup> When even such persons are regarded as Brāhmanas, why is it that I, who am pleased with my own self, who am superior to all couples of opposites, who am dissociated from all worldly objects, who am observant of the duty of compassion towards all creatures and of self-restraint of conduct, should not be regarded as deserving of that status ?<sup>17</sup> How

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also, he creates those objects that he himself desires. His puissance is great and it is through his kindness that others get what they wish or seek.—T.

\* ‘Ekārāmah’ is one who sports with one’s own self, i. e., who is not dependant on others for his joy or happiness ; hence, one who has understood the soul.—T.

unfortunate I am, O Purandara, that through the fault of my mother I have been reduced to this condition, although I am not unrighteous in my behaviour!<sup>18</sup> Without doubt, Destiny is incapable of being warded off or conquered by individual exertion, since, O lord, I am unable to acquire, notwithstanding these persistent efforts of mine, the object upon the acquisition of which I have set my heart!<sup>19</sup> When such is the case, O righteous one, it behooves thee to grant me some other boon if, indeed, I have become worthy of thy grace or if I have a little of merit!—<sup>20</sup>

"Bhishma continued,—The slayer of Vala and Vritra then said unto him,—Do thou name the boon!—Thus urged by the great Indra, Matanga said the following words:—<sup>21</sup>

"Matanga said,—Possessed of the power of assuming any form at will, let me be able to journey through the skies and let me enjoy whatever pleasures I may set my heart upon. And let me also have the willing adorations of both Brāhmanas and Kshatriyas!<sup>22</sup> I bow to thee by bending my head, O god! It behooveth thee to do that also by which my fame, O Purandara, may live for ever in the world!—<sup>23</sup>

"Cakra said,—Thou shalt be celebrated as the deity of a particular measure of verse and thou shalt obtain the worship of all women. Thy fame, O son, shall become unrivalled in the three worlds!<sup>24</sup>—Having granted him these boons, Vāsava disappeared there and then. Matanga also, casting off his life-breaths, attained to a high place.<sup>25</sup> Thou mayst thus see, O Bhārata, that the status of a Brāhmana is very high. That status is incapable of being acquired here (except in the natural way of birth) as said by the great Indra himself."<sup>26</sup>

### SECTION XXX.

"Yudhishtira said,—I have heard this great narrative, O perpetuator of Kuru's race. Thou, O foremost of eloquent men, hast said that the status of a Brāhmana is exceedingly difficult of acquisition.<sup>1</sup> It is heard, however, that in former times the status of a Brāhmana had been acquired by Viçvāmitra. Thou, however, O best of men, tellest us that that

status is incapable of being acquired!<sup>2</sup> I have also heard that king Vitahavya in ancient times had succeeded in obtaining the status of a Brāhmana. O puissant one, I desire to hear, O son of Gangā, the story of king Vitahavya's promotion!<sup>3</sup> By what acts did that best of kings succeed in acquiring the status of a Brāhmana? Was it through some boon (obtained from some one of great puissance) or was it through the virtue of penances? It behooveth thee to tell me everything!<sup>4</sup>

"Bhishma said,—Hear, O monarch, how the royal sage Vitahavya of great celebrity succeeded in ancient times in acquiring the status of a Brāhmana that is so difficult to attain and that is held in such high reverence by all the world.<sup>5</sup> While the high-souled Manu in days of yore was employed in righteously ruling his subjects, he obtained a son of righteous soul who become celebrated under the name of Caryāti.<sup>6</sup> In Caryāti's race, O monarch, two kings took their birth, viz., Haihaya and Tālajangha. Both of them were sons of Vatsa, O foremost of victorious kings.<sup>7</sup> Haihaya, O monarch, had ten wives. Upon them he begat, O Bhārata, a century of sons all of whom were unreturning heroes.<sup>8</sup> All of them resembled one another in features and prowess. All of them were endued with great strength and all of them were possessed of great skill in battle. They all studied the Vedas and the science of weapons thoroughly.<sup>9</sup> In Kāçi also, O monarch, there was a king who was the grand-father of Divodāsa. The foremost of victorious men, he was known by the name of Haryyaçwa.<sup>10</sup> The sons of king Haihaya, O chief of men, (who was otherwise known by the name of Vitahavya), invaded the kingdom of Kāçi and advancing to the country that lies between the rivers Gangā and Yamunā, fought a battle with king Haryyaçwa and slew him in it.<sup>11</sup> Having slain king Haryyaçwa in this way, the sons of Haihaya, those great car-warriors, fearlessly went back to their own delightful city in the country of the Vatsas.<sup>12</sup> Meanwhile Haryyaçwa's son Sudeva, who looked like a deity in splendour and who was a second god of righteousness, was installed on the throne of Kāçi as its ruler.<sup>13</sup> The delighter of Kāçi, that righteous-souled prince ruled his kingdom for some-time when the hundred sons of Vitahavya once more invaded

