

THE MAHABHARATA

OF

KRISHNA-DWAIPAYANA VYASA

TRANSLATED

INTO

ENGLISH PROSE

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BY

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ANUÇASANA PARVA.

(SECTIONS XXXI—L.)



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issued out of their city.³⁹ Issuing out of their capital, those tigers among men, viz., the sons of Vitahavya, who were all skilful warriors cased in mail, rushed with uplifted weapons towards Pratarddana, covering him with showers of arrows.⁴⁰ Encompassing him with innumerable cars, O Yudhishtira, the Vitahavyas poured upon Pratarddana showers of weapons of various kinds like the clouds pouring torrents of rain on the breast of Himavat.⁴¹ Baffling their weapons with his own, prince Pratarddana endued with mighty energy slew them all with shafts that resembled the lightning fire of Indra.⁴² Their heads struck off, O king, with hundreds and thousands of broad-headed arrows, the warriors of Vitahavya fell down with blood-dyed bodies like Kinçuka trees felled on every side by woodmen with their axes.⁴³ After all his warriors and sons had fallen in battle, king Vitahavya fled away from his capital to the retreat of Bhrigu.⁴⁴ Indeed, arrived there, the royal fugitive sought the protection of Bhrigu. The Rishi Bhrigu, O monarch, assured the defeated king of his protection.⁴⁵ Pratarddana followed in the footsteps of Vitahavya. Arrived at the Rishi's retreat, the son of Divodāsa said in a loud voice,⁴⁶—Ho, listen, ye disciples of the high souled Bhrigu that may happen to be present ! I wish to see the sage. Go and inform him of this !⁴⁷—Recognising that it was Pratarddana who had come, the Rishi Bhrigu himself came out of his retreat and worshipped that best of kings according to due rites.⁴⁸ Addressing him then, the Rishi said,—Tell me, O king, what is thy business !—The king, at this, informed the Rishi of the reason of his presence.⁴⁹

“ The king said,—King Vitahavya has come here, O Brāhmaṇa ! Do thou give him up ! His sons, O Brāhmaṇa, had destroyed my race !⁵⁰ They had laid waste the territories and the wealth of the Kāçis. Those hundred sons, however, of this king proud of his might, have all been slain by me.⁵¹ By slaying that king himself I shall today pay off the debt I owe to my father !—Unto him that foremost of righteous men, viz., the Rishi Bhrigu, penetrated with compassion, replied by saying⁵²—There is no Kshatriya in this retreat. They that are

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must, he thought, accord with truth, Pratarddana⁵³ touched the Rishi's feet slowly and, filled with delight, said,—By this, O holy one, I am, without doubt, crowned with success,⁵⁴ since this king becomes divested of the very order of his birth in consequence of my prowess! Give me thy permission, O Brāhmaṇa, to leave thee, and let me solicit thee to pray for my welfare!⁵⁵ This king, O founder of the race that goes by thy name, becomes divested of the very order of his birth, in consequence of my might!—Dismissed by the Rishi Bhrigu, king Pratarddana then departed from that retreat,⁵⁶ and repaired to the place he had come from, having, in the way I have described, vomited forth the poison of speech even as a snake vomits forth its real poison. Meanwhile, king Vitahavya, attained to the status of a regenerate sage by virtue of the worth only of Bhrigu.⁵⁷ And he acquired also a complete conversance with all the Vedas through the same cause. Vitahavya had a son named Gritsamada who in beauty of person was a second Indra.⁵⁸ Once on a time the Daityas afflicted him much, believing him to be none else than Indra. With regard to that high-souled Rishi, there is this foremost of Crutis in the Richs,⁵⁹ viz., There where Gritsamada is, O Brāhmaṇa, he is held in high respect by all regenerate persons!—Endued with great intelligence, Gritsamada became a regenerate Rishi in the observance of Brahmacharyya.⁶⁰ Gritsamada had a regenerate son of the name of Sutejas. Sutejas had a son of the name of Varchas, and the son of Varchas was known by the name of Vihavya.⁶¹ Vihavya had a son of his loins who was named Vitatya, and Vitatya had a son of name Satya. Satya had a son of name Santa.⁶² Santa had a son, viz., the Rishi Cravas. Cravas begot a son named Tama. Tama begot a son named Prakāṣa who was a very superior Brāhmaṇa.⁶³ Prakāṣa had a son named Vāgindra who was the foremost of all silent reciters of sacred Mantras. Vāgindra begot a son named Pramati who was a complete master of all the Vedas and their branches. Pramati begot upon the Apsarā Ghritāchi a son who was named Ruru.⁶⁴ Ruru begot a son upon his spouse Pramadvārā. That son was the regenerate Rishi Cunaka. Cunaka begot a son who is named Gaunaka.⁶⁵ It was even thus, O foremost of

monarchs, that king Vitahavya; though a Kshatriya by the order of his birth, obtained the status of a Brāhmana, O chief of Kshatriyas, through the grace of Bhrigu.⁶⁶ I have also told thee the genealogy of the race that sprung from his son Grtsamada. What else wouldst thou ask ? ⁶⁷

SECTION XXXI.

"Yudhishthira said,—What men, O chief of Bharata's race, are worthy of reverent homage in the three worlds ? Tell me this in detail verily, I am never satiated with hearing thee discourse on these topics !¹

"Bhishma said,—In this connection is cited the old narrative of the discourse between Nārada and Vāsudeva.² Beholding Nārada on one occasion worshipping many foremost of Brāhmanas with joined hands, Keçava addressed him, saying,³—Whom dost thou worship ? Whom amongst these Brāhmanas, O holy one, dost thou worship with so great reverence ? If it is capable of being heard by me, I wish then to hear it. Do, O foremost of righteous men, tell me this !⁴

"Nārada said,—Hear, O Govinda, as to who those are whom I am worshipping, O grinder of foes ! What other person is there in the world than thou that so much deserves to hear this ?⁵ I worship them, O puissant one, that constantly worship Varuna and Vāyu and Aditya, and Parjanya and the deity of Fire, and Sthānu and Skanda and Lakshmi and Vishnu, and the Brāhmanas, and the lord of speech, and Chandramas, and the Waters and Earth and the goddess Saraswati.⁶⁻⁷ O tiger of Vrishni's race, I always worship those Brāhmanas that are endued with penances, that are conversant with the Vedas, that are always devoted to Vedic study, and that are possessed of high worth.⁸ O puissant one, I bow down my head unto those persons who are freed from boastfulness, who discharge, with an empty stomach, the rites in honor of the deities, who

* "Teshu (Brāhmaneshu) Vahumānaparah (san) kām namasyasi"—this is the Grammar, as explained by the Commentator.—T.

