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PART

XXIX.

THE MAHABHARATA

OF

KRISHNA-DWAIPAYANA VYASA

TRANSLATED

INTO

ENGLISH PROSE.

Published and distributed chiefly *gratis*

BY

PROTĀP CHANDRA ROY.

UDYOGA PARVA.

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The following letter addressed by me to the Editor of the *Hindu* (of Madras) will speak for itself. I believe my edition of the *Mahabharata* to be fuller than all previous ones, as I have spared no pains to make it as complete as possible. Mr. Sreenivasa Sastrial (of Madras) thinks otherwise. The following letter was penned by me not for gaining a controversial triumph but for affording the reader some idea of the materials used by me in bringing out my edition of Vyasa's great epic. *The reader will now be in a position to judge how far Mr. Sreenivasa's criticisms really take away from the value of my work.

P. C. Roy.

"SIR,

With reference to the letter published in the *Hindu* of November 22nd, 1895, headed "another edition of the *Mahabharata*," and giving an account of the proceedings of a public meeting held at Mayaveram, permit me to offer a few explanations touching the remarks made by Mr. Sreenivasa Sastrial on my edition of Vyasa's great Epic. Mr. Sreenivasa Sastrial thinks my edition to be "sadly defective in the text and that this defect is detrimental to the religious interests [of my co-religionists of Southern India] as many portions supporting the *Advaita* and *Vaisista-advaita* doctrines, but unfavorable to the *Sakti* worshippers of the North, have been omitted." Again, Mr. Sreenivasa seems to be of opinion that "It was sad, therefore, that the generous gentleman of the North, Protapa Chandra Roy, that undertook to edit the text, should decline the responsibility of editing the text as correctly as possible and to compare various manuscripts of the text from Southern India." It is further said that Mr. Sreenivasa "instanced one or two portions of the *Mahabharata*, omitted in the Calcutta edition, which can be proved by indisputable testimony to have existed in the earliest copies of the work. Again, many verses quoted by the great philosophers of the South in support of their respective doctrines, are not to be found in Mr. Protapa Chandra Roy's edition."

I beg to state in the first instance that I have no complaint to urge against the learned Sastrial for his pointing out what he conceives to be the defects of my edition of the great religious epic of the Hindus. The fact, however, is that there can be no edition of the *Mahabharata*, how carefully edited soever, that would please scholars of every part of India. The age of the poem is still an open question. There can be little doubt, however, that it is very ancient. Like other ancient works that have come down to us from century to century by the method of manual transcription, large interpolations have been inserted in this great work. To settle, at this fag-end of the nineteenth century, what portions are genuine and what otherwise, is, except in a very few instances, simply impossible. I know of no method except that of taking that only as undoubtedly genuine which occurs in all the manuscripts of the East, the North, the West, and the South. It would,

have arisen, and it is in it that the power resideth for controlling them. It is from that Seed that both the consumer and the consumed (called *Agni* and *Soma*) have sprung, and it is in it that the living organism with the senses rest. Everything should be regarded to have sprung from it. That Seed called in the *Vedas* THAT (*Tad*), we are unable to describe. That Eternal One endued with Divinity is beheld by *Yogins* (by their mental eye).* The vital air called *Apāna* is swallowed up by the air called *Prāna*; *Prāna* is swallowed up by the Will, and the Will by the Intellect, and the Intellect by the Supreme Soul. That Eternal One endued with Divinity is beheld by *Yogins* (by their mental eye).† The Supreme Soul (endued with four legs called respectively Waking, Dream, profound Sleep, and *Turiya*), like unto a swan, treading above, doth not put forth one leg that is hid deep. Unto him that beholdeth that leg (*viz*, *Turiya*) as put forth for the purpose of guiding the other three, both death and emancipation are the same. That Eternal One endued with Divinity is beheld by *Yogins* (by their mental eye).‡ Of the measure of

ing in contact with *Upādhis*, the consequence would be the admission of the divisibility of *Brahma* when the *Crutis* declare that "It is not divisible; it has no parts; it is always whole and full." These difficulties are got over by the supposition that while *Brahma* is whole and full, the *Upādhis* (diverse in number and proportion) oper as so many mirrors for catching so many reflections of *Brahma*. The plurality of the universe, therefore, in no way interferes with the wholeness or fulness of *Brahma*. Regarding the *Upādhis* themselves, they also have no existence separate from or independent of *Brahma*, or, as put in the text, *Purnāt purnāni chakrīre*, thus harmonising with the declarations of the *Crutis*, *viz*, "Everything is *Brahma*. There is nothing but *Brahma*. *Brahma* alone is everything."

Regarding the different meanings of *Purnāni* used in the text, there are sufficient indications in the text of the translation above.—*T*.

* *Vāyu* used symbolically for all the five elements. *Ataids* is lit. "spread," hence, "resting upon."—*T*.

† This is intelligible only to those that are familiar with *Yoga* practices. *Chandramas* and *Aditya* are used figuratively for the Will and the Intellect.—*T*.

‡ This is, perhaps, one of the most difficult *Slokas* of all in this

the thumb, ever Full, and different from this external organism, coming in contact with the vital airs, the Will, the Intellect, and the ten senses, it moveth to and fro. That Supreme Controller, worthy of reverential hymns, capable of everything when vested with accidents, and the prime Cause of everything, is manifest as Knowledge in creature-Souls. Fools alone do not behold Him. That Eternal One endued with Divinity is beheld by *Yogins* (by their mental eye).* Among individuals there are those that have obtained the mastery of their minds, and those that have not. Yet in all men the Supreme Soul may be seen equally. Indeed, it resideth equally in him that is emancipate and in him that is not, with only this difference that they that are emancipate obtain honey flowing in a thick jet. That Eternal One endued with Divinity is beheld by *Yogins* (by their mental eye).† When one maketh life's sojourn, having attained to the knowledge of Self and Not-self, then it matters little whether his *Agni-hotra* is performed or not. O monarch, let not thy words discover any abjectness. The Supreme Soul hath another name, viz, Pure Knowledge. They only that have restrained their minds obtain Him. That Eternal One endued with Divinity is beheld by *Yogins* (by their mental eye).‡ Even such is He. Illustrious and Full, all living creatures are

section. I have rendered it freely because a literal version would be thoroughly unintelligible. It should be observed here that the foot, called *Turiya*, of *Brahma*, is that state of knowledge which *Yogins* only arrive at. When reached, the past and the future become as present. Distance also is annihilated. *Satatam* is equivalent to *Vyāptam*; and *Urdhva* (dative in the sense of purpose or object) is explained as *Pādātayāya*, *teshām parichalanāya*.—T.

* *Of the measure of the thumb*; by this is intended that the abode of the Supreme Soul is the heart which is of that measure. *Purusha* is full. *Anukalpam* (accusative) means "capable of everything when vested with attributes," or, as Nilakantha says, *Upādhi-manu sarvakāryeshu*.—T.

† *Maddhya* (adjective of *Madhu*) *Utsam* means "a honeyed jet." The sense is that they that are emancipate know him more completely and derive great joy from such knowledge.—T.

‡ *Ubhau lokau* is Self and Not-Self, or Soul and Not-Soul. *Vyāpya* is *Jnatvā* or *Prakāśya*.—T.

swallowed up in Him. He that knoweth that embodiment of Fulness attaineth to his object (emancipation) even here. That Eternal One endued with Divinity is beheld by *Yogins* (by their mental eye). That which flieth away stretching forth thousands of thousands of wings, yea, if endued with the speed of the mind, must yet come back to the central Spirit within the living organism. (That in which the most distant things reside)—that Eternal One endued with Divinity—is beheld by *Yogins* (by their mental eye).* His form cannot be an object of sight. They only that are of pure hearts can behold Him. When one seeketh the good of all, succeedeth in controlling his mind, and never suffereth his heart to be affected by grief, then is he said to have purified his heart. Those again that can abandon the world and all its cares, become immortal. (That Supreme Soul which is undying),—that Eternal One endued with Divinity—is beheld by *Yogins* (by their mental eye). Like serpents concealing themselves in holes, there are persons who following the dictates of their preceptors or by their own conduct conceal their vices from scrutiny's gaze. They that are of little sense are deceived by these. In fact, bearing themselves outwardly without any impropriety, these deceive their victims for leading them to hell. (Him, therefore, who may be attained by companionship with persons of the very opposite class),—that Eternal One endued with Divinity—is beheld by *Yogins* (by their mental eye).† He that is emancipated thinks,—This transitory organism can never make me liable to joy and grief and the other attributes inhering to it: nor can there be, in my case, anything like death and birth: and, further, when *Brahma*, which hath no opposing force to contend against and which is alike in all times and all places, constitutes the resting-place of both realities and unrealities, how can emancipation be mine?

* *Madhye* is *Carirasya madhye*, and *Madhyame* is *Madhyasthe*, *Paramoaware*.—T.

† This distinctly alludes to a class of preceptors who while outwardly professing purity of behavior, were addicted to dark and unholy practices.—T.

It is I alone that am the origin and the end of all causes and effects.—(Existing in the form of I or Self) that Eternal One endued with Divinity is beheld by *Yogins* (by their mental eye).* The *Brahma*-knowing person, who is equal unto *Brahma* itself, is neither glorified by good acts nor defiled by bad ones. It is only in ordinary men that acts, good or bad, produce different results. The person that knoweth *Brahma* should be regarded as identical with *Amrita* or the state called *Kaivalya* which is incapable of being affected by either virtue or vice. One should, therefore, disposing his mind in the way indicated, attain to that essence of sweetness (*Brahma*). That Eternal One endued with Divinity is beheld by *Yogins* (by their mental eye). Slander grieveth not the heart of the person that knoweth *Brahma*, nor the thought—*I have not studied (the Veda)*, or, *I have not performed my Agni-hotra*. The knowledge of *Brahma* soon imparteth to him that wisdom which they only obtain who have restrained their minds. (That *Brahma* which freeth the Soul from grief and ignorance)—that Eternal One endued with Divinity—is beheld by *Yogins* (by their mental eye). He, therefore, that beholdeth his own Self in everything, hath no longer to grieve, for they only have to grieve who are employed in diverse other occupations of the world. As one's purposes (of appeasing thirst &c.), may be served in a well as in a large reservoir of vast expanse, so the various purposes of the *Vedas* may all be derivable by him that knoweth the Soul.† Dwelling in the

* *Asatkritas* is explained by Nilakantha as meaning *Sukha-duskhajarā-maraṇādi-dharma-van.*—T.

† This is a rather difficult *Sloka*, corresponding, almost word for word, with *Sloka* 46, Chap. II, of the *Bhagavad-gītā*. It is somewhat strange that none of the European or Indian translators of the *Gītā*, while particularly noticing *Sloka* 46 of Chap. II, has referred to the existence of *Sloka* 26 of this Section of the *Udyoga*. The *Gītā* has a whole host of clever commentators and no wonder that various interpretations should be suggested of such a passage. Of all these, Sridhara's explanation appears to me to be the best and easiest and consistent with both grammar and rhetoric. I am disposed to understand *Sloka* 26 here

heart, and of the measure of the thumb, that illustrious One—the embodiment of Fulness—is not an object of sight.* Unborn he moveth, awake day and night. He that knoweth Him, becometh both learned and full of joy. *I* am called the mother and father. *I* am again the son. Of all that is, of all that was, and of all that will be, *I* am the Soul.† O Bhārata, *I* am the old grandsire, *I* am the father, *I* am the son. Ye are staying in my soul, yet ye are not mine, nor am *I* yours! The Soul is the cause of my birth and procreation. *I* am the warp and woof of the universe. That upon which *I* rest is indestructible. Unborn *I* move, awake day and night. It is *I* knowing whom one becometh both learned and full of joy. Subtler than the subtle, of excellent eyes, capable of looking into both the past and the future, *Brahma* is awake in every creature. They that know Him know that that Universal Father dwelleth in the heart of every created thing! ”

SECTION XLVI.

(*Yānasandhi Parva.*)

Vaiçampāyana said.—“Thus conversing with Sanat-sujāta and the learned Vidura, the king passed that night. And

in the same sense, and accordingly I have rendered it above. Nilakantha interprets it in a wholly different way. The meaning he suggests is,—The *Vedas* contain many things. He that knows his Soul may easily seize from within them their essence, just as a man who is athirst or who wants to bathe need only take a small quantity of water from a reservoir of wide expanse. The meaning that Mr. K. T. Telang, the learned metrical translator of the *Gīta*, suggests (with diffidence though) is,—“a man can find in the *Vedas* the means of accomplishing various desires of one class, as he can find in a large reservoir the means of accomplishing various desires of another class.” This is scarcely satisfactory.—*T.*

* In this *Śloka*, *Brahma* is described as both with and without attributes, for the *Crutis* declare,—“He hath attributes, and yet He hath no attributes.”—*T.*

† *Nāsti*—what is not, i. e., both the past and the future, as explained by Nilakantha.—*T.*

after the night had passed away, all the princes and chiefs, entered the court hall with joyous hearts and desirous of seeing the *Suta* (who had returned). And anxious to hear the message of the Pārthas fraught with virtue and profit, all the kings with Dhritarāshtra at their head, went to that beautiful hall. Spotlessly white and spacious, it was adorned with a golden floor. And effulgent as the moon and exceedingly beautiful, it was sprinkled over with sandal water. And it was spread over with excellent seats made of gold and wood, and marble and ivory. And all the seats were wrapped with excellent covers. And Bhishma and Drona and Kripa and Calya, and Kritavarman and Jayadratha, and Aswathāman and Vikarna, and Somadatta and Vālhika and Vidura of great wisdom and Yuyutsu the great car-warrior,—all these heroic kings in a body, O bull among the Bharatas, having Dhritarāshtra at their head, entered that hall of great beauty. And Duscāsana and Chitrasena, and Cakuni the son of Suvala, and Durmukha and Dussaha, and Karna and Uluka and Vivinçati,—these also, with Duryodhana the wrathful king of the Kurus at their head, entered that hall, O monarch, like the celestials forming the train of Cakra himself. And filled with these heroes possessed of arms like maces of iron, that hall looked, O king, like a mountain-cave filled with lions. And all these mighty bowmen endued with great energy and blazing with solar effulgence, entering the hall, seated themselves on those beautiful seats. And after all those kings, O Bhārata, had taken their seats, the orderly-in-waiting announced the arrival of the *Suta's* son, saying,—‘Yonder cometh the car that was despatched to the Pāṇdavas! Our envoy hath returned quickly, by the aid of well-trained steeds of the *Sindhu* breed!’ And having approached the place with speed and alighted from the car, Sanjaya adorned with ear-rings entered that hall full of high-souled kings. And the *Suta* said,—‘Ye Kauravas, know that having gone to the Pāṇdavas I am just returning from them! The sons of Pāṇdu offer their congratulations to all the Kurus according to the age of each. Having offered their respects in return, the sons of Prithā have saluted the aged ones, and those that are equal to them in years, and those also that are

younger, just as each should, according to his years, be saluted. Listen, ye kings, to what I, instructed before by Dhritarāshtra, said to the Pāndavas, having gone to them from this place ! ”

SECTION XLVII.

“Dhritarāshtra said,—‘ I ask thee, O Sanjaya, in the presence, O child, of these kings, what words were said by the illustrious Dhananjaya of might that knoweth no diminution,—that leader of warriors,—that destroyer of the lives of the wicked ?’