his dominions and defeated him in battle.<sup>14</sup> Having vanquished king Sudeva thus, the victors returned to their own city. After this, Divodāsa, the son of Sudeva, became installed on the throne of Kāçi as its ruler.<sup>15</sup> Realising the prowess of those high-souled princes, viz., the sons of Vitihavya, king Divodāsa, endued with great energy, rebuilt and fortified the city of Bārānasi at the command of Indra.<sup>16</sup> The territories of Divodāsa were full of Brāhmanas and Kshatriyas, and abounded with Vaiçyas and Cudras. And they teemed with articles and provisions of every kind, and were adorned with shops and marts swelling with prosperity. Those territories, O best of kings, stretched northwards from the banks of Gangā to the southern banks of Gomati, and resembled a second Amarāvati (the city of Indra).<sup>17-18</sup> The Haihayas once again, O Bhārata, attacked that tiger among kings as he ruled his kingdom.<sup>19</sup> The mighty king Divodāsa endued with great splendour, issuing out of his capital, gave them battle. The engagement between the two parties proved so fierce as to resemble the encounter in days of old between the deities and the Asuras.<sup>20</sup> King Divodāsa fought the enemy for a thousand days at the end of which, having lost a large number of followers and animals, he became exceedingly distressed.<sup>21</sup> King Divodāsa, O monarch, having lost his army and seeing his treasury exhausted, left his capital and fled away.<sup>22</sup> Repairing to the delightful retreat of Bharadwāja endued with great wisdom, the king, O chastiser of foes, joining his hands in reverence, sought the Rishi's protection.<sup>23</sup> Beholding king Divodāsa before him, the eldest son of Vrihaspati, viz., Bharadwāja of excellent conduct, who was the monarch's priest, said unto him,<sup>24</sup>—What is the reason of thy coming here? Tell me everything, O king! I shall do that which is agreeable to thee, without any scruple!—<sup>25</sup>

“The king said,—O holy one, the sons of Vitahavya have slain all the children and men of my house. I only have escaped

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\* ‘Daçatirdaça’ is ‘ten times hundred’ or one thousand. ‘Daçati,’ like ‘Saptati,’ ‘navati,’ &c, means ten times ten. Both the Vernacular translators have erred in rendering the word.—T.

with life, totally discomfited by the foe. I seek thy protection.<sup>26</sup> It behooveth thee, O holy one, to protect me with such affection as thou hast for a disciple! Those princes of sinful deeds have slaughtered my whole race, leaving myself only alive!—<sup>27</sup>

“Bhishma continued,—‘Unto him who pleaded so piteously, Bharadwāja of great energy said,—Do not fear! Do not fear! O son of Sudeva, let thy fears be dispelled!’<sup>28</sup> I shall perform a sacrifice, O monarch, in order that thou mayst have a son through whom thou shalt be able to smite thousands upon thousands of Vitahavya’s party.<sup>29</sup>—After this, the Rishi performed a sacrifice with the object of bestowing a son on Divodāsa. As the result thereof, unto Divodāsa was born a son named Pratarddana.<sup>30</sup> As soon as he took his birth, he grew into a child of full three and ten years, and quickly mastered the entire Vedas and the whole science of arms.<sup>31</sup> Aided by his Yoga powers, Bharadwāja of great intelligence had entered into the prince. Indeed, collecting all the energy that occurs in the objects of the universe, Bharadwāja caused it to enter the body of prince Pratarddana.<sup>32</sup> Casing his person in shining mail and armed with the bow, Pratarddana, his praises sung by bards and the celestial Rishis, shone resplendent like the risen star of day.<sup>33</sup> Mounted on his car and with the scimitar tied to his belt, he shone like a blazing fire. With scimitar and shield and whirling his shield as he went, he proceeded to the presence of his sire.<sup>34</sup> Beholding the prince, the son of Sudeva, viz., king Divodāsa, become filled with joy. Indeed, the old king thought the sons of his enemy Vitahavya as already slain.<sup>35</sup> Divodāsa then installed his son Pratarddana as Yuvarāja, and regarding himself crowned with success became exceedingly happy.<sup>36</sup> After this, the old king commanded that chastiser of foes, viz., prince Pratarddana, to march against the sons of Vitahavya and slay them in battle.<sup>37</sup> Endued with great prowess, Pratarddana, that subjugator of hostile cities, speedily crossed Gangā on his car and proceeded against the city of the Vitahavyas.<sup>38</sup> Hearing the clatter produced by the wheels of his car, the sons of Vitahavya, riding on their own cars that looked like fortified citadels and that were capable of destroying hostile vehicles,



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