are always contented with what they have, and who are endued with forgiveness.⁹ I worship them, O Yādava, that are performers of sacrifices, that are forgiving in disposition, and self-restrained, that are masters of their own senses, that worship truth and righteousness, and that give away land and kine unto good Brāhmanas.¹⁰ I bow unto them, O Yādava, that are devoted to the observance of penances, that dwell in forests, that subsist upon fruits and roots, that never store anything for the morrow, and that are observant of all the acts and rites laid down in the scriptures.¹¹ I bow unto them, O Yādava, that feed and cherish their servants, that are always hospitable to guests, and that eat only the remnants of what is offered to the deities.¹² I worship them that have become irresistible by studying the Vedas, that are eloquent in discoursing on the scriptures, that are observant of the vow of Brahmacharyya, and that are always devoted to the duties of officiating at the sacrifices of others and of teaching disciples.¹³ I worship them that are endued with compassion towards all creatures, and that study the Vedas till their backs are heated by the sun.¹⁴ I bow unto them, O Yādava, that strive to obtain the grace of their preceptors, that labour in the acquisition of their Vedas, that are firm in the observance of vows, that wait, with dutiful obedience, upon their preceptors and seniors, and that are free from malice and envy.¹⁵ I bow unto them, O Yādava, that are observant of excellent vows, that practice taciturnity, that have knowledge of Brāhma, that are firm in truth, that are givers of libations of clarified butter and oblations of meat.¹⁶ I bow to them, O Yādava, that subsist upon eleemosynary alms, that are emaciated for want of adequate food and drink, that have lived in the abodes of their preceptors, that are averse to and destitute of all enjoyments, and that are poor in the goods of this Earth.¹⁷ I bow unto them, O Yādava, that have no affection for things of this Earth, that have no quarrels to wage with others, that do not clothe themselves, that have no wants, that have become irresistible through the acquisition of the

* 'Yajanti' with reference to 'truth' and 'righteousness' means 'wor- and with reference to 'land' and 'kine' means 'give away.—T.'

Vedas, eloquent in the exposition of righteousness, and that are utterers of *Brahma*.¹⁸ I bow unto them that are devoted to the practice of the duty of compassion towards all creatures, that are firm in the observance of truth, that are self-restrained, and that are peaceful in their behaviour.¹⁹ I bow unto them, O *Yādava*, that are devoted to the worship of deities and guests, that are observant of the domestic mode of life, and that follow the practice of pigeons in the matter of their subsistence.²⁰ I always bow unto those persons whose aggregate of three exists, without being weakened, in all their acts, and who are observant of truth and righteous behaviour.²¹ I bow unto them, O *Keçava*, that are conversant with *Brahma*, that are endued with knowledge of the Vedas, that are attentive to the aggregate of three, that are free from cupidity, and that are righteous in their behaviour.²² I bow unto them, O *Mādhava*, that subsist upon water only, or upon air alone, or upon the remnants of the food that is offered to deities and guests, and that are observant of diverse kinds of excellent vows.²³ I always worship them that have no spouses (in consequence of the vow of celibacy they observe), that have spouses and the domestic fire (in consequence of the domestic mode of life they lead), that are the refuge of the Vedas, and that are the refuge of all creatures in the universe (in consequence of the compassion they feel towards them).²⁴ I always bow unto those *Rishis*, O *Krishna*, that are the creators of the universe, that are the elders of the universe, that are the eldest members of the race or the family, that are dispellers of the darkness of ignorance, and that are the best of all persons in the universe (for righteousness of behaviour and knowledge of the scriptures).²⁵ For these reasons, do thou also, O scion of *Vrishni's* race, worship every day those regenerate persons of whom I speak. Deserv-

* Pigeons pick up scattered grains and never store for the morrow. In the *Cila* and other vows, the picking up of scattered and cast off grains from the field after the crops have been taken away by the owners, is recommended as the means of filling the stomach.—T.

† The 'aggregate of three' is Righteousness, Wealth, and Pleasure. Persons who, in all the acts they do, keep an eye upon these three, are said to have their aggregate of three existing in all their acts.—T.

ing as they are of reverent worship, they will, when worshipped, confer happiness on thee, O sinless one !²⁶ Those persons of whom I speak are always givers of happiness in this world as well as in the next. Reverenced by all, they move about in this world, and if worshipped by thee are sure to grant thee happiness.²⁷ They who are hospitable to all persons that come unto them as guests, and who are always devoted to Brāhmanas and kine as also to truth (in speech and behaviour), succeed in crossing all calamities and obstacles.²⁸ They who are always devoted to peacefulness of behaviour, as also they who are freed from malice and envy, and they who are always attentive to the study of the Vedas, succeed in crossing all calamities and obstacles.²⁹ They who bow unto all the deities (without showing a preference for any and thereby proving their tolerance), they who betake themselves to one Veda as their refuge, they who are possessed of faith and are self-restrained, succeed in crossing all calamities and obstacles.³⁰ They who worship the foremost of Brāhmanas with reverence and are firm in the observance of excellent vows and practise the virtue of charity, succeed in crossing all calamities and obstacles.³¹ They who are engaged in the practice of penances, they who are always observant of the vow of celibacy, and they whose souls have been cleansed by penances, succeed in crossing all calamities and obstacles.³² They who are devoted to the worship of the deities and guests and dependants as also of the Pitris, and they who eat the remnant of the food that is offered to deities, Pitris, guests and dependents, succeed in crossing all calamities and obstacles.³³ They who, having ignited the domestic fire, duly keep it burning and worship it with reverence, and they who have duly poured libations (to the deities) in Soma-sacrifices, succeed in crossing all calamities and obstacles.³⁴ They who behave as they should towards their mothers and fathers and preceptors and other seniors even as thou, O tiger among the Vrishnis dost behave, (succeed in crossing all calamities and obstacles) !—Having said these words, the celestial Rishi ceased speaking.—³⁵

“Bhishma continued,—For these reasons, do thou also, O son of Kunti, always worship with reverence the deities, the Pitris, the Brāhmanas, and guests arrived at thy mansion, and as the

consequence of such conduct thou art sure to attain to a desirable end !”⁸⁸

SECTION XXXII.

“Yudhishtira said,—‘O grandsire, O thou of great wisdom, O thou that art conversant with all branches of knowledge, I desire to hear thee discourse on topics connected with duty and Righteousness !¹ Tell me truly, O chief of Bharata’s race, what the merits are of those persons that grant protection to living creatures of the four orders when these pray for protection !’²

“Bhishma said,—‘O Dharma’s son of great wisdom and wide-spread fame, listen to this old history touching the great merit of granting protection to others when protection is humbly sought.³ Once on a time, a beautiful pigeon, pursued by a hawk, dropped down from the skies and sought the protection of the highly-blessed king Vrishadarbha.⁴ The pure-souled monarch, beholding the pigeon take refuge in his lap from fear, comforted him, saying,—Be comforted, O bird ! Thou hast no fear !⁵ Whence hast thou taken such great fright ? What hast thou done and where hast thou done it in consequence of which thou hast lost thy senses in fear and art more dead than alive ?⁶ Thy color, O beautiful bird, is such as to resemble that which adorns a fresh-blown lotus of the blue variety. Thy eyes are of the hue of the pomegranate or the Açoka flower ! Do not fear. I bid thee, be comforted !⁷ When thou hast sought refuge with me, know that no one will have the courage to even think of seizing thee,—thee that hast such a protector to take care of thy person !⁸ I shall, for thy sake, give up today the very kingdom of the Kāçis and, if need be, my life too ! Be comforted, therefore, and let no fear be thine, O pigeon !⁹

“The hawk said,—This bird has been ordained to be my food. It behooves thee not, O king, to protect him from me ! I have outcoursed this bird and have got him. Verily, with