“Sanjaya said,—‘ Let Duryodhana listen to the words which the high-souled Arjuna, eager for fight, uttered, with Yudhishtira’s sanction and in the hearing of Keçava ! Fearless (in battle) and conscious of the might of his arms, the heroic Kiritin, eager for fight, spoke thus unto me in the presence of Vāsudeva,—Do thou, O *Suta*, say unto Dhritarāshtra’s son, in the presence of all the Kurus, and also in the hearing of that *Suta*’s son of foul tongue and wicked soul, of little sense, stupid reason, and numbered days, who always desires to fight with me, and also in the hearing of those kings assembled for battling with the Pāndavas, and do thou see that all the words now uttered by me are heard well by that king with his counsellors !—O monarch, (continued Sanjaya), even as the celestials eagerly listen to the words of their chief armed with the thunderbolt, so did the Pāndavas and the Crinjayas listen to those words of grave import uttered by Kiritin ! Even these are the words spoken by Arjuna the wielder of *Gāndīva*, eager for the fight and with eyes red as the lotus,—If Dhritarāshtra’s son doth not surrender to king Yudhishtira of the Ājamida race his kingdom, then (it is evident) there must be some sinful act committed before by the sons of Dhritarāshtra, whose consequences are yet unreaped by them, for it can be nothing else when they desire battle with Bhimasena and Arjuna, and the Aswins and Vāsudeva, and Cini’s son and Dhrishtadyumna infallible in arms, and Cikhandin, and Yudhishtira who is like Indra himself and who can consume heaven

and earth by merely wishing them ill ! If Dhritarāshtra's son desireth war with these, then are all the aims of the Pāndavas accomplished ! Do not, therefore, propose peace for the sons of Pāndu, but have war if thou likest. That bed of woe in the woods which was Yudhishtira's when that virtuous son of Pāndu lived in exile, Oh, let a more painful bed than that, on the bare earth, be now Duryodhana's and let him lie down on it as his last, deprived of life ! Win thou over those men that were ruled by the wicked Duryodhana of unjust conduct to the side of Pāndu's son endued with modesty and wisdom and asceticism and self-restraint and valor and might regulated by virtue ! Endued with humility and righteousness, with asceticism and self-restraint and with valour regulated by virtue, and always speaking the truth, our king, though afflicted by numerous deceptions, hath forgiven all and hath patiently borne great wrongs. When the eldest son of Pāndu, of soul under proper control, will indignantly dart at the Kurus his terrible wrath accumulated for years, then will the son of Dhritarāshtra repent for this war. As a blazing fire burning all around consumeth dry grass in the hot season, so will Yudhishtira, inflamed with wrath, consume the Dhārtarāshtra host by a glance alone of his eye. When Dhritarāshtra's son will behold Bhimasena, that wrathful Pāndava of terrific impetus, stationed on his car, or mace in hand, vomiting the venom of his wrath, then will Duryodhana repent for this war. Indeed, when he will behold Bhimasena who always fighteth in the van, accoutred in mail, scarcely capable of being looked at even by his own followers, felling hostile heroes and devastating the enemy's ranks like Yama himself, then will the exceedingly vain Duryodhana recollect these words. When he will behold elephants, looking like mountain peaks, felled by Bhimsena, blood flowing from their broken heads like water from broken casks, then will Dhritarāshtra's son repent for this war. When falling upon the sons of Dhritarāshtra the fierce Bhima of terrible mien, mace in hand, will slaughter them like a huge lion falling upon a herd of kine, then will Duryodhana repent for this war. When the heroic Bhima undaunted even in situations of great danger and skilled in weap-

ons,—when that grinder of hostile hosts in battle,—mounted on his car and alone, will crush by his mace crowds of superior cars and entire ranks of infantry, seize by his nooses strong as iron the elephants of the hostile army, and mow down the Dhārtarāshtra host like a sturdy woodsman cutting a forest down with an axe, then will Dhritarāshtra's son repent for this war. When he will behold the Dhārtarāshtra host consumed like a hamlet full of straw-built huts by fire, or a field of ripe corn by lightning,—indeed, when he will behold his vast army scattered, its leaders slain, and the men running with their backs towards the field afflicted with fear, and all the warriors humbled to the dust, being scorched by Bhimasena with the fire of his weapons,—then will the son of Dhritarāshtra repent for this war. When Nakula, that warrior of wonderful feats, that foremost of all car-warriors, dexterously shooting arrows by hundreds, will mangle the car-warriors of Duryodhana, then will the son of Dhritarāshtra repent for this war. Accustomed to enjoy all the comforts and luxuries of life, when Nakula, recollecting that bed of woe on which he had slept for a long time in the woods, will vomit the poison of his wrath like an angry snake, then will the son of Dhritarāshtra repent for this war. Ready to lay down their very lives, the (allied) monarchs, O *Suta*, urged to battle by king Yudhishthira the just, will furiously advance, on their resplendent cars, against the (hostile) army. Beholding this, the son of Dhritarāshtra will certainly have to repent. When the Kuru prince will behold the five heroic sons (of Draupadi), children in years but not in acts, and all well-versed in arms, rush, reckless of their lives, against the Kauravas, then will that son of Dhritarāshtra repent for this war. When bent upon carnage Sahadeva, mounted on his car of noiseless wheels and motion incapable of being obstructed, and set with golden stars and drawn by well-trained steeds, will make the heads of monarchs roll on the field of battle with volleys of arrows,—indeed, beholding that warrior skilled in weapons seated on his car in the midst of that frightful havoc, turning now to the left and now to the right and falling upon the foe in all directions,—then will the son of Dhritarāshtra repent for this war. Indeed, when the modest but

mighty Sahadeva, skilled in battle, truthful, conversant with all the ways of morality, and endued with great activity and impetuosity, will fall upon the son of Gāndhāra in fierce encounter and rout all his followers, then will the son of Dhritarāshtra repent for this war. When he will behold the sons of Draupadi, those great bowmen, those heroes skilled in weapons and well-versed in all the ways of car-fight, dart at the foe like snakes of virulent poison, then will the son of Dhritarāshtra repent for this war. When that slayer of hostile heroes, Abhimanyu skilled in arms like Krishna himself, will overpower the foe showering upon them like the very clouds' a thick downpour of arrows, then will the son of Dhritarāshtra repent for this war. Indeed, when he will behold that son of Subhadrā, a child in years but not in energy, skilled in weapons and like unto Indra himself, falling like Death's self upon the ranks of the foe, then will the son of Dhritarāshtra repent for this war. When the youthful *Prabhadra*kas, endued with great activity, well-versed in battle, and possessed of the energy of lions, will overthrow the sons of Dhritarāshtra with all their troops, then will Duryodhana repent for this war. When those veteran car-warriors Virāta and Drupada will assail, at the head of their respective divisions, the sons of Dhritarāshtra and their ranks, then will Duryodhana repent for this war. When Drupada, skilled in weapons, and seated on his car, desirous of plucking the heads of youthful warriors, will wrathfully strike them off with arrows shot from his bow, then will the son of Dhritarāshtra repent for this war. When that slayer of hostile heroes, Virāta, will penetrate into the ranks of the foe, grinding all before him with the aid of his *Matsya* warriors of cool courage, then will the son Dhritarāshtra repent for this war. When he will behold in the very van the eldest son of the Matsya king, of cool courage and collected mien, seated on his car and accoutred in mail in behalf of the Pāndavas, then will the son of Dhritarāshtra repent for this war. I tell thee truly that when that foremost of Kaurava heroes, the virtuous son of Cāntanu, will be slain in battle by Cikhandin, then all our foes, without doubt, will perish. Indeed, when, overthrowing numerous car-warriors, Cikhandin, seated on his

own well-protected car, will proceed towards Bhishma, crushing multitudes of (hostile) cars by means of his own powerful steeds, then will the son of Dhritarāshtra repent for this war. When he will behold Dhristadyumna unto whom Drona hath imparted all the mysteries of the science of weapons, stationed in splendour in the very van of the Crinjaya ranks, then will the son of Dhritarāshtra repent. Indeed, when that leader of the Pāndava host, of immeasurable prowess and capable of withstanding the rush of any force, will proceed to attack Drona in battle, crushing with his arrows the Dhārtarāshtra ranks, then will Duryodhana repent for this war. What enemy can withstand him who hath, for fighting in his van, that lion of the Vrishni race, that chief of the Somakas, who is modest and intelligent, mighty and endued with great energy, and blessed with every kind of prosperity? * Say also this (unto Duryodhana),—Do not covet (the kingdom). We have chosen, for our leader, the dauntless and mighty car-warrior Sātyakin the grandson of Cini, skilled in weapons and having none on earth as his equal. Of broad chest and long arms, that grinder of foes, unrivalled in battle, and acquainted with the best of weapons,—the grandson of Cini, skilled in arms and perfectly dauntless, is a mighty car-warrior wielding a bow of full four cubits' length. When that slayer of foes, that chief of the Cinis, urged by me, will shower like the very clouds his arrows on the foe, completely overwhelming their leaders with that downpour, then will the son of Dhritarāshtra repent for this war. When that illustrious warrior of long arms and firm grasp of the bow musters his resolution for fight, the foe then, like kine smelling the scent of the lion, fly away from him before even commencing the encounter. That illustrious warrior of long arms and firm grasp of the bow is capable of splitting the very hills and destroying the entire universe. Practised in weapons, skilled (in battle), and endued with exceeding lightness of hand, he shineth on the field of battle like the Sun himself in the sky. That lion of the Vrishni race, that scion of Yadu's line, of superior training, hath di-

* Sātyaki.—T.

verse wonderful and excellent weapons. Indeed, Sātyaki is possessed of a knowledge of all those uses of weapons that are said to be highly excellent. When he will behold in battle the golden car of Sātyaki of Madhu's race, drawn by four white steeds, then will that wretch of uncontrolled passions, the son of Dhritarāshtra, repent. When also he will behold my terrible car endued with the effulgence of gold and bright gems, drawn by white steeds and furnished with the banner bearing the device of the ape and guided by Keçava himself, then will that wretch of uncontrolled passions repent. When he will hear the fierce twang produced by the constant stretch of the bow-string with fingers cased in leathern fence,—that terrible twang, loud as the rolling of the thunder, of my bow *Gāndīva* wielded by me in the midst of the great battle,—then will that wicked wretch, the son of Dhritarāshtra, repent, beholding himself abandoned by his troops flying away like kine from the field of battle in all directions overwhelmed by the darkness created by my arrowy downpour. When he will behold innumerable keen-edged arrows furnished with beautiful wings and capable of penetrating into the very vitals, shot from the string of *Gāndīva*, like fierce and terrible flashes of lightning emitted by the clouds, destroying enemies by thousands, and devouring numberless steeds and elephants clad in mail, then will the son of Dhritarāshtra repent for this war. When he will behold the arrows shot by the enemy turned off or turned back struck by my shafts or cut to pieces pierced transversely by my arrows, then will the foolish son of Dhritarāshtra repent for this war. When broad-headed arrows shot by my hands will strike off the heads of youthful warriors like birds* picking off fruits from tree-tops, then will the son of Dhritarāshtra repent for this war. When he will behold excellent warriors of his falling down from their cars, and elephants and steeds rolling on the field, deprived of life by my arrows, then will the son of Dhritarāshtra repent for this war. When he will behold

* *Dvija* or "twice born" means any oviparous animal, as a bird, a snake, a fish; Here the word means "birds," and not, as some explain, the "twice-born Brahmanas."—T.

his brothers, before even fairly coming within the range of the enemy's weapons, die all around, without having achieved anything in battle, then will the son of Dhritarāshtra repent for this war. When pouring my blazing shafts incessantly, I will, like Death himself with mouth wide open, destroy on all sides multitudes of cars and foot-soldiers, then will that wretch repent. When he will behold his own troops, covered with the dust raised by my car wandering in all directions, torn to peices by *Gāndiva* and reft of sense, then will that wretch repent. When he will behold his whole army running away in fear on all directions, mangled in limbs, and bereft of sense ; when he will behold his steeds, elephants, and foremost of heroes slain ; when he will see his troops thirsty, struck with panic, wailing aloud, dead and dying, with their animals exhausted, and hair, bones and skulls lying in heaps around like half-wrought works of the Creator, then will that wretch repent. When he will behold on my car, *Gāndiva*, and *Vāsudeva*, and the celestial conch *Pāñchajanya*, myself, my couple of inexhaustible quivers, and my conch called *Devadatta*, as also my white steeds, then will the son of Dhritarāshtra repent for this war. When I will consume the Kauravas, like *Agni* consuming innumerable wicked souls assembled together at the time of ushering in another *Yuga* at the end of the last one, then will Dhritarāshtra with all his sons repent. When the wicked-hearted and the wrathful son of Dhritarāshtra will be deprived of prosperity with brothers and army and followers, then, reft of pride and losing heart and trembling all over, will that fool repent. One morning when I had finished my water-rites and prayers, a *Brāhmanā* spoke unto me these pleasant words,—O *Pārtha*, thou shalt have to execute a very difficult task ; O *Savyasāchin*, thou shalt have to fight with thy foes ! *Either Indra riding on his excellent steed and thunder-bolt in hand will walk before thee slaying thy foes in battle, or Krishna, the son of Vasudeva, will protect thee from behind riding on his car drawn by the steeds headed by Sugriva !*—Relying on those words, I have, in this battle, passing over *Indra* the wielder of the thunder-bolt, preferred *Vāsudeva* as my ally. That *Krishna*

hath been obtained by me for the destruction of those wicked ones! I see the hand of the deities in all this! The person whose success is only wished for by Krishna without the latter's actually taking up arms in his behalf, is certain to prevail over all enemies, even if these be the celestials with Indra at their head, while anxiety there is none if they be human.* He that wisheth to conquer in battle that foremost of heroes, Vasudeva's son Krishna endued with great energy, wisheth to cross by his two arms alone the great ocean of wide expanse and immeasurable water. He that wisheth to split by a slap of his palm the high Kailāsa mountain, is not able to do the slightest damage to the mountain although his hand only with its nails is sure to wear away. He that would conquer Vāsudeva in battle, would, with his two arms, extinguish a blazing fire, stop the Sun and the Moon, and plunder by force the *Amrita* of the gods,—that Vāsudeva, viz, who, having mowed down in battle by main force all the royal warriors of the Bhoja race, had carried off on a single car Rukmini of great fame for making her his wife and in whom was afterwards born Praddyumna of high soul! It was this favorite† of the gods, who, having speedily smashed the Gāndhāras and conquered all the sons of Nagnajit, forcibly liberated from confinement king Sudarçana of great energy. It was he that slew king Pāndya by striking his breast‡ against his, and mowed down the Kalingas in battle. Burnt by him, the city of Vārānasi remained for many years without a king. Incapable of being defeated by others, Ekalavya the king of the Nishādas always used to challenge this one to battle; but slain by Krishna he lay dead like the Asura *Jambha* violently thrashed on a hillock. It was Krishna who, having Valadeva for his second, slew Ugrasena's wicked son seated in court in the midst of the Vrishnis and the Andhakas, and then gave unto

* Many texts omit this *Sloka*.—T.

† *Lalāma* in the sense of "beautiful" or "charming" is confined by many authorities to the neuter gender. It ought to be connected, therefore, with the personal pronoun *Ayam*, and not with *Sudarçanam*.—T.

‡ Some texts read *Kapāte nijaghāna* meaning "slew in the city of

Ugrasena the kingdom. It was Krishna who fought with king Cālva, the lord of Saubha, fearless in consequence of his powers of illusion and stationed in the skies, and it was he who at the gate of Saubha caught with his hands the fierce *Çataghni** (hurled by Saubha's lord). What mortal is able to bear his might. The *Asuras* had a city named *Prāgyotisha* which was formidable, inaccessible and unbearable. It was there that the mighty Naraka, the son of the Earth, kept the jewelled ear-rings of Aditi, having brought them by force. The very gods who, fearless of death, assembled together with Cakra at their head, were incapable of conquering him. Beholding Keçava's prowess, and might, and weapon that is irresistible, and knowing also the object of his birth, the gods employed him for the destruction of those *Asuras*. Vāsudeva, too, endued with all the divine attributes that ensure success, agreed to undertake that exceedingly difficult task. In the city of *Nirmochana* that hero slew six thousand *Asuras*, and cutting into pieces innumerable keen-edged shafts, he slew Mura and hosts of Rākshasas, and then entered that city. It was there that an encounter took place between the mighty Naraka and Vishnu of immeasurable strength. Slain by Krishna, Naraka lay lifeless there like a *Karnikāra* tree uprooted by the wind. Having slain the Earth's son Naraka, and also Mura, and recovered those jewelled ear-rings, the learned Krishna of unparalleled prowess came back, adorned with beauty and undying fame. Having witnessed his terrible feats in that battle, the gods then and there granted him boons, saying, *Fatigue will never be thine in fight; neither the firmament nor the waters shall stop thy course: nor shall weapons penetrate thy body!* And Krishna, at all this, regarded himself amply rewarded. Immeasurable, and possessed of great might, in Vāsudeva are ever all the virtues! And yet the son of Dhritarāshtra seeketh to vanquish that unbearable Vishnu of infinite energy, for that wretch often thinks of

* This is the ancient Indian rocket. It is so called probably from its ability to kill a hundred warriors at a time. Some have even supposed it to represent a rude cannon.—T.

imprisoning him. Krishna, however, beareth all this for our sake only. That wretch seeketh to create a sudden distunion between Krishna and myself. How far, however, he is capable of taking away the affection of Krishna from the Pāndavas, he will see on the field of battle. Having bowed down unto Cāntanu's son, and also Drona with his son, and the unrivalled son of Caradwat, I shall fight for regaining our kingdom. The god of justice himself will bring destruction on that sinful man, I am sure, who will fight with the Pāndavas ! Deceitfully defeated at dice by those wretches, ourselves of royal birth had to pass twelve years in great distress in the forest and one long year in a state of concealment. When those Pāndavas are still alive, how shall the sons of Dhritarāshtra rejoice, possessing rank and affluence ? If they vanquish us in fight, aided by the very gods headed by Indra, the practice then of vice would be better than virtue, and surely there would be nothing like righteousness on earth. If man is affected by his acts, if we be superior to Duryodhana, then, I hope that, with Vāsudeva as my second, I shall slay Duryodhana with all his kinsmen. O lord of men, if the act of robbing us of our kingdom be wicked, if these our own good deeds be not fruitless, then, beholding both this and that, it seems to me that the overthrow of Duryodhana is certain. Ye Kauravas, ye will see it with your eyes that, if they fight, the sons of Dhritarāshtra shall certainly perish ! If they act otherwise instead of fighting then they may live ; but in the event of a battle ensuing, none of them will be left alive ! Slaying all the sons of Dhritarāshtra along with Karna, I shall surely wrest the whole of their kingdom. Do ye, meanwhile, whatever ye think best, and enjoy also your wives and other sweet things of life ! There are, with us, many aged *Brāhmanas* versed in various sciences, of amiable behaviour, well-born, acquainted with the cycle of the year, engaged in the study of astrology, capable of understanding with certainty the motions of planets and the conjunctions of stars as also of explaining the mysteries of fate and answering questions relating to the future, acquainted with the signs of the Zodiac, and versed with the occurrences of every hour, who

are prophesying the great destruction of the Kurus and the Srinjayas, and the ultimate victory of the Pāndavas, so that Yudhishtira who never made an enemy already regardeth his objects fulfilled in consequence of the slaughter of his foes ! And Janārdana also, that lion among the Vrishnis, endued with the knowledge of the invisible future, without doubt, beholdeth all this. And I also, with unerring foresight, myself behold that future, for that foresight of mine, acquired of old, is not obstructed ! The sons of Dhritarāshtra, if they fight, will not live ! My bow, *Gāndīva*, yawneth without being handled ; my bowstring trembleth without being stretched ; and my arrows also, issuing from my quiver's mouth, are again and again seeking to fly. My bright scimitar issueth of itself from its sheath like a snake quitting his own decayed slough ; and on the top of my flagstaff are heard terrific voices—*When shall thy car be yoked, O Kiritin !*—Innumerable jackals set up hideous howls at night, and *Rākshasas* frequently alight from the sky ; deer and jackals and peacocks, crows and vultures and cranes, and wolves and birds of golden plumage, follow in the rear of my car when my white steeds are yoked unto it ! Single-handed, I can despatch, with arrowy showers, all warlike kings, to the regions of Death. As a blazing fire consumeth a forest in the hot season, so, exhibiting diverse courses, I will hurl those great weapons called *Sthunā-karna*, *Pācupata*, and *Brāhma*, and all those that Cakra gave me, all of which are endued with fierce impetuosity. And with their aid, setting my heart on the destruction of those monarchs, I will leave no remnant of those that come to the field of battle. I will rest, having done all this. Even this is my chief and decided resolve. Tell them this, O son of Gavalgani ! Look at the folly of Duryodhana ! O *Suta*, they that are invincible in battle even if encountered with the aid of the very gods headed by Indra,—even against them that son of Dhritarāshtra thinketh of warring ! But so let it be even as the aged Bhishma the son of Cāntanu, and Kripa, and Drona with his son, and Vidura endued with great wisdom, are saying ! May the Kuravas all live long !—”

SECTION XLVIII.

Vaiçampāyana said.—“In the midst, O Bhārata, of all these assembled kings, Bhishma the son of Cāntanu then said these words unto Duryodhana,—‘Once on a time, Vrihaspati and Cakra went to Brahman. The Maruts also with Indra, the Vasus with Agni, the Ādityas, the Sādhyas, the seven celestial *Rishis*, the *Gandharva* Viçwāvasu, and the beautiful tribes of the *Apsaras*, all approached the ancient Grandsire. And having bowed down unto that Lord of the universe, all those dwellers of heaven sat around him. Just then, the two ancient deities, the *Rishis* Nara and Nārāyana, as if drawing unto themselves by their own energy the minds and energies of all who were present there, left the place. Thereupon Vrihaspati asked Brahman, saying,—*Who are these two that leave the place without worshipping thee? Tell us, O Grandsire, who they are!*—Thus asked, Brahman said,—These two, endued with ascetic merit, blazing with effulgence and beauty, illuminating both the earth and the heaven, possessed of great might, and pervading and surpassing all, are Nara and Nārāyana, dwelling now in the region of *Brahman*, having arrived from the other world. Endued with great might and prowess, they shine in consequence of their own asceticism. By their acts they always contribute to the joy of the world. Worshipped by the gods and the *Gandharvas*, they exist only for the destruction of *Asuras!*—’

“Bhishma continued.—‘Having heard these words, Cakra went to the spot where those two were practising ascetic austerities, accompanied by all the celestials and having Vrihaspati at their head. At that time the dwellers of heaven had been very much alarmed in consequence of a war raging between themselves and the *Asuras*. And Indra asked that illustrious couple to grant him a boon. Thus solicited, O best of the Bharata race, those two said,—*Name thou the boon.*—Upon this Cakra said unto them,—*Give us your aid!*—They then said unto Cakra,—*We will do what thou wishest!*—And then it was with their aid that Cakra subsequently

vanquished the *Daityas* and the *Dānavas*. The chastiser of foes, Nara, slew in battle hundreds and thousands of Indra's foes among the *Paulomas* and the *Kālakanjas*. It was this Arjuna who, riding on a whirling car, severed in battle, with a broad-headed arrow, the head of the *Asura* Jambha while the latter was about to swallow him. It was he who afflicted (the *Daitya* city of) Hiranyapura on the other side of the ocean, having vanquished in battle sixty thousands of Nivāta-kavachas. It was this conqueror of hostile towns, this Arjuna of mighty arms, that gratified Agni, having vanquished the very gods with Indra at their head. And Nārāyana also hath, in this world, destroyed in the same way numberless other *Daityas* and *Dānavas*. Even such are those two of mighty energy that are now seen united with each other. It hath been heard by us that the two heroic and mighty car-warriors, Vāsudeva and Arjuna, that are now united with each other, are those same ancient gods, the divine Nara and Nārāyana ! Amongst all on earth they are incapable of being vanquished by the *Asuras* and the gods headed by Indra himself. That Nārāyana is Krishna, and that Nara is Fālguna. Indeed, they are one Soul born in twain. These two, by their acts, enjoy numerous eternal and inexhaustible regions, and are repeatedly born in those worlds when destructive wars are necessary. For this reason their mission is to fight. Even this is what Nārada, conversant with the *Vedas*, had said unto the Vrishnis. When thou, O Duryodhana, wilt see Keçava with conch-shell and discus, and mace in hand, and that terrible wielder of the bow, Arjuna, armed with weapons, when thou wilt behold those eternal and illustrious ones, the two Krishnas seated on the same car, then wilt thou, O child, remember these my words ! Why should not such danger threaten the Kurus when thy intellect, O child, hath fallen off from both profit and virtue ? If thou heedest not my words, thou shalt then have to hear of the slaughter of many, for all the Kuravas accept thy opinion !* Thou art alone in holding as true

* I think the reading *tavaiva* is a mistake for *tadeva*. If this correction were made, the meaning would be more significant. The

the opinion, O bull of the Bharata race, of only three persons, viz, Karna a low-born *Suta's* son cursed by Rāma, Cakuni the son of Suvala, and thy mean and sinful brother Dusçāsana !

"Karna said,—'It behoveth thee not, O blessed grandsire, to use such words towards me, for I have adopted the duties of the *Kshatriya* order without falling off from those of my own ! Besides, what wickedness is there in me ? I have no sin known to any one of Dhritarāshtra's people ! I have never done any injury to Dhritarāshtra's son ; on the other hand, I will slay all the Pāndavas in battle ! How can they that are wise make peace again with those that have before been injured ? It is always my duty to do all that is agreeable to king Dhritarāshtra, and especially to Duryodhana, for he is in possession of the kingdom !"

Vaiçampayana continued.—"Having listened to these words of Karna, Bhishma the son of Cāntanu, addressing king Dhritarāshtra, again said,—'Although this one often boasteth, saying, —*I shall slay the Pāndavas*,—yet he is not equal to even a sixteenth part of the high-souled Pāndavas ! Know that the great calamity that is about to overtake thy sons of wicked souls, is the act of this wretched son of a *Suta* ! Relying upon him, thy foolish son Suyodhana hath insulted those heroes of celestial descent, those chastisers of all foes ! What, however, is that difficult feat achieved by this wretch before that is equal to any of those achieved of old by every one of the Pāndavas ? Beholding in the city of Virāta his beloved brother slain by Dhananjaya who displayed such prowess, what did this one then do ? When Dhananjaya, rushing against all the assembled Kurus, crushed them and took away their robes, was this one not there then ? When thy son was being led away as a captive by the *Gandharvas* on the

sense then would be—"Even that is the opinion regardfully accepted by all the Kurus !" The contrast also of this with what follows would then be very pointed, and Duryodhana's folly in listening to the counsels of only *three* persons would appear more strongly. As, however, none of the printed editions have *tadeva*, I have followed the reading I have found without correcting it.—T.

occasion of the tale of the cattle, where was this son of a *Sutā* then who now belloweth like a bull? Even there, it was Bhīma, and the illustrious Pārtha, and the twins, that encountered the *Gandharvas* and vanquished them! Ever boastful, and always unmindful of both virtue and profit, these, O bull of the Bharata race, are the many false things, blessed be thou, that this one uttereth!

"Having heard these words of Bhīshma, the high-souled son of Bharadwāja, having paid due homage unto Dhritarāshtra and the assembled kings, spoke unto him these words,—'Do that, O king, which the best of the Bharatas, Bhīshma, hath said! It behoveth thee not to act according to the words of those that are covetous of wealth. Peace with the Pāndavas, before the war breaks out, seems to be the best. Everything said by Arjuna and repeated here by Sanjaya, will, I know, be accomplished by that son of Pāndu, for there is no bowman equal unto him in the three worlds!' Without regarding, however, these words spoken by both Drona and Bhīshma, the king again asked Sanjaya about the Pāndavas. From that moment, when the king returned not a proper answer to Bhīshma and Drona, the Kuravas gave up all hopes of life."

SECTION XLIX.

"Dhritarāshtra said,—'What did that Pāndava-king, the son of Dharma, say, O Sanjaya, after hearing that a large force hath been assembled here for gladdening us? How also is Yudhishtira acting, in view of the coming strife, O *Suta*? Who amongst his brothers and sons are looking up to his face, desirous of receiving his orders? Provoked as he is by the deceptions of my wicked sons, who again are dissuading that king of virtuous behaviour and conversant with virtue, saying,—*Have peace!*'"

"Sanjaya said,—'All the Pāñchālas along with the other sons of Pāndu are looking up to Yudhishtira's face, blessed be thou, and he too is restraining them all. Multitudes of cars belonging to the Pāndavas and the Pāñchālas are coming in separate bodies for gladdening Yudhishtira the son of

Kuntī-ready to march to the field of battle. As the sky brightens up at the advent of the rising sun, so the Pāṇchālas are rejoicing at their union with Kuntī's son of blazing splendour and risen like a flood of light. The Pāṇchālas, the Kekayas, and the Matsyas, along with the very herdsmen that attend on their kine and sheep, are rejoicing and gladdening Yudhishtira the son of Pāṇdu. Brāhmani and Kshatriyā girls, and the very daughters of the Vaiçyas, in large numbers, are coming in playful mood for beholding Pārtha accoutred in coat of mail !

"Dhritarāshtra said,—'Tell us, O Sanjaya, of the forces of Dhrishtadyumna, as also of the Somakas, and of all others, with which the Pāṇdavas intend to fight with us !'"

Vaiçampāyana continued.—"Thus interrogated, in the midst of the Kurus and in their very hall, the son of Gāvalgani became thoughtful for a moment and seemed to draw repeatedly deep and long sighs. And suddenly he fell down in a swoon without any apparent reason. Then, in that assembly of kings, Vidura said loudly,—'Sanjaya, O great king, hath fallen down on the ground senseless, and cannot utter a word, bereft of sense and his intellect clouded !'

"Dhritarāshtra said,—'Without doubt, Sanjaya, having seen those mighty car-warriors, the sons of Kuntī, hath his mind filled with great anxiety in consequence of those tigers among men.'"

Vaiçampāyana continued.—"Having recovered consciousness, and being comforted, Sanjaya addressed king Dhritarāshtra in the midst of that concourse of Kurus in that hall, saying,—'Indeed, O king of kings, I saw those great warriors, the sons of Kuntī, thinned in body in consequence of the restraint in which they had lived in the palace of the king of the Matsyas. Hear, O king, with whom the Pāṇdavas will contend against you ! With that hero Dhrishtadyumna as their ally, they will fight against you ! With that personage of virtuous soul, who never forsaketh truth through anger or fear, temptation or the sake of wealth, or disputation ; and who is, O king, a very authority in matters of religion, himself being the best of those that practise virtue ;—with

him who hath never made an enemy, the sons of Pāṇḍu will fight against you ! He unto whom no one on earth is equal in might of arms, and who wielding his bow had brought all kings under subjection, and who vanquished of old the people of Kāçi and Anga and Magadha, as also the Kalingas ;—with that Bhima-sena will the sons of Pāṇḍu fight against you ! Indeed, he through whose might the four sons of Pāṇḍu quickly alighted on the earth, having issued forth from the (burning) house of lac ; that son of Kunti, Vrikodara, who became the means of their rescue from the cannibal Hidimba ; that son of Kunti, Vrikodara, who became their refuge when the daughter of Yajnasena was being ravished by Jayadratha ; indeed, with that Bhima who rescued the assembled Pāṇḍavas from the conflagration at *Vāranāvata* ; even with him (as their ally) will they fight against you. He who for the gratification of Krishna slew the *Krodhavasas*, having penetrated the rugged and terrible mountains of *Gandhamādana*, he to whose arms hath been imparted the might of ten thousand elephants, with that Bhimasena (as their ally) the Pāṇḍavas will fight against you. That hero who, for the gratification of *Agni*, with Krishna only for his second, bravely vanquished of yore Purandara in fight ; he who gratified by combat that God of gods, the trident-bearing lord of Umā—*Mahādeva* himself having the mountains for his abode ; that foremost of warriors who subjugated all the kings of the earth ; with that Vijaya (as their ally) the Pāṇḍavas will encounter you in battle. That wonderful warrior Nakula, who vanquished the whole of the western world teeming with *Mlecchas*, is present in the Pāṇḍava camp. With that handsome hero, that unrivalled bowman, that son of Mādri, O Kauravya, the Pāṇḍavas will fight against you ! He who vanquished in battle the warriors of Kāçi, Anga, and Kalinga,—with that Sahadeva will the Pāṇḍavas encounter you in battle ! He who in energy hath for his equals only four men on earth, viz, Aṅgathāman and Dhṛishtaketu and Rukmi and Pradyumna,—with that Sahadeva youngest in years, that hero among men, that gladdener of Mādri's heart,—with him, O king, will you have a destructive battle ! She who, while

living of yore as the daughter of the king of Kāçi, had practised the austere penances ; she who, O bull of the Bharata race, desiring even in a subsequent life to compass the destruction of Bhishma, took her birth as the daughter of Pāṇchāla, and accidentally became afterwards a male ; who, O tiger among men, is conversant with the merits and demerits of both sexes ; that invincible prince of Pāṇchāla who encountered the Kalingas in battle, with that Cikhandin skilled in every weapon, the Pāṇdavas will fight against you. She whom a *Yaksha* for Bhishma's destruction metamorphosed into a male, with that formidable bowman the Pāṇdavas will fight against you ! With those mighty bowmen, brothers all, those five *Kekaya* princes, with those heroes clad in mail, will the Pāṇdavas fight against you ! With that warrior of long arms, endued with great activity in the use of weapons, possessed of intelligence and prowess incapable of being baffled, with that Yuyudhāna the lion of the Vrishni race, will you have to fight ! He who had been the refuge of the high-souled Pāṇdavas for a time, with that Virāta ye will have an encounter in battle ! The lord of Kāçi, that mighty car-warrior who ruleth in Vārānasi, hath become an ally of theirs ; with him will the Pāṇdavas fight against you ! The high-souled sons of Draupadi, children in years but invincible in battle, and unapproachable like snakes of virulent poison, with them will the Pāṇdavas fight against you ! He that in energy is like unto Krishna and in self-restraint unto Yudhishthira, with that Abhimanyu will the Pāṇdavas fight against you ! That warlike son of Ciçupāla, Dhristaketu of great fame, who in energy is beyond compare and who when angry is incapable of being withstood in battle, with that king of the *Chedis* who has joined the Pāṇdavas at the head of an *Akshauhini* of his own, will the sons of Pāṇdu fight against you. He that is the refuge of the Pāṇdavas even as Vāsava is of the celestials, with that Vāsudeva will the Pāṇdavas fight against you. He also, O bull of Bharata race, Carabha the brother of the king of the *Chedis*, who again is united with Karakaṛṇa,—with both these will the Pāṇdavas fight against you. Sahadeva the son of Jarāsandha, and Jayatsena, both

unrivalled heroes in battle, are resolved upon fighting for the Pāṇḍavas. And Drupada too, possessed of great might, and followed by a large force, and reckless of his life, is resolved to fight for the Pāṇḍavas. Relying upon these and other kings by hundreds, of both the Eastern and the Northern countries, king Yudhishtira the just is prepared for battle.*"

SECTION L.