* ‘Aśya’ in the singular (in the second line) is an instance of *aśha*

great effort have I got at him at last.¹⁰ His flesh and blood and marrow and fat will be of great good to me. This bird will be the means of gratifying me greatly. Do not, O king, place thyself between him and me in this way!¹¹ Fierce is the thirst that is afflicting me, and hunger is gnawing my bowels. Release the bird and cast him off. I am unable to bear the pains of hunger any longer!¹² I pursued him as my prey. Behold, his body is bruised and torn by me with my wings and talons. Look, his breath has become very weak. It behooves thee not, O king, to protect him from me!¹³ In the exercise of that power which properly belongs to thee, thou art, indeed, competent to interfere in protecting human beings when sought to be destroyed by human beings. Thou canst not, however, be admitted to have any power over a sky-ranging bird afflicted with thirst!¹⁴ Thy power may extend over thy enemies, thy servants, thy relatives, the disputes that take place between thy subjects. Indeed, it may extend over every part of thy dominions and over also thy own senses. Thy power, however, does not extend over the welkin.¹⁵ Displaying thy prowess over such foes as act against thy wishes, thou mayst establish thy rule over them. Thy rule, however, does not extend over the birds that range the sky. Indeed, if thou hast been desirous of earning merit (by protecting this pigeon), it is thy duty to look at me also (and do what is proper for enabling me to appease my hunger and save my life)!—¹⁶

"Bhishma continued,—Hearing these words of the hawk, the royal sage became filled with wonder. Without disregarding these words of his, the king, desirous of attending to his comforts, replied unto him, saying the following words.¹⁷

"The king said,—Let a bovine bull or boar or deer or buffalo be dressed today for thy sake! Do thou appease thy hunger on such food today.¹⁸ Never to desert one that has sought my protection is my firm vow. Behold, O bird, this bird does not leave my lap!—¹⁹

"The hawk said,—I do not, O monarch, eat the flesh of the boar or the ox or of any of the diverse kinds of fowl. What need have I of food of this or that kind? My concern is with that food which has been eternally ordained for beings of my

order? Hawks feed on pigeons,—this is the eternal ordinance.²

O sinless Uçinara, if thou feelest such affection for this pigeon, do thou then give me flesh from thy own body, of weight equal to that of this pigeon.—²²

“The king said,—Great is the favor thou showest me today by speaking to me in this strain. Yes, I shall do what thou biddest!—Having said this, that best of monarchs²³ began to cut off his own flesh and weigh it in a balance against the pigeon. Meanwhile, in the inner apartments of the palace, the spouses of the king, adorned with jewels and gems,²⁴ hearing what was taking place, uttered exclamations of woe and came out, stricken with grief.²⁵ In consequence of those cries of the ladies as also of the ministers and servants, a noise deep as the roar of the clouds arose in the palace. The sky that had been very clear became enveloped with thick clouds on every side.²⁶ The Earth began to tremble, as the consequence of that act of truth which the monarch did. The king began to cut off the flesh from his flanks, from his arms, and from his thighs,²⁷ and quickly fill one of the scales for weighing it against the pigeon. For all that, the pigeon continued to weigh heavier.²⁸ When at last the king became a skeleton of bones, without any flesh, and covered with blood, he desired to give up his whole body and, therefore, ascended the scale in which he had placed the flesh that he had previously cut off.²⁹ At that time, the three worlds, with Indra at their head, came to that spot for beholding him. Celestial kettle-drums and diverse drums were struck and played upon by invisible beings belonging to the firmament.³⁰ King Vrishadarbha was bathed in a shower of nectar that was poured upon him. Garlands of celestial flowers, of delicious fragrance and touch, were also showered upon him copiously and repeatedly.³¹ The deities and Gandharvas and Apsaras in large bands began to sing and dance around him even as they sing and dance around the Grandsire Brahman.³² The king then ascended a celestial car that surpassed (in grandeur and beauty) a mansion made entirely of gold, that had arches made of gold and gems, and that was adorned with columns made of *lapis lazuli*.³³ Through the merit of his act, the royal sage Civi proceeded.

to eternal Heaven. Do thou also, O Yudhishtira, act in the same way towards those that seek thy protection.³⁴ He who protects those that are devoted to him, those that are attached to him from love and affection, and those that depend upon him, and who has compassion for all creatures, succeeds in attaining to great felicity hereafter.³⁵ That king who is of righteous behaviour and who is observant of honesty and integrity, succeeds by his acts of sincerity in acquiring every valuable reward.³⁶ The royal sage Civi, of pure soul and endowed with great wisdom and unbaffled prowess, that ruler of the Kāçis, became celebrated over the three worlds for his deeds of righteousness.³⁷ Anybody who would protect in the same way a seeker for protection, would certainly attain (like Civi himself) to the same happy end, O best of the Bharatas.³⁸ He who recites this history of the royal sage Vrishadarbha is sure to become cleansed of every sin, and the person who hears this history recited by another is sure to attain to the same result.³⁹

SECTION XXXIII.

"Yudhishtira said,—'Which act, O grandsire, is the foremost of all those that have been laid down for a king? What is that act by doing which a king succeeds in enjoying both this world and the next?'

"Bhishma said,—'Even this, *viz.*, the worship of the Brāhmanas, is the foremost of all those acts, O Bhārata, which have been laid down for a king duly installed on the throne, if, indeed, he is desirous of obtaining great happiness.² Even this is what the foremost of all kings should do. Know this well, O chief of Bharata's race. The king should always worship with reverence all righteous Brāhmanas possessed of Vedic lore.³ The king should, with bows and comforting speeches and gifts of all articles of enjoyment, worship all Brāhmanas

* Some texts read 'vridhān' for 'Ishtān.' If the former reading be adopted, the meaning would be that kings should worship all *aged* Brāhmanas possessed of Vedic lore.—T.

possessed of great learning who may dwell in his city or provinces.⁴ This is the foremost of all acts laid down for the king. Indeed, the king should always keep his eyes fixed on this. He should protect and cherish these, even as he protects his own self or his own children.⁵ The king should worship with greater reverence those amongst the Brāhmanas that may be worthy of it (for their superior sanctity and learning). When such men are freed from all anxiety, the whole kingdom blazes forth in beauty.⁶ Such individuals are worthy of adoration. Unto such the king should bow his head. Verily, they should be honored, even as one honors one's sires and grandsires. Upon them depends the course of conduct followed by men, even as the existence of all creatures depends upon Vāsava.⁷ Of prowess incapable of being baffled and endued with great energy, such men, if enraged, are capable of consuming the entire kingdom to ashes by only a fiat of their will, or by acts of incantation, or by other means (derived from the power of penance).⁸ I do not see anything that can destroy them. Their power seems to be uncontrolled, being capable of reaching to the farthest end of the universe. When angry, their glances fall upon men and things like a blazing flame of fire upon a forest.⁹ The most courageous men are struck with fear at their name. Their virtues and powers are extraordinary and immeasurable. Some amongst them are like wells and pits with mouths covered by grass and creepers, while others resemble the firmament cleared of clouds and darkness.¹⁰ Some amongst them are of fierce dispositions (like Durvāsas and others of that stamp). Some are as mild and soft in disposition as cotton (like Gautama and others). Some amongst them are very cunning (like Agastya who devoured the Asura Vātāpi, and other Rishis of that class). Some amongst them are devoted to the practice of penances.¹¹ Some amongst them are employed in agricultural pursuits (like the preceptor of Uddālaka). Some amongst them are engaged in the keep of kine (as Upamanyu while attending his preceptor). Some amongst them live upon eleemosynary alms. Some amongst them are even thieves (like Vālmiki in his early years and Viçvāmitra during a famine). Some amongst them are fond of fomenting quarrels and disputes