"Dhritarāshtra said,—'All these named by thee are, indeed, endued with great courage, but all of them together are equal to Bhima singly. My fear, O child, from the wrathful Bhima is, indeed, very great, like that of a fat* deer from an enraged tiger! I pass all my nights in sleeplessness, breathing deep and hot sighs, afear'd of Vrikodara, O child, like an animal of any other species afear'd of the lion! Of mighty arms, and in energy equal unto Cakra himself, I see not in this whole army even one that can withstand him in battle. Exceedingly wrathful and firm in animosity, that son of Kunti and Pāṇḍu smileth not even in jest, is mad with rage, casteth his glances obliquely, and speaketh in a voice of thunder. Of great impetuosity and great courage, of long arms and great might, he will not, in battle, leave even one of my foolish sons alive! Indeed, Vrikodara, that bull among the Kurus, whirling his mace in battle, will, like a second Yama mace in hand, slay all my sons who are afflicted by a heavy calamity! Even now I see that terrible mace of his, with eight sides, made of steel, and adorned with gold, uplifted like a Brāhmana's curse!† As a lion of developed strength among a flock of deer, Bhima will range among my troops! He only (amongst his brothers), always displayed his strength cruelly towards my sons! Eating

* Lit.—"a deer of the larger species."—T.

† It is difficult to guess what is really meant by *Brahma-danda-mivodyatam*. Vāṣiṣṭha, it is said, by uplifting this *Brahma-danda*, frustrated all the weapons, human, *Asura*, and celestial, hurled at him by Viṣvāmitra during his *Kshatriya* existence. (*Rāmāyana—Adv. Āṇḍa*). Lit. it may mean the Brāhmana's thin staff of bamboo branch. Possibly this was supposed to possess miraculous powers.—T.

voraciously, and endued with great impetuosity, from his very childhood he hath been behaving inimically towards my children! My heart trembleth (to remember) that even in their childhood, Duryodhana and other sons of mine, while fighting with him (sportively), were always ground down by the elephant-like Bhima. Alas, my sons have always been oppressed by his might, and it is that Bhima of terrible prowess that hath been the cause of this rupture! Even now I behold Bhima, mad with rage, fighting in the very van, and devouring the whole of my host consisting of men, elephants, and steeds! Equal unto Drona and Arjuna in weapons, his speed equal unto the velocity of the wind, and in wrath like unto Maheçwara himself, who is there, O Sanjaya, that would slay that wrathful and terrible hero in battle? I think it to be a great gain that my sons were not even then slain by that slayer of enemies who is endued with such energy! How can a human being withstand the impetuosity of that warrior in battle who slew *Yakshas* and *Rākshasas* before of terrible might? O Sanjaya, even in his childhood he was never completely under my control. Injured by my wicked sons, how can that son of Pāndu come under my control now? Cruel and extremely wrathful, he would break but not bend. Of oblique glances and contracted eye-brows, how can he be induced to remain quiet? Endued with heroism, of incomparable might and fair complexion, tall like a palmyra-tree, and in height taller than Arjuna by the span of the thumb, the second son of Pāndu surpasseth the very steeds in swiftness and elephants in strength, speaketh in indistinct accents, and possesseth eyes having the hue of honey. As regards form and might, even such was he in his very boyhood as I truly heard long before from the lips of Vyāsa! Terrible and possessed of cruel might, when angry he will destroy in battle with his iron mace cars and elephants and men and horses. By acting against his wishes, that foremost of smiters who is ever wrathful and furious hath before been, O child, insulted by me! Alas, how will my sons bear that mace of his which is straight, made of steel, thick, of beautiful sides, adorned with gold, capable of slaying a hundred, and producing a

terrible sound when hurled at the foe? Alas, O child, my foolish sons are desirous of crossing that inaccessible ocean constituted by Bhima, which is really shoreless, without a raft on it, immeasurable in depth, and full of currents impetuous as the course of arrows! Fools in reality though boasting of their wisdom, alas, my children do not listen to me even though I cry out! Beholding only the honey they do not see the terrible fall that is before them!* They that will rush to battle with Death himself in that human shape are certainly doomed to destruction by the Supreme Ordainer like animals within the lion's view. Full four cubits in length, endued with six sides and great might, and having also a deadly touch, when he will hurl his mace from the sling, how shall my sons, O child, bear its impetus? Whirling his mace and breaking therewith the heads of (hostile) elephants, licking with his tongue the corners of his mouth and drawing long breaths, when he will rush with loud roars against mighty elephants, returning the yells of those infuriate beasts that might rush against him, and when entering the close array of cars he will slay, after taking proper aim, the chief warriors before him, what mortal of my party will escape from him looking like a blazing flame? Crushing my forces and cutting a passage through them, that mighty-armed hero, dancing with mace in hand, will exhibit the scene witness during the universal Dissolution at the end of the *Yuga*. Like an infuriate elephant crushing trees adorned with flowers, Vrikodara will, in battle, furiously penetrate the ranks of my sons. Depriving my cars of their warriors, drivers, steeds, and flag-staffs, and afflicting all warriors fighting from cars and the backs of elephants, that tiger among men will, O Sanjaya, like the impetuous current of *Gangā* throwing down diverse trees standing on its banks, crush in battle the troops of my sons! Without doubt, O Sanjaya, afflicted by the

* This figure is very often used by ancient writers. Honey was collected by a class of persons who had to roam over mountain-breasts, their steps being guided by solitary bees on the wing, and deaths by fall were frequent.—T.

fear of Bhimasena, my sons and their dependants and all the allied kings will fly in different directions. It was this Bhima who, having entered of old, with Vāsudeva's aid, the innermost apartments of Jarāsandha, overthrew that king endued with great energy. That lord of Magadha, the mighty Jarāsandha, having fully brought under his subjection the goddess Earth, oppressed her by his energy. That the Kuravas in consequence of Bhishma's prowess, and the Andhakas and the Vrishnis in consequence of their policy, could not be subjugated by him was due only to their good fortune. What could be more wonderful than that the heroic son of Pāndu, of mighty arms and without any weapon, having approached that king, slew him in a trice? Like a venomous snake whose poison hath accumulated for years, Bhima will, O Sanjaya, vomit in battle the poison of his wrath upon my sons! Like the foremost of the celestials, the gréat Indra, smiting the Dānavas with his thunder-bolt, Bhimasena will, mace in hand, slay all my sons! Incapable of being withstood or resisted, of fierce impetus and prowess, and with eyes of a coppery hue, I behold even now that Vrikodara falling upon my sons! Without mace or bow, without car or coat of mail, fighting with his bare arms only, what man is there that could stand before him? Bhishma, the regenerate Drona, and Kripa the son of Caradwat,—these are as much acquainted as I myself with the energy of the intelligent Bhima. Acquainted with the practice of those that are noble, and desirous of death in battle, these bulls among men* will take their stand in the van of our army. Destiny is everywhere powerful, especially in the case of a male person,† for beholding the victory of the Pāndavas in battle, I do not yet restrain my sons! These mighty bowmen of mine, desirous of treading in that ancient track leading up to heaven, will lay down their lives in battle,

* Bhishma, Drona, Kripa, &c.—T.

† There is a current adage among the Hindus, of probably very ancient date, saying the very same thing. It is to this effect,—“the destiny of a male person, and the disposition of women, are not known to the very gods, let alone men!”—T.

taking care, however, of earthly fame ! O child, my sons are the same to these mighty bowmen as the Pāndavas are to them, for all of them are grandsons of Bhishma and disciples of Drona and Kripa ! O Sanjaya, the little acceptable services that we have been able to do unto these three venerable ones, will certainly be repaid by them owing to their own noble dispositions ! It is said that death, in battle, of a Kshatriya who taketh up arms and desireth to observe Kshatriya practices is, indeed, both good and meritorious. I weep, however, for all those that will fight with the Pāndavas ! That very danger hath now come which was foreseen by Vidura at the outset. It seems, O Sanjaya, that wisdom is incapable of dispelling woe ; on the other hand, overwhelming woe it is that dispelleth wisdom ! When the very sages, that are emancipated from all worldly concerns and that behold, standing aloof, all the affairs of the universe, are affected by prosperity and adversity, what wonder is there that I should grieve, I who have my affections fixed on a thousand things such as sons, kingdom, wives, grandsons, and relatives ? What good can possibly be in store for me on the accession of such a frightful danger ? Reflecting on every circumstance, I see the certain destruction of the Kurus ! That match at dice seems to be the cause of this great danger of the Kurus ! Alas, this sin was committed from temptation by the foolish Duryodhana desirous of wealth ! I believe all this to be the untoward effect of fleet Time that bringeth on everything ! Tied to the wheel of Time like its periphery I am not capable of flying away from it. Tell me, O Sanjaya, where shall I go ? What shall I do, and how shall I do it ? These foolish Kuravas will all be destroyed, their Time having come ! Helplessly shall I have to hear the wailings of women when my century of sons will all be slain ! Oh, how may death come upon me ! As a blazing fire in the summer season, when urged by the wind, consumeth dry grass, so will Bhima, mace in hand, and united with Arjuna, slay all on my side ! ”

SECTION LI.

"Dhritarāshtra said,—‘He whom we have never heard to speak a falsehood, he who hath Dhananjaya to fight for him, may have the sovereignty of even the three worlds! Reflecting from day to day I do not find the warrior who may, on his car, advance in battle against the wielder of *Gāndīva*. When that wielder of *Gāndīva* will shoot winged arrows and *Nālikas** and shafts capable of piercing the breasts of warriors, there is no rival of his in battle. If those bulls among men, those heroes,—Drona and Karna,—those foremost of mighty men, versed in weapons and invincible in battle, withstand him, the result may be very doubtful, but I am sure that the victory will not be mine. Karna is both compassionate and heedless, and the preceptor is aged and hath affection for his pupil. Pārtha, however, is able and mighty, of firm grasp (of the bow) and indefatigable. Terrible will be the encounter between them, without resulting in any one’s defeat. Conversant with weapons and endued with heroism, all of them have earned great fame. They may relinquish the very sovereignty of the gods but not the chance of winning victory. There would be peace, without doubt, upon the fall either of these two (Drona and Karna) or of Fālguna. There is none, however, who can either slay or vanquish Arjuna! Alas, how may his wrath that hath been excited against my foolish sons be pacified! Others there are acquainted with the use of weapons, that conquer or are conquered; but it is heard that Fālguna always conquereth. Three and thirty years have passed away since the time when Arjuna, having invited Agni, gratified him at Khāndava, vanquishing all the celestials. We have never heard of his defeat anywhere. O child, like the case of Indra, victory is always that Arjuna’s

* A *Nālika*, from its description as given in other places, would appear to have been some kind of musket. Here, however, it seems that a *Nālika* was some species of arrow, unless *aryatas Nālikān* means “shooting muskets.” I am not sure what kind of weapon a *Nālika* really was.—T.

who hath for his car-driver in battle Hrishbikēṣa endued with the same character and disposition. We hear that the two Krishnas on the same car and the stringed *Gāndīva*,—these three forces,—have been united together ! As regards ourselves, we have not a bow of that kind, or a warrior like Arjuna, or a car-driver like Krishna ! The foolish followers of Duryodhana are not aware of this ! O Sanjaya, the blazing thunder-bolt falling on the head leaveth something undestroyed, but the arrows, O child, shot by Kiritin leave nothing undestroyed ! Even now I behold Dhanajaya shooting his arrows and committing a havoc around, picking off heads from bodies with his arrowy shower ! Even now I behold the arrowy conflagration, blazing all around, issuing from *Gāndīva*, consuming in battle the ranks of my sons ! Even now it seemeth to me that, struck with panic at the rattle of Savyasāchin's car, my vast army consisting of diverse forces is running away in all directions ! As a tremendous conflagration, wandering in all directions, of swelling flames and urged by the wind, consumeth dry leaves and grass, so will the great flame of Arjuna's weapons consume all my troops ! Kiritin, appearing as a foe in battle, will vomit innumerable arrows and become irresistible like all-destroying Death urged forward by the Supreme Ordainer. When I will constantly hear of evil omens of diverse kinds happening in the homes of the Kurus, and around them and on the field of battle, then will destruction, without doubt, overtake the Bharatas ! ”

SECTION LII.

“Dhritarāshtra said,—‘Endued with great prowess and eager for victory, even as the sons themselves of Pāndu are so are their followers who are all resolved to sacrifice their lives and determined to win victory ! Even thou, O son, hast told me of my mighty enemies, viz. the kings of the Pānchālas, the Kekayas, the Matsyas, and the Māgadhas ! He, again, who at his will can bring under his subjection all the three worlds with Indra at their head, even that Creator of the universe, the mighty Krishna, is bent on giving victory to the

Pāndavas. As regards Sātyaki, he acquired in no time the whole science of arms from Arjuna. That scion of Cini's race will stand on the battle-field, shooting his shafts like husband-men sowing seeds! The prince of Pāṇchāla, Dhṛishtadyumna, that mighty car-warrior of cruel deeds, acquainted with all superior weapons, will fight with my host! Great is my fear, O child, from the wrath of Yudhishtira, from the prowess of Arjuna, and from the twins and Bhimasena. When those lords of men will, in the midst of my army, spread their superhuman net of arrows, I fear my troops will not come out of it! It is for this, O Sanjaya, that I weep! That son of Pāṇdu, Yudhishtira, is handsome, endued with great energy, highly blessed, possessed of *Brahma* force, intelligent, of great wisdom, and virtuous soul. Having allies and counsellors, united with persons ready for battle, and possessing brothers and fathers-in-law who are all heroes and mighty car-warriors, that tiger among men, the son of Pāṇdu, is also endued with patience, capable of keeping his counsels, compassionate, modest, of prowess incapable of being baffled, possessed of great learning, with soul under proper control, ever waiting upon the aged, and of subdued senses. Possessed thus of every accomplishment, he is like unto a blazing fire. What fool, doomed to destruction and deprived of sense, will jump, moth-like, into that blazing and irresistible Pāṇḍava fire? Alas, I have behaved deceitfully towards him. The king, like unto a fire of long flames, will destroy all my foolish sons in battle without leaving any alive! I, therefore, think that it is not proper to fight with them! Ye Kauravas, be ye of the same mind! Without doubt, the whole race of Kuru will be destroyed, in case of hostilities being waged! This appears to me very clearly, and if we act accordingly, my mind may have peace! If war with them doth not seem beneficial to you, then we will strive to bring about peace! Yudhishtira will never be indifferent when he sees us distressed, for he censures me only as the cause of this unjust war!"

SECTION. LIII.

"Sanjaya said,—'It is even so, O great king, as thou, O Bhārata, sayest! On the event of a battle, the destruction of the Kshatriyas by means of *Gāndīva* is certain! This, however, I do not understand, how when thou art always wise and especially acquainted with the prowess of Savyasāhchin, thou followest yet the counsels of thy sons! Having, O bull of the Bharata race, injured the sons of Prithā from the very beginning, having, in fact, committed sins repeatedly, this is not, O great king, the time (to grieve)!* He that occupies the position of a father and a friend, if he is always watchful and of good heart, should seek the welfare (of his children); but he that injures, can not be called a father! Hearing of the defeat of the Pāndavas at dice, thou hadst, O king, laughed like a child, saying—*This is won, this is acquired!*—When the harshest speeches were addressed to the sons of Prithā, thou didst not then interfere, pleased at the prospect of thy sons winning the whole kingdom. Thou couldst not, however, then see before thee the inevitable fall! The country of the Kurus, including the region called *Jāngala*, is, O king, thy paternal kingdom. Thou hast, however, obtained the whole earth won by those heroes. Won by the strength of their arms, the sons of Prithā made over to thee this extensive empire. Thou thinkest, however, O best of kings, that all this was acquired by thee! When thy sons, seized by the king of the *Gandharvas*, were about to sink in a shoreless sea without a raft to save them, it was Pārtha, O king, that brought them back. Thou hadst, like a child, repeatedly laughed, O monarch, at the Pāndavas when they were defeated at dice and were going into exile! When Arjuna poureth a shower of keen

* I am not sure that I have understood this *Sloka* correctly. I have followed the Burdwan Pundits in interpreting it. Nilakantha suggests a different meaning. *Naisha kālas* is explained by him as—*Esha kālas*—*eshā kalānā budhī*—*tava naiva sthāsyati*, i. e., "This frame of mind will not last," or "thy mind will not be always so." To explain *Kālas* as *Kalanā* seems to me to be very far-fetched, indeed.—T

arrows, the very oceans dry up, let alone beings of flesh and blood ! Fālgona is the foremost of all shooters ; *Gāndīva* is the foremost of all bows ; Keçava is the foremost of all beings ; the *Sudarçana* is the foremost of all weapons ; and of cars, that furnished with the banner bearing the blazing ape on it is the foremost. That car of his, bearing all these and drawn by white steeds, will, O king, consume us all in battle like the upraised wheel of Time ! O bull of the Bharata race, his is even now the whole earth and he is the foremost of all kings, who hath Bhima and Arjuna to fight for him ! Beholding thy host sinking in despair when smitten by Bhima, the Kauravas headed by Duryodhana will all meet with destruction ! Struck with the fear of Bhima and Arjuna, thy sons, O king, and the kings following them, will not, O lord, be able to win victory ! The Matsyas, the Pāñchālas, the Kekayas, the Cālwas and the Curasenas, all decline to pay thee homage now, and all disregard thee. Acquainted with the energy of that wise king, all of them, however, have joined that son of Prithā, and for their devotion to him they are always opposed to thy sons ! He that, by his evil deeds, afflicted the sons of Pāndu who are all wedded to virtue and undeserving of destruction, he that hateth them even now,—that sinful man, O monarch, who is none else than thy son,—should, with all his adherents, be checked by all means ! It behoveth thee not to bewail in this strain ! Even this was said by myself as well as by the wise Vidura at the time of the match at dice ! These thy lamentations in connection with the Pāndavas, as if thou wert a helpless person, are, O king, all useless ! ”

SECTION LIV.

“Duryodhana said,—‘Fear not, O king ! Nor shouldst thou grieve for us ! O monarch, O lord, we are quite able to vanquish the foe in battle ! When the Pārthas had been exiled to the woods, there came unto them the slayer of Madhu with a vast army in battle array and capable of crushing hostile kingdoms. And there also came unto them the Kekayas, and Dhristaketu, and Dhristadyumna of Prishata’s

race, and numerous other kings in their train. And all those great car-warriors were assembled in a place not far from *Indraprastha*. And having assembled together they censured thee and all the Kurus. And, O Bhārata, all those warriors with Krishna at their head paid their homage unto Yudhishtira clad in deer-skin and seated in their midst. And all those kings then suggested to Yudhishtira that he should take back the kingdom. And all of them desired to slay thee with all thy followers. And hearing of all this, O bull of the Bharata race, I addressed Bhishma and Drona and Kripa, struck with fear, O king, at the prospect of the ruin that threatened our kindred. And I said unto them,—I think the Pāndavas will not abide by the agreement made by them; Vāsudeva desireth our utter extinction. I think also that with the exception of Vidura all of you will be slain, although the chief of the Kurus, Dhritarāshtra, conversant with morality, will not be included in the slaughter! O sires, effecting our complete destruction, Janārdhana wisheth to bestow upon Yudhishtira the entire kingdom of the Kurus! What should be done? Shall we surrender, or fly, or shall we fight the foe giving up every hope of life? If, indeed, we stand up against them, our defeat is certain, for all the kings of the earth are under Yudhishtira's command! The people of the realm are all annoyed with us, and all our friends also are angry with us. All the kings of the earth are speaking ill of us, and especially all our friends and relatives. There can be no fault in our surrender, for from time immemorial, the weaker party is known to conclude peace. I grieve, however, for that lord of men, my blind father, who may, on my account, be overtaken by woe and misery that is endless! [It is known to thee, O king, even before this, that thy other sons were all opposed to the foe for pleasing me only!]* Those mighty car-warriors, the sons

* This is evidently an interpolation. Duryodhana addresses this sentence to his father. Its place, however, is extremely awkward, considering that the prince is repeating a conversation that he at one time had with Bhishma, Drona, Kripa, &c. All the printed texts have this *Śloka*. I am sure, it is misplaced.—7.

of Pāndu, will, indeed, avenge their wrongs by destroying the whole race of king Dhritarāshtra with all his counsellors!—(It was thus that I addressed them then, and) seeing me afflicted by great anxiety and my senses tortured, Drona and Bhishma and Kripa and Drona's son then addressed me, saying,—Fear not, O represser of foes, for if the foe wage hostilities with us, they will not be able to vanquish us when we take the field! Every one of us is singly capable of vanquishing all the kings of the earth! Let them come! With keen-edged arrows we will curb their pride! Inflamed with anger upon the death of his father, this Bhishma (amongst us) in days of old had conquered all the kings of the earth, on a single car. O Bhārata, his wrath excited, that best of the Kurus smote numberless ones amongst them, whereupon, from fear, they all surrendered to this Devavrata, seeking his protection. That Bhishma, united with us, is still capable of vanquishing the foe in battle! Let thy fears, therefore, O bull of the Bharata race, be all dispelled!—'

"Duryodhana continued,—'Even this was the resolve then formed by these heroes of immeasurable energy! The whole earth was formerly under the foe's command. Now, however, they are incapable of vanquishing us in battle, for our enemies, the sons of Pāndu, are now without allies and destitute of energy. O bull of the Bharata race, the sovereignty of the earth now resteth in me, and the kings also, assembled by me, are of the same mind* with me in weal or woe! Know thou, O best of the Kuru race, that all these kings, O slayer of foes, can, for my sake, enter into the fire or the sea! They are all laughing at thee, beholding thee filled with grief and indulging in these lamentations like one out of his wits, and affrighted at the praises of the foe! Every one amongst these kings is able to withstand the Pāndavas! Indeed, sire, every one regardeth himself; let thy fears, therefore, be dispelled!† even Vāsava himself is not capable of vanquishing my vast host! The Self-create Brahman himself, if desirous of slay-

* *Ekatras* is, lit., "Of the same purpose."—*T.*

† The sense seems to be—"Do not show thy abjectness in this way."

ing it, cannot annihilate it! Having given up all hopes of a town, Yudhishtira craveth only five villages, affrighted, O lord, at the army I have assembled and at my power! The belief thou entertainest in the prowess of Vrikodara the son of Kunti, is unfounded. O Bhārata, thou knowest not the extent of my prowess! There is none on earth equal to me in an encounter with the mace. None have ever surpassed me in such an encounter, nor will any surpass me! With devoted application and undergoing many privations, I have lived in my preceptor's abode. I have completed my knowledge and exercises there. It is for this that I have no fear either of Bhima or of others! When I humbly waited upon Sankarshana (my preceptor), blessed be thou, it was his firm conviction that Duryodhana hath no equal in the mace! In battle I am Sankarshana's equal, and in might there is none superior to me on earth! Bhima will never be able to bear the blow of my mace in battle! A single blow, O king, that I may wrathfully deal unto Bhima will certainly, O hero, bear him without delay to the abode of Yama! O king, I wish to see Vrikodara mace in hand! This hath been my long-cherished desire! Struck in battle with my mace, Vrikodara the son of Prithā will fall dead on the ground, his limbs shattered! Smitten with a blow of my mace, the mountains of *Himavat* may spilt into a hundred thousand fragments. Vrikodara himself knoweth this truth, as also Vāsudeva and Arjuna, that *there is no one equal to Duryodhana in the use of the mace*. Let thy fears, therefore, caused by Vrikodara be dispelled, for I will certainly slay him in fierce conflict! Do not, O king, give way to melancholy! And after I have slain him, numerous car-warriors of equal or superior energy, will, O bull among the Bharatas, speedily throw Arjuna down! Bhishma, Drona, Kripa and Drona's son, Karna and Bhurishravas, Calya the king of *Prāgyotish* and Jayadratha the king of the *Sindhus*,—every one of these, O Bhārata, is singly capable of slaying the Pāndavas! When united together, they will, within a moment, send him to the abode of Yama! There, indeed, is no reason why the united army of all the kings will be incapable of vanquishing Dhananjaya singly. A hundred

times shrouded by innumerable arrows shot by Bhishma and Drona and Drona's son and Kripa, and deprived of strength, Pārtha will have to go unto Yama's abode ! Our grandsire born of *Ganga* is, O Bhārata, superior to Cāntanu himself ! Like unto a regenerate saint, and incapable of being withstood by the very celestials, he took his birth amongst men. There is no slayer of Bhishma, O king, on earth, for his father, gratified, gave him the boon—*Thou shalt not die except when it is thy own wish !* And Drona took his birth in a water-pot from the regenerate saint Bharadwāja. And from Drona hath taken his birth his son having a knowledge of the highest weapons. And this the foremost of preceptors, Kripa also, hath taken his birth from the great *Rishi* Gautama. Born in a clump of heath, this illustrious one, I think, is incapable of being slain. Then again, O king, the father, mother and maternal uncle of Aṇwathāman,—these three,—are not born of woman's womb ! I have that hero also on my side. All these mighty car-warriors, O king, are like unto celestials, and can, O bull of the Bharata race, inflict pain on Cakra himself in battle ! Arjuna is incapable of even looking at any one of these singly. When united together, these tigers among men will certainly slay Dhananjaya ! Karna also, I suppose, is equal unto Bhishma and Drona and Kripa ! O Bhārata, Rāma himself had told him,—*Thou art equal unto me !* Karna had two ear-rings born with him, of great brilliance and beauty ; for Cachi's gratification Indra begged them of that represser of foes, in exchange, O king, for an infallible and terrible dart ! How would Dhananjaya, therefore, escape with life from Karna who is protected by that dart ! My success, therefore, O king, is as certain as a fruit held fast in my own grasp ! The utter defeat also of my foes is already bruited about on earth ! This Bhishma, O Bhārata, killeth every day ten thousand soldiers. Equal unto him are these bowmen, Drona, Drona's son, and Kripa ! Then, O represser of foes, the ranks of the *Sançaptakas** warriors have

* The *Sançaptakas* were soldiers who swore to conquer or die. They would, on no account, turn their backs on the battle-field.—T.

made this resolution,—*Either we will slay Arjuna or that ape-bannered warrior will slay us!* There are other kings also, who firm in their resolve of slaying Savyasāchin, regard him as unequal to themselves. Why dost thou then apprehend danger from the Pāṇdavas? When Bhimasena will be slain, O Bhārata, who else (amongst them) will fight? Tell me this, O represser of foes, if thou knowest any amongst the foe! The five brothers, with Dhṛishtadyumna and Sātyaki,—these seven warriors of the enemy, O king, are regarded as their chief strength. Those, however, amongst us, that are our chief warriors, are Bhishma, Drona, Kripa, Drona's son, Karna, Somadatta, Vāhlika, and Calya the king of Prāgjyotiṣha, the two kings (Vinda and Anuvinda) of Avantī, and Jayadratha; and then, O king, thy sons Duçāsana, Durmukha, Dussaha, Crutāyu, Chitrasena, Purumitra, Vivinçati, Cala, Bhuriçravas, and Vrikarna! O king, I have assembled one and ten *Akshauhini*s! The army of the enemy is less than mine, amounting only to seven *Akshauhini*s. How then can I be defeated? Vrihaspati hath said that *an army which is less by a third ought to be encountered*. My army, O king, exceedeth that of the foe by a third! Besides, O Bhārata, I know that the enemy hath many defects, while mine, O lord, are endued with many good virtues! Knowing all this, O Bhārata, as also the superiority of my force and the inferiority of the Pāṇdavas, it behoveth thee not to lose thy senses!

“Having said this, O Bhārata, that conqueror of hostile chiefs, Duryodhana, asked Sanjaya again, anxious to know more about of the doings of the Pāṇdavas.”

SECTION LV.

“Duryodhana said,—‘Having obtained, O Sanjaya, an army numbering seven *Akshauhini*s, what is Yudhishtira the son of Kuntī, with the other kings in his company, doing in view of the war?’

“Sanjaya said,—‘Yudhishtira, O king, is very cheerful in view of the battle. And so also are Bhimasena and Arjuna.

The twins also are perfectly fearless. Desirous of making an experiment of the *mantras* (obtained by him), Vibhatsu the son of Kunti, yoked his celestial car illuminating all the directions. Accoutred in mail, he looked like a mass of clouds charged with lightning. After reflecting for a while, he cheerfully addressed me, saying,—*Behold, O Sanjaya, these preliminary signs! We will certainly conquer!*—Indeed, what Vibhatsu said unto me appeared to me to be true!

"Duryodhana said,—'Thou rejoicest to applaud those sons of Prithā defeated at dice! Tell us now what sort of steeds are yoked unto Arjuna's car and what sort of banners are set up on it.'

"Sanjaya said,—'O great king, the celestial artificer called Tashtri or Bhaumana, aided by Cakra and Dhātri, created forms of diverse kinds and great beauty for Arjuna's car! And displaying divine illusion they placed on his flagstaff those celestial forms, large and small, of great value. And at Bhimasena's request, Hanumat the son of the Wind-god, will also place his own image on it. And Bhaumana has, in its creation, had recourse to such illusion that that banner covers, both perpendicularly and laterally, an area of one *Yojana*, and even if trees stand in its way, its course cannot be impeded. Indeed, even as Cakra's bow of diverse colors is exhibited in the firmament and nobody knows of what it is made, so hath that banner been contrived by Bhaumana, for its form is varied and ever varying. And as a column of smoke mixed with fire riseth up, covering the sky and displaying many bright hues and elegant shapes, so doth that banner contrived by Bhaumana rear its head. Indeed, it hath no weight, nor is it capable of being obstructed. And unto that car are a century of excellent celestial steeds of white hue and endued with the speed of the mind, all presented by Chitrasena (the king of the *Gandharvas*). And neither on earth, O king nor in the sky, nor in heaven, their course can be impeded. And formerly a boon hath been granted to the effect that their number would always remain full how often so ever they might be slain. And unto Yudhishtira's car are yoked large steeds of equal energy and white in hue like ivory. And

unto Bhimasena's car are yoked coursers endued with the speed of the wind and the splendour of the seven *Rishis*. And steeds of sable bodies and backs variegated like the wings of the *Tittiri* bird, all presented by his gratified brother Fālguna, and superior to those of the heroic Fālguna himself, cheerfully bear Sahadeva. And Nakula of Ājmidā's race, the son of Mādri, is borne, like Indra the slayer of Vitra, by excellent steeds presented by the great Indra himself, all mighty as the wind and endued with great speed. And excellent steeds of large size, equal unto those of the Pāndavas themselves in age and strength, endued with great swiftness and of handsome make, and all presented by the celestials, carry those youthful princes, the sons of Subhadrā and Draupadi!"

SECTION LVI.

"Dhritarāshtra said,—'Whom hast thou, O Sanjaya, seen to have, from affection, arrived there, and who will, in behalf of the Pāndavas, fight my son's forces?'