(like Nārada). Some, again, amongst them are actors and dancers (like Bharata).¹³ Some amongst them are competent to achieve all feats, ordinary and extraordinary (like Agastya drinking up the entire ocean as if it were a palmful of water). The Brāhmanas, O chief of Bharata's race, are of diverse aspects and behaviour.¹³ One should always utter the praises of the Brāhmanas who are conversant with all duties, who are righteous of behaviour, who are devoted to diverse kinds of acts, and who are seen to derive their sustenance from diverse kinds of occupations.*¹⁴ The Brāhmanas, O ruler of men, who are highly blessed, are older in respect of their origin than the Pitris, the deities, human beings (belonging to the three other orders), the Snakes, and the Rākshasas.¹⁵ These regenerate persons are incapable of being vanquished by the deities or the Pitris, or the Gandharvas or the Rākshasas, or the Asuras or the Piçāchas.¹⁶ The Brāhmanas are competent to make him a deity that is not a deity. They can, again, divest one that is a deity of his status as such. He becomes a king whom they wish to make a king. He, on the other hand, goes to the wall whom they do not love or like.¹⁷ I tell thee truly, O king, that those foolish persons, without doubt, meet with destruction who calumniate the Brāhmanas and utter their dispraise.¹⁸ Skilled in praise and dispraise, and themselves the origin or cause of other people's fame and ignominy, the Brāhmanas, O king, always become angry with those that seek to injure others.¹⁹ That man whom the Brāhmanas praise succeeds in growing in prosperity. That man who is censured and cast off by the Brāhmanas soon meets with discomfiture.²⁰ It is in consequence of the absence of Brāhmanas from among them that the Cakas, the Yavanas, the Kāmvojas, and other Kshatriya tribes have become fallen and degraded into the status of Cudras.²¹ The Drāvidas, the Kalingas, the Pulindas, the Uçinaras, the Kolisarpas, the Māhiśhakas, and other Kshatriyas,²² have, in consequence of the

* Though really conversant with all duties, and of righteous behaviour, the Brāhmanas, nevertheless, for concealing their real natures or for protecting the world, are seen to be employed in diverse kinds of occupations.—T.

absence of Brāhmanas from among their midst, become degraded into Cudras. Defeat at their hands is preferable to victory over them, O foremost of victorious persons !²² One slaying all other living creatures in this world does not incur a sin so heinous as that of slaying a single Brāhmana. The great Rishis have said that Brāhmanicide is a heinous sin.²⁴ One should never utter the dispraise or calumny of the Brāhmanas. Where the dispraise of Brāhmanas is uttered, one should sit with face hanging down or leave that spot (for avoiding both the utterer and his words).²⁵ That man has not as yet been born in this world or will not take birth here who has been or will be able to pass his life in happiness after quarreling with the Brāhmanas.²⁶ One cannot seize the wind with one's hands. One cannot touch the moon with one's hand. One cannot support the Earth on one's arms. After the same manner, O king, one is not able to vanquish the Brāhmanas in this world.' "²⁷

SECTION XXXIV.

'Bhishma said,—'One should always offer the most reverent worship unto the Brāhmanas. They have Soma for their king, and they it is who confer happiness and misery upon others.¹ They, O king, should always be cherished and protected as one cherishes and protects one's own sires and grandsires, and should be adored with bows and gifts of food and ornaments and other articles of enjoyment as also with such things as they may desire. The peace and happiness of the kingdom flow from such respect shown to the Brāhmanas even as the peace and happiness of all living creatures flow from Vāsava the chief of the celestials.² Let Brāhmanas of pure behaviour and Brahma-effulgence be born in a kingdom. Kshatriyas also that are splendid car-warriors and that are capable of scorning all foes, should be desired (amongst those that settle in a kingdom).³ This was said unto me by Nārada. There is nothing higher, O king, than this, viz., the act of causing a Brāhmana possessed of good birth, having a knowledge of morality and righteousness, and steadfast in the observance of excellent vows, to

take up his residence in one's mansion. Such an act is productive of every kind of blessing.⁴ The sacrificial offerings given unto Brāhmanas reach the very deities who accept them. Brāhmanas are the sires of all creatures. There is nothing higher than a Brāhmana.⁵ Āditya, Chandramas, Wind, Water, Earth, Sky, and the points of the compass, all enter the body of the Brāhmana and take what the Brāhmana eats.⁶ In that house where Brāhmanas do not eat, the Pitris refuse to eat.⁷ The deities also never eat in the house of the wretch who hates the Brāhmanas. When the Brāhmanas are gratified, the Pitris also are gratified.⁸ The deities also become gratified when the Brāhmanas are gratified. There is no doubt in this. They that give away the sacrificial Havi unto the Brāhmanas become themselves gratified (in this and the other world).⁹ Such men never meet with destruction. Verily, they succeed in attaining to high ends. Those particular offerings in sacrifices with which one gratifies the Brāhmanas,¹⁰ go to gratify both the Pitris and the deities. The Brāhmana is the cause of that Sacrifice whence all created things have sprung.¹¹ The Brāhmana is acquainted with that from which this universe has sprung and unto which, when apparently destroyed, it returns. Indeed, the Brāhmana knows the path that leads to Heaven and the other path that leads to the opposite place.¹² The Brāhmana is conversant with that which has happened and that which will happen. The Brāhmana is the foremost of all two-legged beings. The Brāhmana, O chief of the Bharatas, is fully conversant with those duties that have been laid down for his order.¹³ Those persons that follow the Brāhmanas are never vanquished. Departing from this world, they never meet with destruction. Indeed, victory is always theirs.¹⁴ Those high-souled persons,—indeed, those persons that have subdued their souls,—who accept the words that fall from the lips of the Brāhmanas, are never vanquished. Victory always becomes theirs.^{†15}

* The argument, therefore, is that anything given to the Brāhmana to eat and that is eaten by him apparently, is really eaten by these deities.—T.

† 'Bhūtātmanah' is explained by the Commentator as 'Bhuta-prāptah-vaṣikritah-ātmā yaiḥ.'—T.

The energy and might of those Kshatriyas who scorch everything with their energy and might, when they encounter the Brāhmanas, become neutralised.¹⁶ The Bhrigus conquered the Tāla-janghas. The sons of Angiras conquered the Nipas. Bharadwāja conquered the Vitahavyas as also the Ailas, O chief of Bharata's race.¹⁷ Although all these Kshatriyas were capable of using diverse kinds of arms, yet the Brāhmanas named, owning only black deer-skins for their emblems, succeeded in conquering them effectually. Bestowing the Earth upon the Brāhmanas and illuminating both the worlds by the splendour of such a deed, one should accomplish acts through which one may succeed in attaining to the end of all things.^{*18} Like fire concealed within wood, everything that is said or heard or read in this world, lies ensconced in the Brāhmana.¹⁹ In this connection is cited the old history of the conversation between Vāsudeva and the Earth, O chief of Bharata's race!²⁰

"Vāsudeva said,—O mother of all creatures, O auspicious goddess, I desire to ask thee for a solution of this doubt of mine! By what act does a man leading the domestic mode of life succeed in cleansing all his sins?—²¹

"The Earth said,—One should serve the Brāhmanas. This conduct is cleansing and excellent. All the impurities are destroyed of that man who serves the Brāhmanas with reverence.²² From this (conduct) arises prosperity. From this arises fame. From this springs forth intelligence or knowledge of the soul. A Kshatriya, by this conduct, becomes a mighty car-warrior and a scorcher of foes and succeeds in acquiring great fame.²³ Even this is what Nārada said unto me, viz., that one should always reverence a Brāhmana that is well-born, of rigid vows, and conversant with the scriptures, if one desires every kind of prosperity.²⁴ That man really grows in prosperity who is applauded by the Brāhmanas who are higher than those that are regarded superior to all men high or low.²⁵ That man who