"Sanjaya said,—'I have seen Krishna, the foremost of the Andhakas and the Vrishnis, arrived there, and Chokitāna, as also Sātyaki otherwise called Yuyudhāna. And those two mighty car-warriors, proud of their strength and famed over all the world, have joined the Pāndavas, each with a separate *Akshauhini* of troops. And Drupada, the king of the Pāñchālas, surrounded by his ten heroic sons—Satyajit and others—headed by Dhrishtadyumna, and well protected by Cikhandin, and having furnished his soldiers with every necessary, hath come there with a full *Akshauhini*, desirous of honoring Yudhishtira. And that lord of earth, Virāta, with his two sons Sankha and Uttara, as also with those heroes Suryadatta and others—headed by Madirāksha and surrounded by one *Akshauhini* of troops, hath, thus accompanied by brothers and sons, joined the son of Prithā. And the son of Jarāsandha the king of Maghadha, and Dhrishtaketu the king of the Chedis, have separately come there, each accompanied by an *Akshauhini* of troops. And the five brothers of Kekaya, all having purple flags, have, joined the Pāndavas, surrounded by au

Akshauhini of troops. These, numbering to this extent, have I seen assembled there, and these, on behalf of the Pāṇdavas, will encounter the Dhārtarāshtra host ! That great car-warrior, Dhṛishtadyumna, who is acquainted with human, celestial, *Gāndharva* and *Asura* arrays of battle, leadeth that host. O king, Bhishma the son of Cāntanu has been assigned to Cīkhandin as his share. And Virāta with all his Matsya warriors will support Cīkhandin. The mighty king of the Madras hath been assigned to the eldest son of Pāṇdu as his share, though some are of opinion that those two are not well matched. Duryodhana with his sons and his century of brothers, as also the rulers of the East and the South, have been assigned to Bhimasena as his share. Karna the son of Vikartana, and Jayadratha the king of the *Sindhus*, have been assigned to Arjuna as his share. And those heroes also on the earth who are incapable of being withstood and who are proud of their might, have been accepted by Arjuna as his share. And those mighty bowmen, the five royal brothers of Kekaya, will put forth their strength in battle, accepting the Kekaya warriors (on Dhṛitarāshtra's side) as antagonists. And in their share are included the Mālavas also, and the Cālwakas, as also the two famous warriors of the Trigarta host who have sworn to conquer or die.* And all the sons of Duryodhana and Duṣṣāsana, as also king Vrihadvala, have been assigned to Subhadra's son as his share. And those great bowmen, the sons of Draupadī, having cars furnished with gold-embroidered banners, all headed by Dhṛishtadyumna, will, O Bhārata, advance against Drona. And Chekitāna on his car desireth to encounter Somadatta in single combat on his, while Sātyaki is anxious to battle against the Bhoja chief Kritavarman. And the heroic son of Mādri, Sahadeva, who setteth up terrible roars in battle, hath intended to take as his share thy brother-in-law, the son of Suvala. And Nakula also, the son of Madravatī, hath intended to take as his share the deceitful Uluka and the tribes of the Sāraswatās. As for all the other

* The word used is *Samsaptaka*, i. e. a warrior who swears to conquer or die but never to turn his back on the field.—T.

kings of the earth, O monarch, who will go to battle, the sons of Pāṇdu have, by naming them, distributed them in their own respective shares. Thus hath the Pāṇdava host been distributed into divisions. Do thou now, without delay, with thy sons, act as thou thinkest best ! ”

“Dhritarāshtra said,—‘Alas, all my foolish sons addicted to deceitful dice, are already dead when it is the mighty Bhima with whom they desire an encounter in the field of battle ! All the kings of the earth too, consecrated by Death himself for sacrifice, will rush to the *Gāṇḍīva* fire like so many moths ! Methinks my host is already put to flight by those illustrious warriors injured before by me ! Who, indeed, shall follow to battle my warriors whose ranks will be broken by the sons of Pāṇdu in the encounter ? All of them are mighty car-warriors, possessed of great bravery, of famous achievements, endued with great prowess, equal unto the sun or the fire in energy, and all victorious in battle ! Those that have Yudhishthira for their leader, the slayer of Madhu for their protector, the heroic Savyasāchin and Vrikodara for their warriors, and Nakula, and Sahadeva, and Dhrishtadyumna the son of Prishata, and Sātyaki, and Drupada, and Dhrishtaketu with his son, and Uttamaujas, and the unconquerable Yudhāmanyu of the Pāṇchālas, and Cikhandin, and Kshatradeva, and Uttara the son of Virāta, and the Kācayas, the Chedis, the Matsyas, the Srinjayas, Vabhru the son of Virāta, the Pāṇchālas, and the Prabhadrakas, for fighting for them, those, indeed, from whom Indra himself cannot, if they are unwilling, snatch this earth,—those heroes, cool and steady in fight, who can split the very mountains—alas, it is with them that are endued with every virtue and possessed of superhuman prowess that this wicked son of mine, O Sanjaya, desireth to fight, disregarding me even though I am crying myself hoarse ! ”

“Duryodhana said,—‘Both the Pāṇdavas and ourselves are of the same race ; both they and we crawl on the same earth ! Why then dost thou think that victory will declare itself for only the Pāṇdavas ! Bhishma, Drona, Kripa, the unconquerable Karna, Jayadratha, Somadatta, and Aṣṭawathāman,—all mighty bowmen and endued with great energy,—are incapable

of being vanquished by Indra himself united with the celestials ! What sayst thou then, O father, of the Pāṇḍavas ? All these noble and heroic kings of the earth, bearing weapons, O father, are quite capable, for my sake, of withstanding the Pāṇḍavas, while the latter are not capable of even gazing at my troops ! I am powerful enough to encounter in battle the Pāṇḍavas with their sons. O Bhārata, all those rulers of the earth who are anxious for my welfare will certainly seize all the Pāṇḍavas like a herd of young deer by means of a net ! I tell thee, in consequence of our crowds of cars and nets of arrows, the Pāṇchālas and the Pāṇḍavas will all be routed ! ”

“Dhritarāshṭra said,—‘O Sanjaya, this my son speaketh like a mad man, for he is incapable of vanquishing in battle Yudhisṭhira the just ! This Bhishma truly knoweth the might of the famous, powerful, virtuous, and high-souled Pāṇḍavas and their sons, for he doth not wish a battle with those illustrious ones ! But tell me again, O Sanjaya, of their movements ! Tell me, who are inciting those illustrious and mighty bowmen endued with great activity like priests enkindling (*homa*) fires with libations of clarified butter !’

“Sanjaya said,—‘O Bhārata, Dhṛisṭadyumna is always urging the Pāṇḍavas to war, saying,—Fight, ye best among the Bharatas ! Do not entertain the least fear ! All those rulers of the earth who, courted by Dhritarāshṭra’s son, will come to that fierce encounter marked by showers of weapons,—indeed, I alone will encounter all those angry kings assembled together with their relatives, like a whale seizing little fishes from the water.* Bhishma and Drona and Kripa and Karna and Drona’s son and Calya and Suyodhana,—them all I will withstand like the bank resisting the swelling sea ! Unto him saying thus, the virtuous king Yudhisṭhira said,—The Pāṇchālas and the Pāṇḍavas wholly depend upon thy prowess and steadiness ! Rescue us safely from the war ! I know, O mighty-armed one that thou art firm in the duties of the *Kshatriya* order ! Thou art, indeed, quite competent to alone smite the Kauravas ! When the latter, eager for fight, will stand before us, what

* *Salilāt*,—The use of the ablative here is peculiar to Sanskrit.—T.

thou, O represser of foes, wilt arrange, will certainly be for our good ! Even this is the opinion of those acquainted with the scriptures that the hero who, displaying his prowess, rallieth those that after the rout run away from the battle-field, seeking for protection, is to be bought with a thousand ! Thou, O bull among men, art brave, mighty, and powerful ! Without doubt, thou art that deliverer of those that are overpowered with fear on the field of battle !—And when the righteous Yudhishtira the son of Kuntī said this, Dhristadyumna fearlessly addressed me in these words,—Go thou, O *Suta*, without delay, and say unto all those that have come to fight for Duryodhana, say unto the Kurus of the *Pratipa* dynasty with the *Vālhikas*, the son of Caradwata, and Karna and Drona, and Drona's son, and Jayadratha, and Duçāsana, and Vikarna, and king Duryodhana, and Bhishma,—*Do not suffer yourselves to be slain by Arjuna, who is protected by the celestials. Before that happens, let some good man approach Yudhishtira and entreat that son of Pāndu, that best of men, to accept the kingdom (surrendered by them) without delay. There is no warrior on the earth like unto Savya-sāchin, son of Pāndu, of prowess incapable of being baffled. The celestial car of the holder of Gāndīva is protected by the very gods. He is incapable of being vanquished by human beings. Do not, therefore, bend your mind to war !—'*"

SECTION LVII.

"Dhritarāshtra said,—Yudhishtira the son of Pāndu is endued with *Kshatriya* energy and leadeth the *Brahmacharya* mode of life from his very youth. Alas, with him these foolish sons of mine desire to fight, disregarding me that am thus bewailing ! I ask thee, O Duryodhana, O foremost of the Bharata race, desist from hostility ! O chastiser of foes, under any circumstances, war is never applauded ! Half the earth is quite enough for the maintenance of thyself and all thy followers ! Give back unto the sons of Pāndu, O chastiser of foes, their proper share ! All the Kuravas deem even this to be consistent with justice that thou shouldst

make peace with the high-souled sons of Pāṇḍu ! Reflect thou, O son, and thou wilt find that this thy army is for thy own death ! Thou understandest not this from thy own folly ! I myself do not desire war, nor Vāhlika, nor Bhishma, nor Drona, nor Aṣwathāman, nor Sanjaya, nor Somadatta, nor Cala, nor Kripa, nor Satyavrata, nor Purumitra, nor Jaya, nor Bhuriçravas,—in fact, none of these desireth war ! Indeed, those warriors upon whom the Kauravas, when afflicted by the foe, will have to rely, do not applaud war ! O child, let that be acceptable to thee ! Alas, thou dost not seek it of thy own will, but it is Karna and the evil-minded Duscāsana and Cakuni the son of Suvala that are leading thee to it !

“Duryodhana said,—‘I challenge the Pāṇḍavas to battle, without depending upon thyself, Drona, or Aṣwathāman, or Sanjaya, or Vikarna, or Kāmvoja, or Kripa, or Vāhlika, or Satyavrata, or Purumitra, or Bhuriçravas, or others of thy party ! But, O bull among men, only myself and Karna, O sire, are prepared to celebrate the sacrifice of battle with all the necessary rites, making Yudhishtira the victim ! In that sacrifice, my car will be the altar ; my sword will be the smaller laddle, my mace, the larger one, for pouring libations ;—my coat of mail will be the assembly of spectators ; my four steeds will be the officiating priests ; my arrows will be the blades of *Kuça* grass ; and fame will be the clarified butter ! O king, performing, in honor of Yama, such a sacrifice in battle the ingredients of which will all be furnished by ourselves, we will return victoriously, covered with glory after having slain our foes ! Three of us, O sire, viz, myself and Karna and my brother Duscāsana,—will slay the Pāṇḍavas in battle ! Either I, slaying the Pāṇḍavas, will sway this Earth, or the sons of Pāṇḍu, having slain me, will enjoy this Earth ! O king, O thou of unfading glory, I would sacrifice my life, kingdom, wealth, every thing, but would not be able to live side by side with the Pāṇḍavas ! O venerable one, I will not surrender to the Pāṇḍavas even that much of land which may be covered by the sharp point of a needle !’

“Dhritarāshtra said,—‘I now abandon Duryodhana for ever ! I nevertheless grieve for you all, ye kings, that will follow

this fool who is about to proceed to Yama's abode ! Like tigers among a herd of deer, those foremost of smiters—the sons of Pāndu,—will smite down your principal leaders assembled for battle ! Methinks, the Bhārata host, like a helpless woman, will be afflicted and crushed and hurled to a distance by Yuyudhāna of long arms ! Adding to the strength of Yudhishtira's army which without him was already sufficient, Cini's son will take up his stand on the field of battle and scatter his arrows like seeds on a cultivated field ! And Bhimasena will take up his position in the very van of the combatants, and all his soldiers will fearlessly stand in his rear as behind a rampart. Indeed, when thou, O Duryodhana, wilt behold elephants, huge as hills, prostrated on the ground with their tusks disabled, their temples crushed and bodies dyed with gore,—in fact, when thou wilt see them lying on the field of battle like riven hills, then, affraid of a contact with him, thou wilt remember these my words ! Beholding thy host consisting of cars, steeds, and elephants, consumed by Bhimasena and presenting the spectacle of a wide-spread conflagration's track, thou wilt remember these my words ! If ye do not make peace with the Pāndavaa, a heaving calamity will be yours ! Slain by Bhimasena with his mace, ye will rest in peace ! Indeed, when thou wilt see the Kuru host levelled to the ground by Bhima like a large forest torn up by the roots, then wilt thou remember these my words ! ”

Vaiçampāyana continued.—“Having said this unto all those rulers of the earth, the king, addressing Sanjaya again, asked him as follows,”

SECTION LVIII.

“Dhritarāshtra said,—‘Tell me O thou of great wisdom, what the high-souled Vāsudeva and Dhananjaya said ! I am anxious to hear from thee all about this.’ ”

“Sanjaya said,—‘Listen, O king, as I tell thee the state in which I found Krishna and Dhananjaya ! I will also, O Bhārata, tell thee what those heroes said ! O king, with looks bent down and hands joined together, and with senses

well restrained, I entered the inner apartments for conferring with those gods among men ! Neither Abhimanyu nor the twins can repair to that place where the two Krishnas and Draupadi and the lady Satyabhāmā are. There I beheld those chastisers of foes, exhilarated with *Bassia* wine, their bodies smeared with sandal paste and decked with flowery garlands. Attired in excellent robes and adorned with celestial ornaments, they sat on a golden dais decked with numerous gems and spread over with carpets of diverse texture and hue. And I beheld Keçava's feet resting upon Arjuna's lap while those of the high-souled Arjuna rested upon the laps of Krishnā and Satyabhāmā. Pārtha then pointed out to me (for a seat) a foot-stool made of gold. Touching it with my hand, I seated myself down on the ground. And when he withdrew his feet from the footstool, I beheld auspicious marks on both his soles. These consisted of two longitudinal lines running from heel to fore-toe. O sire, endued with black complexions, of high statures, and erect like *Çāla* trunks, beholding those youthful heroes both seated on the same seat, a great fear seized me ! They seemed to me to be Indra and Vishnu seated together, though Duryodhana of dull sense knew it not, in consequence of his reliance on Drona and Bhishma and on the loud vaunts of Karna ! That very moment I was convinced that the wishes of Yudhishtira the just who had those two for obeying his orders were certain to succeed. Hospitably entertained with food and drink, and honored with other courtesies, I conveyed to them thy message, placing my joined hands on my head. Then Pārtha, removing Keçava's auspicious foot from his lap with his hand scarred by the flappings of the bowstring, urged him to speak. Sitting up erect like *Indra's banner*, adorned with every ornament, and resembling Indra himself in energy, Krishna then addressed me. And the words which that best of speakers said were sweet, charming, and mild, though awful and alarming to the sons of Dhritarāshtra. Indeed, the words uttered by Krishna who alone is fit to speak, were of correct emphasis and accent, and pregnant with meaning, though heart-rending in the end ! And Vāsudeva said,—O Sanjaya, say thou these words

unto the wise Dhritarāshtra and in the hearing of that foremost of the Kurus, Bhishma—and also of Drona having first saluted at our request, O Suta, all the aged ones and having enquired after the welfare of the younger ones! Do ye celebrate diverse sacrifices, making presents unto the Brāhmanas, and rejoice ye with your sons and wives, for a great danger threatens ye! Do ye give away wealth unto deserving persons, beget desirable sons, and do agreeable offices to those that are dear to thee, for king Yudhishthira is eager for victory! While I was at a distance, Krishnā weepingly invoked me, saying—Oh Govinda! O Govinda!—That debt, accumulating with time, hath not yet been paid off by me! Ye have provoked hostilities with that Savyasāchin who hath for his bow the invincible Gāndhiva of fiery energy and who hath me for his help-mate! Who, even if he were Purandara himself, would challenge Pārtha having me for his help-mate, unless, of course, his span were full! He that is capable of vanquishing Arjuna in battle is, indeed, able to uphold the Earth with his two arms, to consume all created things in anger, and hurl the celestials from Heaven! Among celestials, Asuras, and men, among Yakshas, Gandharvas, and Nāgas, I do not find the person that can encounter Arjuna in battle. That wonderful story which is heard of an encounter in the city of Virāta between a single person on one side and innumerable warriors on the other, is sufficient proof of this! That ye all fled in all directions being routed in the city of Virāta by that son of Pāndu singly, is sufficient proof of this! Might, prowess, energy, speed, lightness of hand, indefatigableness, and patience are not to be found in any one else save Pārtha!—Thus spoke Hrishikeṣa cheering up Pārtha by his words and roaring like raincharged clouds in the firmament.* Having heard these words of Keṣava, the diadem-decked Arjuna of white steeds spoke to the same purpose.’”