* The second line of Verse '18 is a crux. The Commentator explains that 'prakshipya' means 'dattwā'; 'Kun' is the Earth. 'Vān' is 'diptim kurvan, ubhaya-loke iti geshah.' 'Pāragāminam' is 'paraloka-hitam.'—T.

speaks ill of the Brāhmanas soon meets with discomfiture, even as a clod of unbaked earth meets with destruction when cast into the sea.* After the same manner, all acts that are hurtful to the Brāhmanas are sure to bring about discomfiture and ruin. Behold the dark spots on the Moon and the salt waters of the ocean !² The great Indra had at one time been marked all over with a thousand sex-marks. It was through the power of the Brāhmanas that those marks became altered into as many eyes.³ Behold, O Mādhava, how all those things took place ! Desiring fame and prosperity and diverse regions of beatitude in the next world, a person of pure behaviour and soul should, O slayer of Madhu, live in obedience to the dictates of the Brāhmanas.*—²⁰

"Bhishma continued,—Hearing these words of the goddess Earth, the slayer of Madhu, O thou of Kuru's race, exclaimed,—Excellent, Excellent !—and honored the goddess in due form.³⁰ Having heard this discourse between the goddess Earth and Mādhava, do thou, O son of Prithā, always, with rapt soul, worship all superior Brāhmanas. Doing this, thou shalt verily obtain what is highly beneficial for thee !"³¹

SECTION XXXV.

"Bhishma said,—O blessed king, a Brāhmana, by birth alone, becomes an object of adoration with all creatures and entitled, as guests, to eat the first portion of all cooked food.^{†1} From them flow all the great objects of life (*viz.*, Righteousness, and Wealth and Pleasure and Emancipation). They are the friends of all creatures in the universe. They are again the mouths of the deities (for food poured into their mouths is eaten by the deities). Worshipped with reverence, they wish us prosperity

* The dark spots on the Moon were due to the curse of Dakṣa. The waters of the Ocean became saltish owing to the curse of a Rishi.—T.

† The sense is that one becomes a Brāhmana by birth alone, without the aid of those purificatory rites that have been laid down in the scriptures. When food is cooked, none else than a Brāhmana is entitled to the first portion thereof.—T.

by uttering words fraught with auspiciousness.² Disregarded by our foes, let them be enraged with these and let them wish evil unto those detractors of theirs, uttering words fraught with severe curses.³ In this connection, persons conversant with ancient history repeat the following verses sung of old respecting how in ancient times the Creator, after having created the Brāhmanas, ordained their duties.⁴—A Brāhmana should never do anything else than what has been ordained for him. Protected, they should protect others. By conducting themselves in this way, they are sure to attain to that which is highly advantageous for them.⁵ By doing those acts that are ordained for them, they are sure to obtain Brahma-prosperity. Ye shall become the exemplars of all creatures, and reins for restraining them!⁶ A Brāhmana possessed of learning should never do that which is laid down for the Cudras. By doing such acts, a Brāhmana loses his merit.⁷ By Vedic study he is sure to obtain prosperity and intelligence and energy and puissance competent to scorch all things, as also glory of the most exalted kind.⁸ By offering oblations of clarified butter unto the deities, the Brāhmanas attain to high blessedness, become worthy of taking the precedence of even children in the matter of all kinds of cooked food, and endued with Brahma-prosperity.⁹ Endued with faith that is fraught with compassion towards all creatures, and devoted to self-restraint and the study of the Vedas, ye shall attain to the fruition of all your wishes!¹⁰ Whatever things exist in the world of men, whatever things occur in the region of the deities, can all be achieved and acquired with the aid of penances and knowledge and the observance of vows and restraints.¹¹—I have thus recited to thee,

* The Commentator thinks that 'gaudram karma' has especial reference to the service of others. Hence, what is interdicted for the Brāhmanas is the service of others.—T.

† In this country, to this day, when food is prepared in view of guests invited to a house, no portion of such food can be offered to any one before it is dedicated to the deities and placed before those for whom it is intended. An exception, however, is made for children. What is stated here is that a good Brāhmana can take the precedence of even children in the matter of such food,—T.

O sinless one, the verses that were sung by Brahman himself. Endued with supreme intelligence and wisdom, the Creator himself ordained this, through compassion for the Brāhmanas.¹² The puissance of those amongst them that are devoted to penances is equal to the might of kings. They are verily irresistible, fierce, possessed of the speed of lightning, and exceedingly quick in what they do.¹³ There are amongst them those that are possessed of the might of lions and those that are possessed of the might of tigers. Some of them are endued with the might of boars, some of the deer, and some of crocodiles.¹⁴ Some there are amongst them whose touch resembles that of snakes of virulent poison, and some whose bite resembles that of sharks. Some amongst them are capable of compassing by speech alone the destruction of those that are opposed to them; and some are competent to destroy by a glance only of their eyes.¹⁵ Some, amongst them, as already said, are like snakes of virulent poison, and some that are possessed of very mild dispositions. The dispositions, O Yudhishtira, of the Brāhmanas, are of diverse kinds.¹⁶ The Mekalas, the Drāvidas, the Lāthas, the Paundras, the Konwaçiras, the Caundikas, the Daradas, the Darvas, the Chauras, the Cavaras, the Varvaras,¹⁷ the Kirātas, the Yavanas, and numerous other tribes of Kshatriyas, have become degraded into the status of Cudras through the wrath of the Brāhmanas.¹⁸ In consequence of having disregarded the Brāhmanas, the Asuras have been obliged to take refuge in the depths of the ocean. Through the grace of the Brāhmanas the deities have become denizens of the happy regions of Heaven.¹⁹ The element of space or ether is incapable of being touched. The Himavat mountains are incapable of being moved from their site. The current of Gangā is incapable of being resisted by a dam. The Brāhmanas are incapable of being subjugated.²⁰ Kshatriyas are incapable of ruling the Earth without cultivating the good will of the Brāhmanas. The Brāhmanas are high-souled beings. They are the deities of the very deities.²¹ Do thou always worship them with gifts and obedient services, if, indeed, thou wishest to enjoy the sovereignty of the whole Earth with her belt of seas.²² The energy and might of Brāhmanas, O sinless one, become abated

in consequence of the acceptance of gifts. Thou shouldst protect thy race, O king, from those Brāhmanas that do not desire to accept gifts !* ”²³

SECTION XXXVI.

“Bhishma said,—‘In this connection is cited the old history of the discourse between Cakra and Camvara. Do thou listen to it, O Yudhishtira.¹ Once upon a time Cakra, assuming the guise of an ascetic with matted locks on his head and body smeared with ashes all over, rode on an ugly car and repaired to the presence of the Asura Camvara.²

“Cakra said,—Through what conduct, O Camvara, hast thou been able to get at the head of all individuals of thy race? For what reason do all people regard thee as superior? Do thou tell me this truly and in detail !—”³

“Camvara said,—I never cherish any ill feelings towards the Brāhmanas. Whatever instructions they impart I accept with unquestioning reverence. When the Brāhmanas are engaged in interpreting the scriptures, I listen to them with great happiness.⁴ Having heard their interpretations I never disregard them. Nor do I ever offend against the Brāhmanas in any way. I always worship those Brāhmanas that are endued with intelligence. I always seek information from them. I always worship their feet.⁵ Approaching me with confidence, they always address me with affection and enquire after my welfare. If they ever happen to be heedless, I am always heedful. If they happen to sleep, I always remain wakeful.⁶ Like bees drenching the cells of the comb with honey, the Brāhmanas, who are my instructors and rulers, always drench me with the nectar of knowledge—me that am always devoted to the path pointed out by the scriptures, that am devoted to the Brāhmanas, and that am perfectly free from malice or evil passion.”⁷

* What is stated here is that those Brāhmanas that do not accept gifts are very superior. Their energy and might are great. Bhishma directs Yudhishtira to be always careful of how he would treat such superior Brāhmanas. After ‘rakshyam’ the words ‘swakulam’ are understood. The Burdwan translator misunderstands the second line of the Verse.—T.