* I have avoided an useless periphrasis for the sake of brevity. *Pākṣaṇa* does not mean *Indra* here but clouds: and *Samayavarāṣin* means, “of the rainy season,” not like those of autumn which produce nothing but empty roars.—T.

SECTION LIX.

Vaiçampāyana said.—“Having heard these words of Sanjaya, the monarch endued with the eye of wisdom took that speech into his consideration as regards its merits and demerits. And having counted in detail the merits and demerits as far as he could, and having exactly ascertained the strength and weakness of both parties, the learned and intelligent king ever desirous of victory to his sons then began to compare the power* of both sides. And having at last ascertained that the Pāṇḍavas were endued with strength and energy both human and divine, and that the Kurus were much weaker, Dhritarāshtra said unto Duryodhana,—‘This anxiety, O Duryodhana, always filleth me ! Indeed, it doth not leave me ! Truly, it seemeth that I behold it with my eyes ! This conviction is not a matter of inference ! All created beings show great affection for their offspring, and do, to the best of their power, what is agreeable and beneficial to them. This is generally to be seen also in the case of benefactors. They that are good always desire to return the good done to them and to do what is highly agreeable to their benefactors. Remembering what was done to him at Khāṇḍava, Agni will, no doubt, render aid to Arjuna in this terrible encounter between the Kurus and the Pāṇḍavas. And from parental affection, *Dharma* and other celestials, duly invoked, will come together to the aid of the Pāṇḍavas. I think that to save them from Bhishma and Drona and Kripa, the celestials will be filled with wrath resembling the thunderbolt in its effects. Endued with energy and well-versed in the use of weapons, those tigers among men, the sons of Prithā, when united with the celestials, will be incapable of being even gazed upon by human warriors ! He who hath the irresistible, excellent, and celestial *Gāṇḍiva* for his bow ; he who hath a couple of celestial quivers obtained from Varuna, large, full of shafts, and inexhaustible ; he on whose banner, that like smoke

* *Cakṛti* implies energy, pluck, and wisdom of counsel.—T.

is unobstructed in its action, is stationed the monkey-image of celestial origin ; whose car is unequalled on the earth girt by four seas, and the rattle of which as heard by men is like the roar of the clouds and which like the rolling of the thunder frightens the foe ; he whom the whole world regards as superhuman in energy ; he whom all the kings of the earth know to be the vanquisher of the very gods in battle ; he that taketh up five hundred arrows at a time and in the twinkling of the eye, shooteth them, unseen by others, to a great distance ; that son of Prithā and tiger among car-warriors and chastiser of foes, whom Bhishma and Drona and Kripa and Drona's son and Calya the king of the Madras and, in fact, all impartial persons, regard as incapable of being vanquished by even earthly kings of superhuman prowess, when ready for fight ; who shooteth at one stretch full five hundred arrows, and who is equal unto Kārtavīrya in strength of arms ; that great bowman, Arjuna, equal unto Indra or Upendra in prowess,—I behold that great warrior committing a great havoc in this terrible battle ! O Bhārata, reflecting on this day and night, I am unhappy and sleepless, through anxiety for the welfare of the Kurus ! A terrible destruction is about to overtake the Kurus ! If there is nothing but peace for ending this quarrel, I am for peace with the Pārthas and not for war ! O child, I always deem the Pāṇḍavas mightier than the Kurus ! ”

SECTION LX.

Vaiçampāyana said.—“Hearing these words of his father, the passionate son of Dhṛitarāshtra, inflamed with great wrath, again said these words,—‘Thou thinkest the Pārthas having the celestials for their allies, are incapable of being vanquished. Let this thy fear, O best of kings, be dispelled ! The gods attained to their divinity for absence of desire, of envy, of covetousness, and of enmity, as also for their indifference to all worldly affairs. Formerly, Dwaipāyana-Vyāsa, and Nārada of great ascetic austerities, and Rāma the son of Jamadagni, told us this. The gods never, like human beings, engage in work, O bull of the Bharata race, from desire, or wrath, or

covetousness, or envy! Indeed, if Agni, or Vāyu, or Dharma, or Indra, or the Aṣwins had ever engaged in work from worldly desire, then the sons of Prithā could never have fallen into distress! Do not, therefore, by any means, indulge in such anxiety, because the gods, O Bhārata, always set their eyes on affairs worthy of themselves. If, however, envy or lust becomes noticeable in the gods in consequence of their yielding to desire, then, according to what has been ordained by the gods themselves, such envy or lust can never prevail. Charmed by me, Agni will be instantly extinguished, even if he blazes up all around for consuming all creatures! The energy with which the gods are endued is, indeed, great. But know, O Bhārata, that mine is greater than that of the gods! If the Earth herself cleaves in twain, or mountain crests split, I can re-unite them, O king, by my incantations before the eyes of all! If for the destruction of this universe of animate and inanimate, mobile and immobile creatures, there happeneth a terrific tempest or stony shower of loud roar, I can always, from compassion for created beings, stop it before the eyes of all! When the waters are solidified by me, even cars and infantry can move over them! It is I who set agoing all the affairs of both gods and *Asuras*! Unto whatever countries I go with my *Akshauhini*s on any mission, my steeds move whithersoever I desire! Within my dominions there are no fearful snakes, and protected by my incantations creatures within my territories are never injured by others that are frightful. The very clouds, O king, pour, as regards those dwelling in my dominions, showers as much as they desire and when they desire! All my subjects, again, are devoted to religion and are never subject to calamities* of season. The Aṣwins, Vāyu, Agni, Indra with the Maruts, and Dharma will not venture to protect my foes. If these had been able to protect by their might my adversaries, never would the sons of Prithā have fallen into such distress for three and ten years! I tell thee

* *Itayas* (the plural of *Iti*) are the six calamities of husbandry, viz, inundation, drought, locusts, rats, birds, and foreign invasions.—T.

truly that niether gods, nor *Gandharvas*, nor *Asuras*, nor *Rākshasas*, are capable of saving him who hath incurred my displeasure ! I have never before been baffled as regards the reward or punishment that I intended to bestow or inflict on friend or foe ! If ever, O represser of foes, I said,—*this is to be*,—that hath always *been* ! People, therefore, have always known me as a *speaker of truth* ! All persons can bear witness to this my greatness, the fame of which hath spread all around. I mention this, O king, for thy information and not from pride ! Never had I, O king, praised myself before, for to praise one's own self is mean ! Thou wilt hear of the defeat of the Pāṇḍavas and the Matsyas, the Pāṇchālas and the Kekayas,*of Sātyaki and Vāsudeva, at my hands ! Indeed, as rivers, on entering the ocean, are entirely lost in it, so the Pāṇḍavas with all their followers, on approaching me, will all be annihilated ! My intelligence is superior, my energy is superior, my prowess is superior, my knowledge is superior, my resources are superior by far to those of the Pāṇḍavas ! Whatever knowledge of weapons is in the grandsire, in Drona, and Kripa, and Calya, and Cala, exist in me as well !

“Having said these words, O Bhārata, Duryodhana, that represser of foes, again asked Sanjaya in order to ascertain the proceedings of Yudhishtira bent upon war.”*

SECTION LXI.

Vaiçampāyana said,—“Without much minding Dhritarāshtra the son of Vichitravirya who was about to ask of Pārtha, Karna said unto Dhritarāshtra's son these words, cheering up the spirit of the assembled Kurus. Coming to know of the false pretence† under which I obtained the *Brahma* weapon of old from Rāma, the latter told me,—*When thy hour will come thy memory will fail thee in respect of this weapon* !—Even for so great an offence I was cursed so lightly by that great

* This *sloka* is explained variously. Nilakantha suggests a meaning that is very far-fetched. I prefer to understand it in this way.—T.

† When Karna went to Rāma to study the science of weapons, he told a lie, viz., that he was a *Brāhmaṇa*.—T.

Rishi, my preceptor ! That great *Rishi* of fierce energy is capable of consuming even the entire Earth with her seas ! By attention and personal bravery, I appeased his heart. I have that weapon with me still, and my period is not yet run ! I am, therefore, fully competent (to win victory) ! Let the responsibility be mine ! Having obtained the favour of that *Rishi*, I will slaying within the twinkling of the eye the Pāṇchālas, the Kārushas, the Matsyas, and the sons of Prithā with their sons and grandsons, bestow on thee numerous regions won by my weapons ! Let the grandsire and Drona and all the kings stay with thee ! I will slay the sons of Prithā, marching forth with the chief warriors of my army ! Let that task be mine !—Unto him speaking thus, Bhishma said,—‘What sayest thou, O Karna ? Thy intellect is clouded at the approach of thy hour ! Knowest thou not, O Karna, that when the chief is slain the sons of Dhritarāshtra will all be slain ? Having heard of the feat achieved by Dhananjaya, with Krishna only as his ally, at the burning of the Khāṇḍava forest, it behoveth thee with thy friends and relatives to restrain thy mind ! The dart that the illustrious and adorable chief of the celestials, the great Indra, gave thee, thou wilt see, will be broken and reduced to ashes when struck by Keçava with his discus ! That other shaft of serpentine mouth that shineth (in thy quiver) and is respectfully worshipped by thee with flowery garlands, will, O Karna, when struck by the son of Pāṇdu with his shafts, perish with thee ! O Karna, the slayer of Vāna and Bhumi’s son (Naraka), Vāsudeva himself, who hath, in the thickest of battle slain foes equal and even superior to thee,—protecteth the diadem-decked Arjuna !’

“Karna said,—‘Without doubt, the chief of the Vrishnis is even so ! Further, I admit, that that high-souled one is even more than that ! Let, however, the grandsire listen to the effect of the bit of harsh speech that he hath uttered ! I lay down my weapons ! The grandsire will henceforth behold me in court only and not in battle ! After thou hast become quiet, the rulers of the earth will behold my prowess in this world !’ ”

Vaiçampāyana continued.—“Having said this, that great bowman (Karna), leaving the court, went to his own abode. Bhishma, however, O king, addressing Duryodhana in the midst of the Kurus, and laughing aloud, said,—‘How truly doth the *Suta's* son keep his promise ! Why, having repeatedly given his pledge, saying,—*The kings of Avanti and Kalinga, Jayadratha, and Chediddhaja and Vālhika standing as spectators, I will slay hostile warriors by thousands and tens of thousands*,—how will he discharge that obligation ? Having distributed his divisions in counter array and scattering heads by thousands, behold the havoc committed by Bhimasena !* Indeed, that moment when, representing himself as a *Brāhmaṇa* unto the holy and blameless Rāma, Vikartana's son obtained that weapon, that vile wretch lost both his virtue and asceticism !’—O king of kings, when Bhishma said this after Karna had gone away giving up his weapons, Duryodhana, that foolish son of Vichitravirya's son, addressed Cāntanu's son in these words.”

SECTION LXII.

“Duryodhana said,—“The sons of Prithā are all as other men, and are, in fact, of earthly birth as other men. Why then dost thou think that they are sure to win victory ? Both ourselves and they are equal in energy, in prowess, in age, in

* These three *Slokas* (15, 16, 17) are scarcely easy, and no wonder that the Bengali translators have differed in interpreting it. There can be no doubt, however, that the Burdwan Pundits have understood the passage correctly. The first line of Bhishma's speech is evidently ironical. The *aḥam* (*sloka* 16) is not Bhishma, but a quotation of Karna's oft-repeated boast. If *aḥam* were Bhishma, the whole succeeding Section in which Duryodhana says that he does not rely on Bhishma and others for winning success would be unmeaning. The whole difficulty disappears on transposing the apostrophe about Bhima's committing a great havoc *after* the conclusion of *sloka* 16 as I have done above. Not that such transposition is absolutely necessary, but without it the connection would be a little less obvious. *Chediddhaj* is not the youthful ruler of the Chedis—the son of Cisupāla—but some other warrior, it seems, belonging to the Kuru party.—T.

intelligence, in knowledge of the scriptures, in weapons, in the art of war, in lightness of hand, and in skill. All of us are of the same species, all being men by birth. How then, O grandsire, dost thou know that victory will be theirs? I do not seek the accomplishment of my aims by relying upon thee, or Drona, or Kripa, or Vālhika, or upon the other kings! Myself, and Karna the son of Vikartana, and my brother Dusçāsana, will slay in battle the five sons of Pāndu by whetted arrows! Then shall we, O king, gratify *Brāhmanas* by performing great sacrifices of diverse kinds, with abundant *Dakṣhinās*, and by gifts of kine, and horses and wealth! When my troops will drag by the aid of their mighty arms the Pāndavas in battle like hunters dragging a herd of deer by a net or whirlpools drawing a crewless boat, then the sons of Pāndu, beholding us their foe supported by crowds of cars and elephants, will give up their pride, and not they alone but Keçava also!—Hearing this, Vidura said,—‘Venerable persons of certain knowledge say that in this world Self-restraint is highly beneficial. In the case of a *Brāhmana* especially, it is his duty. He whose Self-restraint followeth charity, asceticism, knowledge, and study of the *Vedas*, always winneth success, forgiveness, and the fruit of his gifts.* Self-restraint enhanceth energy, and is an excellent and holy attribute. Freed from sin and his energy increased by Self-restraint, one acquir-eth even *Brahma* through it. People are always afraid of those that are without Self-restraint as if the latter were very *Rākshasas*. And it is for keeping these under check that the Self-Existent created the *Kṣatriyas*! It hath been said that Self-restraint is an excellent vow for all the four modes of life. I regard those attributes as its indications which owe their origin to Self-restraint. Those indications

* This is a very difficult *śloka*. Nilakantha, however, explains it correctly. All the Bengalee translators have misinterpreted it ludicrously. The *śloka* with which the *śloka* begins requires a *yasya* before the second line, and this elipsis being supplied, the meaning becomes clear. What is meant by Self-restraint following charity, asceticism, &c., is Self-restraint existing along with these qualities.—T.

are forgiveness, firmness of mind, abstention from injury, an equal regard for all things, truthfulness of speech, simplicity, control over the senses, patience, softness of speech, modesty, steadiness, liberality, mildness, contentment, and faith. He that hath Self-restraint casteth off lust, avarice, pride, wrath, sleep, boastfulness, self-esteem, malice, and sorrow. Purity and the absence of crookedness and fraud, are the distinctive marks of a man of Self-restraint. He that is not covetous, that is satisfied with a little, that regardeth not objects provoking lust, and that is as grave as the ocean, is known as a man of Self-restraint. He that is well-behaved, of a good disposition and a contented soul, that knoweth his own Self and is possessed of wisdom, winneth great regard here and attaineth to a blissful state hereafter. Possessed of mature wisdom, he that hath no fear of other creatures and whom other creatures fear not, is said to be the foremost of men. Seeking the good of all, he is a universal friend, and no one is made unhappy by him. Endued with gravity like that of the ocean and enjoying contentment in consequence of his wisdom, such a man is always calm and cheerful. Regulating their conduct according to the acts practised by the righteous of olden times and before their eyes, they that are Self-restrained, being devoted to peace, rejoice in this world ! Or, abandoning Work because contented in consequence of Knowledge, such a person, with his senses under control, moveth quietly in this world, waiting for the inevitable hour and absorption into *Brahma* ! And as the track of feathery creatures in the sky is incapable of being perceived, so the path of a sage enjoying contentment in consequence of Knowledge is not visible.* Abandoning the world he that betaketh himself, in pursuit of emancipation, to the *Sannyāsa* mode of life, hath bright and eternal regions assigned to him in heaven ! ”

* The sense seems to be that having abandoned Work such a person does not leave tangible marks behind him for others to see and follow.

SECTION. LXIII.

"Vidura said,—'We have heard, O sire, from old men, that once on a time a fowler spread his net on the ground for catching feathery denizens of the air. And in that net were ensnared at the same time two birds that lived together. And taking the net up, the two winged creatures soared together into the air. And seeing them soar into the sky, the fowler, without giving way to despair, began to follow them in the direction they flew. Just then an ascetic living in a hermitage (close by), who had finished his morning prayers, saw the fowler running in that manner hoping still to secure the feathery creatures. And seeing that tenant of the earth quickly pursuing those tenants of the air, the ascetic, O Kauravya, addressed him in this *Sloka*,—

O fowler, it appears very strange and wonderful to me that thou that art a treader of the earth pursuest yet a couple of creatures that are tenants of the air!—

The fowler said,—'These two, united together, are taking away my snare. There, however, where they will quarrel they will come under my control.—'

"Vidura continued,—'The two birds, doomed to death, soon after quarreled. And when the foolish pair quarreled, they both fell on the earth. And when, ensnared in the meshes of death, they began to contend angrily against each other, the fowler approached unperceived and seized them both. Even thus those kinsmen who fall out with one another for the sake of wealth fall into the hands of the enemy like the birds I have cited, in consequence of their quarrel. Eating together, talking together, asking after one another's welfare, and meeting together,—these are the duties of kinsmen and not contention under any circumstances. Those kinsmen, that with loving hearts wait on the old, become unconquerable like a forest guarded by lions. While those, O bull of the Bharata race, that having won enormous riches nevertheless behave like mean-minded men, always contribute to the prosperity of their foes! Kinsmen, O Dhritarāshtra, O bull of

the Bharata race, are like charred brands, which blaze up when united but only smoke when disunited ! I will now tell thee something else that I saw on a mountain breast. Having listened to that also, do, O Kauravya, what is for thy best ! Once on a time we repaired to the Northern mountain accompanied by some hunters and a number of Brāhmanas fond of discoursing on charms and medicinal plants. That Northern mountain, *Gandhamādana*, looked like a grove, overgrown as its breast was on all sides with trees and plants. And blazing with diverse kinds of medicinal herbs, it was inhabited by *Siddhas* and *Gandharvas*. And there we all saw a quantity of honey, of a bright yellow colour and of the measure of a jar, placed on an inaccessible precipice of the mountain. That honey, which was Kuvera's favourite drink, was guarded by snakes of virulent poison. And it was such that a mortal drinking of it would win immortality, a sightless man obtain sight, and an old man would become a youth. It was thus that those Brāhmanas conversant with sorcery spoke about that honey. And the hunters, seeing that honey, desired, O king, to obtain it. And they all perished in that inaccessible mountain-cave abounding with snakes. In the same way this thy son desireth to enjoy the whole earth without a rival ! He beholdeth the honey, but seeth not, from folly, the terrible fall ! It is true, Duryodhana desireth an encounter in battle with Savyaśāchin, but I do not see that energy or prowess in him which may carry him safe through it. On a single car Arjuna conquered the whole earth. At the head of their hosts Bhishma and Drona and others were frightened by Arjuna and utterly routed at the city of Virāta. Remember what took place on that occasion. He forgiveth still, looking up to thy face and waiting to know what thou doest ! Drupada, and the king of the Matsyas, and Dhananjaya, when angry, will, like flames of fire urged by the wind, leave no remnant (of thy army) ! O Dhritarāshtra, take up king Yudhishtira on thy lap since both parties can, under no circumstances, have victory when they engage in battle ! "

SECTION LXIV.

"Dhritarāshtra said,—'Consider, O Duryodhana, O dear son, what I tell thee! Like an ignorant traveller thou thinkest the wrong path to be the right one, since thou art desirous of robbing the energy of the five sons of Pāndu who are even as the five elements of the universe in their subtle form upholding all mobile and immobile things!* Without the certain sacrifice of thy life thou art unable to vanquish Yudhishtira the son of Kunti, who is the foremost of all virtuous persons in this world! Alas, like a tree defying the mighty tempest, thou chafest at Bhimasena who hath not his peer (among men, in might and who is equal unto Yama himself in battle! What man of sense would encounter in battle the wielder of *Gāndīva*, who is the foremost of all wielders of weapons as Meru among mountains? What man is there whom Dhristadyumna the prince of Pāñchāla cannot overthrow, shooting his arrows among the foe like the chief of the celestials hurling his thunder-bolt? That honored warrior among the Andhakas and the Vrishnis, the irresistible Sātyaki, ever engaged in the good of the Pāndavas, will also slaughter thy host! What man of sense, again, would encounter the lotus-eyed Krishna who, as regards the measure of his energy and power, surpasseth the three worlds? As regards Krishna, his wives, kinsmen, relatives, his own soul, and the whole earth, put on one scale, weigheth with Dhananjaya on the other! That Vāsudeva, upon whom Arjuna relieth, is irresistible, and that host where Keçava is, becometh irresistible everywhere! Listen, therefore, O child, to the counsels of those well-wishers of thine whose words are always for thy good! Accept thou thy aged grandsire, Bhishma the son of Cāntanu, as thy guide! Listen thou to what I say, and what these well-wishers of the Kurus, Drona, and Kripa, and Vikarna, and king Vālhika, say! These all are as I myself! It behoveth thee to regard them as much as thou

* *Mahābhūta*—the elements in their subtle state.—T.

regardest me, since, O Bhārata, all these are conversant with morality and bear affection to thee as much as I myself ! The panic and rout, before thy eyes, at the city of Virāta, of all thy troops with thy brothers, after surrender of the kine, —indeed, that wonderful story that is heard of an encounter at that city between one and many, is a sufficient proof (of the wisdom of what I say) ! When Arjuna singly achieved all that, what will not the Pāṇdavas achieve when united together ? Take them by the hand as thy brothers, and cherish them with a share of the kingdom ! ”

SECTION LXV.

Vaiçampāyana said.—“Having addressed Suyodhana thus, the highly blessed and wise Dhritarāshtra again asked Sanjaya, saying,—‘Tell me, O Sanjaya, what thou hast not yet said, viz, what Arjuna told thee after the conclusion of Vāsudeva’s speech, for great is my curiosity to hear it !’

“Sanjaya said,—‘Having heard the words spoken by Vāsudeva, the irresistible Dhananjaya the son of Kuntī, when the opportunity came, said these words in the hearing of Vāsudeva !—O Sanjaya, our grandsire the son of Cāntanu, and Dhritarāshtra, and Drona, and Kripa, and Karna, and king Vālhika, and Drona’s son, and Somadatta, and Cakuni the son of Sivala ; and Duṣṣāsana, and Cala, and Purumitra, and Vivinçati ; and Vikarna, and Chitrasena, and king Jayatsena, and Vinda and Anuvinda the two chiefs of Avanti, and Durmukha of the Kuru race ; and the king of the Sindhus, and Dussaha, and Bhuriçravas, and king Bhagadatta, and king Jalasandha, and other rulers of the earth, assembled there to fight for the good of the Kauravas, are all on the eve of death ! They have been assembled by Dhritarāshtra’s son for being offered up as libations on the blazing Pāṇdava fire ! In my name, O Sanjaya, enquire after the welfare of those assembled kings according to their respective ranks, paying them proper regard at the same time ! Thou shouldst also, O Sanjaya, say this, in the presence of all the kings, unto Suyodhana—that foremost of all sinful men ! Wrathful and

wicked, of sinful soul and exceedingly covetous, do thou, O Sanjaya, see that that fool with his counsellors hears all that I say !—And with this preface, Prithā's son Dhananjaya endued with great wisdom and possessed of large eyes with red corners, glancing at Vāsudeva, then spoke unto me these words pregnant with both virtue and profit !—Thou hast already heard the measured words spoken by the high-souled chief of the Madhu race ! Say unto the assembled kings that those are also my words ! And say this also from me, unto those kings,—*Do ye together try to act in such a way that libations may not have to be poured into the arrowy fire of the great sacrifice of battle, in which the rattle of car-wheels will sound as mantras, and the rank-routing bow will act as the ladle ! If, indeed, ye do not give up unto Yudhishtira that slayer of foes his own share in the kingdom asked back by him, I shall then, by means of my arrows, send all of you, with cavalry, infantry, and elephants, into the inauspicious regions of departed spirits !—Then bidding adieu unto Dhananjaya and Hari of four arms and bowing unto them both, I have with great speed come hither to convey those words of grave import to thee, O thou that art endued with effulgence equal that of the very gods !*"

SECTION LXVI.

Vaiçampāyana said,—“When Duryodhana the son of Dhritarāshtra showed little regard for the words spoken by Sanjaya, and when the rest remained silent, the assembled kings rose up and retired. And after all the kings of the earth had retired, king Dhritarāshtra, who always followed the counsels of his son from affection, wishing success to the assembled kings, began to enquire in secret of Sanjaya about the resolves of his own party, and of the Pāndavas who were hostile to him.* And Dhritarāshtra said,—“Tell me truly, O son of Gavalgani,

* Some think *three*, and not *two*, parties are referred to by the words *ātmanascha &c.*, viz, “his own, of others, and of the Pāndavas.” The repetition of the particle *cha* after each word would seem to favor such a construction.—7.

in what consists the strength and weakness of our own host ! Minutely acquainted as thou art with the affairs of the Pāndavas, tell me in what lies their superiority and in what, their inferiority ! Thou art fully conversant with the strength of both parties. Thou knowest all things, and art well versed in all matters of virtue and profit ! Asked by me, O Sanjaya, say, which of the parties, when engaged in battle, will perish ?”

“Sanjaya said,—‘I will not say anything to thee in secret, O king, for then thou mayst entertain ill-feelings towards me ! Bring thou hither, O Ājamida, thy father Vyāsa of high vows and thy queen Gāndhari ! Conversant with morality, of keen perception, and capable of arriving at the truth, they will remove any ill-feelings thou mayst cherish against me ! In their presence, O king, I will tell thee everything about the intentions of Keçava and Pārtha !’”

Vaiçampāyana continued.—“Thus addressed, Dhritarāshtra caused both Gāndhari and Vyāsa to be brought there. And introduced by Vidura they entered the court without delay. And understanding the intentions of both Sanjaya and his son, Krishna-Dwaipāyana endued with great wisdom said,—‘Say, O Sanjaya, unto the enquiring Dhritarāshtra everything that he desireth to know ! Tell him truly all that thou knowest about Vāsudeva and Arjuna !’”

SECTION LXVII.

“Sanjaya said,—‘Those adorable bowmen, Arjuna and Vāsudeva, who are perfectly equal unto each other in respect of their godlike nature, have taken their births of their own will.* O lord, the discus owned by Vāsudeva of abundant energy occupieth a space full five cubits in diameter, is capable also of being hurled at the foe (in forms large or small) accor-

* *Kāmādanyatra Sambhūtau* is explained by Nilakantha as *akāma-jam janma*, i. e. they were born not in consequence of any act of their past lives, but of their own will, and for benefiting the earth. *Sarvabhāvāya Sammitau* is “equal in their godlike nature.” All the Bengalee translators have failed in correctly rendering this *śloka*.—T.

ding to the will of the wielder himself, and dependeth on illusion. Always conspicuous by its effulgence, it is invisible to the Kurus; and in ascertaining the strength or weakness of the Pāndavas, that discus offers the best ground. Indeed, that scion of Madhu's race, endued with great might, vanquished without an effort and in seeming playfulness the formidable Naraka and Camvara and Kausa and (Cisupāla) the chief of the Chedis! Possessed of divinity and of soul superior to everything, that most exalted of male beings can, by his will alone, bring the earth, firmament, and heaven under his control! Thou askest me repeatedly, O king, about the Pāndavas for knowing their strength and weakness! Listen now to all that in brief! If the whole universe be placed on one scale and Janārdhana on the other, even then Janārdhana will outweigh the entire universe! Janārdhana at his pleasure can reduce the universe to ashes, but the entire universe is incapable of reducing Janārdhana to ashes! Wherever there is truthfulness, wherever virtue, wherever modesty, wherever simplicity, even there is Govinda! And thither where Krishna is, success must be! That soul of all creatures, that most exalted of male beings, Janārdhana, guideth, as if in sport, the entire earth, the firmament, and the heaven! Making the Pāndavas the indirect means, and beguiling the whole world, Janārdhana wisheth to blast thy wicked sons that are all addicted to sin! Endued with divine attributes, Keçava, by the power of his soul, causeth the wheel of Time, the wheel of the Universe, and the wheel of the *Yuga*, to revolve incessantly!* And I tell thee truly that that glorious Being is alone the Lord of Time, of Death, and of this Universe of mobile and immobile creatures! That great ascetic *Hari*, though the Lord of the whole Universe, still betaketh himself to Work like a humble laborer that tilleth the fields! Indeed,

* The wheel of Time, i. e., the year with its months coming in the same round. The wheel of the Universe means the birth, existence, and destruction of all things succeeding in repeated cycles. The wheel of the *Yuga* means the wheel of Work, i. e., Work leading to repeated rebirths.—T.

however, be a very bold assertion to make that besides these, all other portions are interpolations.

As far as my edition is concerned, it is substantially based on that of the *Royal Asiatic Society* of Bengal, published about forty-five years ago under the superintendence of a few learned Pandits of Bengal aided, as I believe, by an English orientalist of repute. No expense was spared, for the costs were all met from a Government subsidy. Manuscripts had been procured from all parts of India (the South unexcepted) and these were carefully collated. Although edited with such care, I have not, however, slavishly followed the Society's edition. I have compared it carefully with the Maharajah of Burdwan's text in the Bengalee character which was edited with still greater care. About 18 manuscripts procured from different parts of India (the South not excepted), were carefully collated by the Burdwan Pandits before they admitted a single *śloka* as genuine. I have very frequently referred to this Burdwan edition also for checking the Society's text. I have not made such a use of the Bombay edition as the people of Bombay might wish me to do, for, candidly speaking, I do not regard the Bombay edition to be so complete or exhaustive as the Society's or the Burdwan edition. Besides the published texts, I have now and then referred to certain manuscripts. These, however, are all of Bengal. I am willing to consult any approved manuscript of Southern India. What I mean by an approved manuscript is one that has been used by some learned Pandit for purposes of *Pāṭha* in the houses of the rich for a fee. Such manuscripts are generally more correct than those preserved in the shelves of learned families and never opened, even once, since the completion of the transcription by a professional amanuensis. I shall be happy to pay for such a manuscript from Southern India as I desire, and let me solicit your favor, Mr. Editor, for finding me one.

I conclude by repeating that I have no complaint against Mr. Sreenivasa. On the other hand, I freely admit that an edition like the one projected by him will be a valuable accession to the libraries of all scholars in India and in countries out of India. Only the same remarks that he has applied to my edition will, I am confident, apply to his, when a Pandit of Northern or Western India takes it up for notice or review, [unless, of course, the learned Sastrial includes, without critical examination, every passage bearing on both the *Advaita* and the *Cakṛā* worship. I may assure Mr. Sastrial, however, that in that case, in his attempt to please every body he will, like the painter in fable, please none, particularly among readers of judgment and critical discrimination.] The fact is, the divergences of manuscripts are so great that it is perfectly impossible to produce an edition that could at once satisfy both *Aryāvarta* and *Dākṣiṇātya*.

Calcutta
10th December, 1886. }

PROTAP CHANDRA ROY.

POLITICAL DEPARTMENT.

No. 96 p.

FROM

COLMAN MACAULAY, ESQRE.

OFFG. CHIEF SECRETARY TO THE GOVERNMENT OF BENGAL,

To

BABOO PROTAP CHANDRA ROY.

Dated Calcutta, the 5th January 1887.

Sir,

In continuation of the letter from this Office No. 1858 P, dated the 1st September 1886, I am directed to convey to you the thanks of Her Majesty the Queen-Empress of India, for the English Translation of the *Mahabharata*, submitted by you for Her Majesty's acceptance.

I have the honour to be,

SIR,

Your most obedient servant,

(Sd.) C. MACAULAY

Offg. Chief Secretary to the Govt. of Bengal.

"P. C. ROY'S *Mahabharata*.—This magnificent literary undertaking is progressing apace, thanks to the untiring industry and conscientious punctuality of Mr. Protap Chandra Roy, the spirited publisher, and we have before us now Part XXVIII of the work, containing Sections XXXIII to XLVI of the *Udyoga Parva*, or the 5th of the 18 books into which the great Epic is divided. We shall not speak of the merits of the translation on the beauty of the narrative before us, as they have often been referred to in these columns." " "
The People's Friend, Madras.