Whatever they say with cheerful hearts I always accept, aided by memory and understanding. I am always careful of my own faith in them and I always think of my own inferiority to them.* I always lick the nectar that dwells at the end of their tongue, and it is for this reason that I occupy a position far above that of all others of my race like the Moon transcending all the stars.⁹ The scriptural interpretations which fall from the lips of the Brāhmanas and listening to which every wise man acts in the world, constitute nectar on Earth and may also be likened to eyes of remarkable excellence.¹⁰ Witnessing the encounter between the deities and the Asuras in days of old, and understanding the puissance of the instructions that fell from the Brāhmanas, my father became filled with delight and wonder.¹¹ Beholding the puissance of high-souled Brāhmanas, my sire asked Chandramas the question,—How do the Brāhmanas attain to success?—¹²

“—Soma said,—The Brāhmanas become crowned with success through their penances. Their strength consists in speech. The prowess of persons belonging to the kingly order resides in their arms. The Brāhmanas, however, have speech for their weapons.¹³ Undergoing the discomforts of a residence in the abode of his preceptor, the Brāhmana should study the Vedas or at least the Pranava. Divesting himself of wrath and renouncing earthly attachments, he should become a Yati, viewing all things and all creatures with equal eyes.¹⁴ If remaining in the abode of his sire he masters all the Vedas and acquiring great knowledge attains to a position that should command respect, people still condemn him as untravelled or home-keeping.¹⁵ Like a snake swallowing mice, the Earth swallows up these two, viz., a king that is unwilling to fight and a Brāh-

* The construction is ‘Etat Brāhmana mukhāt ṣāstram, yat gr̥tvā iha pravartate, prithivyām &c., &c.’ Both the Vernacular translators have misunderstood the Verse.—T.

† ‘Etat kāraṇam’ seems to refer to ‘Brāhmana-mukhāt ṣāstram.’ The sense seems to be that in the encounter between the deities and the Asuras the power of the Brāhmanas was abundantly proved, for Cakra aided the Asuras with his Mantras and incantations, while Vrihaspati and others aided the deities by the same means.—T.

mana that is unwilling to leave home for acquiring knowledge.*¹⁶ Pride destroys the prosperity of persons of little intelligence. A maiden, if she conceives, becomes stained. A Brāhmana incurs reproach by keeping at home.¹⁷ Even this is what my father heard from Soma of wonderful aspect. My father, in consequence of this, began to worship and reverence the Brāhmanas. Like him, I also worship and adore all Brāhmanas of high vows!—¹⁸

"Bhishma continued,—Hearing these words that fell from the mouth of that prince of Dānavas, Cakra began to worship the Brāhmanas, and as a consequence thereof he succeeded in obtaining the chiefdom of the deities."¹⁹

SECTION XXXVII.

"Yudhishtira said,—Which amongst these three persons, O grandsire, should be regarded as the best for making gifts unto, viz., one who is a thorough stranger, or one who is living with and known to the giver for a long time, or one who presents himself before the giver, coming from a long distance?"¹

"Bhishma said.—All these are equal. The eligibility of some consists in their soliciting alms for performing sacrifices or for paying the preceptor's fee or for maintaining their spouses and children. The eligibility of some, for receiving gifts, consists in their following the vow of wandering over the Earth, never soliciting anything but receiving when given. We should also give unto one what one seeks.[†]² We should, however, make gifts without afflicting those that depend upon us. Even this is what we have heard. By afflicting one's dependants, one afflicts one's own self.³ The stranger,—one, that is, who has

* In some of the Bengal texts for 'Bhumiretau' the reading 'Bhumireto' occurs. The fact is, the latter is a misprint or a mere clerical error. The 'etau' has reference to the two mentioned in the second line. The Burdwan translator actually takes 'Bhumireto' as a correct reading and makes nonsense of the Verse.—T

† I expand this Verse. After 'kriyā bhavati' 'pātratvam' is understood. 'Kriyā' includes the diverse objects for which persons solicit alms or gifts. 'Upāṅguvratam' is 'maṇḍam parivrajyam'.—T.

come for the first time,—should be regarded as a proper object of gifts. He who is familiar and well-known and has been living with the giver, should also be regarded in the same light. The learned know that he too who comes from a distant place should be regarded in an equal light.*⁴

“Yudhishtira said,—‘It is true that we should make gifts unto others without afflicting any one and without doing violence to the ordinances of the scriptures. One should, however, correctly ascertain who the person is that should be regarded as a proper object for making gifts. He should be such that the gift itself, by being made over to him, may not grieve.*’⁵

“Bhishma said,—‘If the Rītwij, the Purohita, the preceptor, the Āchārya, the disciple, the relative (by marriage), and kinsmen, happen to be possessed of learning and free from malice, then should they be deemed worthy of respect and worship.⁶ Those persons that do not possess such qualifications cannot be regarded as worthy of gifts or hospitality. Hence, one should with deliberation examine persons with whom one comes into contact.⁷ Absence of wrath, truthfulness of speech, abstention from injury, sincerity, peacefulness of conduct, the absence of pride, modesty, renunciation, self-restraint, and tranquillity or contentment of soul,⁸—he in whom these occur by nature, and in whom there are no wicked acts, should be regarded as a proper object. Such a person deserves honors.⁹ Whether the person be one who is well-known and familiar, or one who has come newly, whether he has or has not been seen before, if he happens to possess these qualifications, he should be regarded as worthy of honors and hospitality.¹⁰ He who denies the authority of the Vedas, or strives to show that the scriptures should be disregarded, or approves of all breaches of restraint in society,—simply brings about his own ruin (and should not be regarded as worthy of gifts).¹¹ That Brāhmana who is vain of his learning, who speaks ill of the Vedas, or who is devoted to the science of useless disputation,¹² or who is desirous of gaining victory (in disputations) in assemblies of good men by

* It is said that food or other things, when given to an underserving person, feels grief. What Yudhishtira asks is who the proper person is unto whom gifts may be made.—T.

disproving the reasons that exist for morality and religion and ascribing everything to chance, or who indulges in censuring and reproaching others or who reproves Brāhmanas,¹⁵ or who is suspicious of all persons, or who is foolish and bereft of judgment, or who is bitter of speech, should be known to be as hateful as a dog.¹⁴ As a dog encounters others, barking the while and seeking to bite, such a person is even so, for he spends his breath in vain and seeks to destroy the authority of all the scriptures.¹⁵ Those practices that support society, the duties of righteousness, and all those acts which are productive of benefit to one's own self, should be attended to. A person that lives, attending to these, grows in prosperity for everlasting time.¹⁶ By paying off the debt one owes to the deities by performing sacrifices, that to the Rishis by studying the Vedas, that to the Pitris by procreating children, that to the Brāhmanas by making presents unto them, and that to guests by feeding them, in due order, and with purity of intention, and properly attending to the ordinances of the scriptures, a householder does not fall away from righteousness.*' ¹⁷⁻¹⁸

SECTION XXXVIII.

"Yudhishtira said,—'O best of the Bharatas, I wish to hear thee discourse on the disposition of women. Women are said to be the root of all evil. They are all regarded as exceedingly frail.'"

"Bhishma said,—'In this connection is cited the old history of the discourse between the celestial Rishi Nārada and the (celestial) courtesan Panchachudā.² Once in ancient times, the celestial Rishi Nārada, having roamed over all the world, met the Apsarā Panchachudā of faultless beauty, having her abode in the region of Brahman.³ Beholding the Apsarā every limb

* All these acts should be performed with purity of intention and according to the ordinances of the scriptures. For example, sacrifices should not be performed with vanity or pride. The Vedas should not be studied without faith. Children should not be procreated from lust, &c.—T.

of whose body was endued with great beauty, the ascetic addressed her, saying,—O thou of slender waist, I have a doubt in my mind. Do thou explain it!—⁴

“Bhishma continued,—Thus addressed by the Rishi, the Apsarā said unto him,—If the subject is one which is known to me and if thou thinkest me competent to speak on it, I shall certainly say what is in my mind.—⁵

“Nārada said,—O amiable one, I shall not certainly appoint thee to any task that is beyond thy competence. O thou of beautiful face, I wish to hear from thee of the disposition of women.—⁶

“Bhishma continued,—Hearing these words of the celestial Rishi, that foremost of Apsarās replied unto him, saying,—I am unable, being myself a woman, to speak ill of women.⁷ Thou knowest what women are and with what nature they are endued. It behooveth thee not, O celestial Rishi, to set me to such a task.⁸—Unto her the celestial Rishi said,—It is very true, O thou of slender waist! One incurs fault by speaking what is untrue. In saying, however, what is true, there can be no fault.⁹—Thus addressed by him, the Apsarā Panchachudā of sweet smiles consented to answer Nārada’s question. She then addressed herself to mention what the true and eternal faults are of women!¹⁰

“Panchachudā said,—Even if high-born and endued with beauty and possessed of protectors, women wish to transgress the restraints assigned to them. This fault truly stains them, O Nārada!¹¹ There is nothing else that is more sinful than women. Verily, women are the root of all faults. That is certainly known to thee, O Nārada!¹² Women, even when possessed of husbands having fame and wealth, of handsome features and completely obedient to them, are prepared to disregard them if they get the opportunity.¹³ This, O puissant one, is a sinful disposition with us women that, casting off modesty, we cultivate the companionship of men of sinful habits and intentions.¹⁴ Women betray a liking for those men who court them, who approach their presence, and who respectfully serve them to even a slight extent.¹⁵ Through want of solicitation by persons of the other sex, or fear of relatives, women, who are

naturally impatient of all restraints, do not transgress those that have been ordained for them, and remain by the side of their husbands.¹⁶ There is none whom they are incapable of admitting to their favours. They never take into consideration the age of the person they are prepared to favour. Ugly or handsome, if only the person happens to belong to the opposite sex, women are ready to enjoy his companionship.¹⁷ That women remain faithful to their lords is due not to their fear of sin, nor to compassion, nor to wealth, nor to the affection that springs up in their hearts for kinsmen and children.¹⁸ Women living in the bosom of respectable families envy the condition of those members of their sex that are young and well-adorned with jewels and gems and that lead a free life.¹⁹ Even those women that are loved by their husbands and treated with great respect, are seen to bestow their favours upon men that are hump-backed, that are blind, that are idiots, or that are dwarfs.²⁰ Women may be seen to like the companionship of even those men that are destitute of the power of locomotion or those men that are endued with great ugliness of features. O great Rishi, there is no man in this world whom women may regard as unfit for companionship.²¹ *Si autem hominum societatem obstinere non possint, maritum longius exspectare nolentes, inter sese alia aliam petit.*²² Through inability to obtain persons of the opposite sex, or fear of relatives, or fear of death and imprisonment, women remain, of themselves, within the restraints prescribed for them.²³ They are exceedingly restless, for they always hanker after new companions. In consequence of their nature being unintelligible, they are incapable of being kept in obedience by affectionate treatment. Their disposition is such that they are incapable of being restrained when bent upon transgression. Verily, women are like the words uttered by the wise.²⁴ Fire is never satiated with fuel. Ocean can never be filled with the waters that the rivers bring unto him. The Destroyer is never satiated with slaying even all living creatures. Similarly, women are never satiated with men.²⁵ This, O cele-

* Such words are unseizable and unintelligible for their depth of meaning. Women are equally unseizable and unintelligible.—T.

tial Rishi, is another mystery connected with women. As soon as they see a man of handsome and charming features, unfailing signs of desire appear on their persons.²⁶ They never show sufficient regard for even such husbands as accomplish all their wishes, as always do what is agreeable to them, and as protect them from want and danger.²⁷ Women never regard so highly even articles of enjoyment in abundance or ornaments or other possessions of an agreeable kind as they do the companionship of persons of the opposite sex.²⁸ The destroyer, the deity of wind, death, the nether regions, the equine mouth that roves through the ocean, vomiting ceaseless flames of fire, the sharpness of the razor, virulent poison, the snake, and Fire,—all these exist in a state of union in woman.²⁹ That eternal Brahma whence the five great elements have sprung into existence, whence the Creator Brahman hath ordained the universe, and whence, indeed, men have sprung, verily from the same eternal source have women sprung into existence. At that time, again, O Nārada, when women were created, these faults that I have enumerated were planted in them!—’³⁰

SECTION XXXIX.

“Yudhishtira said,—‘All men, O king, in this world, are seen to attach themselves to women, overcome by the illusion that is created by the divine Being.¹ Similarly, women too are seen to attach themselves to men. All this is seen taking place everywhere in the world. On this subject a doubt exists in my mind.² Why, O delighter of the Kurus, do men (when women are stained with so many faults) still attach themselves to women? Who, again, are those men with whom women are highly pleased, and who are they with whom they are displeased?³ It behooveth thee, O chief of men, to explain to me how men are capable of protecting women?⁴ While men take pleasure in women and sport with them, women, it seems, are engaged in deceiving men. Then, again, if a man once falls into their hands, it is difficult for him to escape from them. Like kine ever affecting pastures new, women affect new men one after another.⁵ That illusion which the Asura Camvara

possessed, that illusion which the Asura Namuchi possessed, that illusion which Vali or Kumbhinasī had, the sum total thereof is possessed by women.* If man laughs, women laugh. If man weeps, they weep. If the opportunity requires, they receive the man that is disagreeable to them with agreeable words.⁷ That science of policy which the preceptor of the Asuras knew, that science of policy which the preceptor of the celestials, viz., Vrihaspati, knew, cannot be regarded to be deeper or more distinguished for subtilty than what woman's intelligence naturally brings forth. Verily, how can women, therefore, be restrained by men?⁸ They make a lie appear as truth, and a truth appear as a lie. They who can do this,—I ask, O hero,—how can they be ruled by persons of the opposite sex?⁹ It seems to me that Vrihaspati and other great thinkers, O slayer of foes, evolved the science of Policy from observation of the understandings of women.¹⁰ Whether treated by men, with respect or with disdain, women are seen, to turn the heads and agitate the hearts of men.¹¹ Living creatures, O thou of mighty arms, are virtuous. Even this is what has been heard by us. (How, then, can this be consistent with fact? For,) treated with affection and respect or otherwise, women (forming a fair portion of living creatures) are seen to deserve censure for their conduct towards men.¹² This great doubt fills my mind, viz., when their behaviour is such, what man is there that can restrain them within the bounds of righteousness? Do thou explain this to me, O highly blessed scion of Kuru's race!¹³ It behooves thee to tell me, O chief of Kuru's race, whether women are truly capable of being restrained within the bonds prescribed by the scriptures or whether any one before our time did really succeed in so restraining them!¹⁴

* The sense is this : women agitate the hearts of those that treat them with respect as of those that treat them with disdain. The Commentator explains that Pujitā dhikritāṃ tulyavat vikāram janayati.—T.

† All living creatures are virtuous, for they are capable of progressing towards godship by their own acts.—T.

SECTION XL.

"Bhishma said,—'It is even so as thou sayest, O thou of mighty arms. There is nothing untrue in all this that thou sayest, O thou of Kuru's race, on the subject of women, O monarch!¹ In this connection I shall recite to thee the old history of how in days of yore the high-souled Vipula had succeeded in restraining women within the bounds laid down for them.² I shall also tell thee, O king, how women were created by the Grandsire Brahman and the object for which they were created by Him.³ There is no creature more sinful, O son, than woman. Woman is a blazing fire. She is the illusion, O king, that the Daitya Maya created. She is the sharp edge of the razor. She is poison. She is a snake. She is fire. She is, verily, all these united together.⁴ It has been heard by us that all persons of the human race are characterised by righteousness, and that they, in course of natural progress and improvement, attain to the status of deities. This circumstance alarmed the deities.⁵ They, therefore, O chastiser of foes, assembled together and repaired to the presence of the Grandsire. Informing Him of what was in their minds, they stood silent in his presence, with downcast eyes.⁶ The puissant Grandsire, having ascertained what was in the hearts of the deities, created, women, with the aid of an Atharvan rite.⁷ In a former creation, O son of Kunti, women were all virtuous. Those, however, that sprang from this creation by Brahman with the aid of an illusion, became sinful. The Grandsire bestowed upon them the desire of enjoying all kinds of carnal pleasure.⁸ Tempted by the desire of enjoyment, they began to pursue persons of the other sex. The puissant lord of the deities created Wrath as the companion of Lust.⁹ Persons of the male sex, yielding to the power of Lust and Wrath, sought the companionship of women. Women have no especial acts prescribed for them. Even this is the ordinance that was laid down.¹⁰ The Cruti declares that women are endued with senses the most powerful, that they have no scriptures to follow, and that they are living lies. Beds and seats and ornaments and food and drink

and the absence of all that is respectable and righteous,¹¹ indulgence in disagreeable words, and love of sexual companionship,—these were bestowed by Brahman upon women. Men are quite unable to restrain them within bounds.¹² The Creator himself is incapable of restraining them within the limits that are proper: what need then be said of men?¹³ This, O chief of men, I heard in former days, viz., how Vipula had succeeded in protecting his preceptor's spouse in ancient times.¹⁴ There was in days of yore a highly blessed Rishi of the name of Devaçarman of great celebrity. He had a wife, of name Ruchi, who was unequalled on Earth for beauty.¹⁵ Her loveliness intoxicated every beholder among the deities and Gandharvas and Dānavas. The chastiser of Pāka, viz., Indra, the slayer of Vritra, O monarch, was in particular enamoured of her and coveted her person.¹⁶ The great ascetic Devaçarman was fully cognisant of the disposition of women. He, therefore, to the best of his power and energy, protected her (from every kind of evil influence).¹⁷ The Rishi knew that Indra was restrained by no scruples in the matter of seeking the companionship of other people's wives. It was for this reason that he used to protect his spouse, putting forth all his power.¹⁸ Once on a time, O son, the Rishi became desirous of performing a sacrifice. He began to think of how (during his own absence from home) his wife could be protected.¹⁹ Endued with high ascetic merit, he at last hit upon the course he should adopt. Summoning his favourite disciple whose name was Vipula and who was of Bhrigu's race, he said as follows.²⁰

"Devaçarman said,—I shall leave home (for a while) in order to perform a sacrifice. The chief of the celestials always covets this Ruchi of mine. Do thou, during my absence, protect her, putting forth all thy might.²¹ Thou shalt pass thy time heedfully in view of Purandara. O foremost one of Bhrigu's race, that Indra assumes various disguises.—"²²

"Bhishma continued,—Thus addressed by his preceptor, the ascetic Vipula, with senses under control, always engaged in severe penances, possessed of the splendour, O king, of fire or the sun, conversant with all the duties of righteousness, and ever truthful in speech, answered him, saying,—So be it!—

Once more, however, as his preceptor was about to set out, Vipula asked him in these words.²³⁻²⁴

"Vipula said,—Tell me, O Muni, what forms does Cakra assume when he presents himself. Of what kind is his body and what is his energy? It behooveth thee to say all this to me.—²⁵

"Bhishma continued,—The illustrious Rishi then truly described unto the high-souled Vipula all the illusions of Cakra, O Bhārata.²⁶

"Devaçarman said,—The puissant chastiser of Pāka, O regenerate Rishi, is full of illusion. Every moment he assumes those forms that he chooses.²⁷ Sometimes he wears a diadem and holds the thunder-bolt. Sometimes, armed with the thunder-bolt and wearing a crown on his head, he adorns himself with ear-rings. In a moment he transforms himself into the shape and aspect of a Chandāla.²⁸ Sometimes he appears with coronal locks on his head; soon again, O son, he shows himself with matted locks, his person clad the while in rags. Sometimes he assumes a goodly and gigantic frame. The next moment he transforms himself into one of emaciated limbs, and dressed in rags.²⁹ Sometimes he becomes fair, sometimes darkish, sometimes dark, of complexion. Sometimes he becomes ugly and sometimes as possessed of great comeliness of person. Sometimes he shows himself as young and sometimes as old.³⁰ Sometimes he appears as a Brāhmana, sometimes as a Kshatriya, sometimes as a Vaiçya, and sometimes as a Cudra. Verily, he of a hundred sacrifices appears at times as a person born of impure order, that is, as the son of a superior father by an inferior mother or of an inferior father by a superior mother.³¹ Sometimes he appears as a parrot, sometimes as a crow, sometimes as a swan, and sometimes as a Kokila. He assumes the forms also of a lion, a tiger, or an elephant.³² Sometimes he shows himself as a god, sometimes as a Daitya, and sometimes he assumes the guise of a king. Sometimes he appears as fat and plump, sometimes as one whose limbs have been broken by the action of disordered wind in the system, sometimes as a bird, and sometimes as one of exceedingly ugly features.³³ Sometimes he appears as a quadruped. Capable of assuming any form, he sometimes appears as an idiot destitute of all in-

telligence. He assumes also the forms of flies and gnats.³⁴ O Vipula, no one can make him out in consequence of these innumerable disguises that he is capable of assuming. The very Creator of the universe is not equal to that feat.³⁵ He makes himself invisible when he chooses. He is incapable of being seen except with the eye of knowledge. The chief of the celestials sometimes transforms himself into the wind.³⁶ The chastiser of Pāka always assumes these disguises. Do thou, therefore, O Vipula, protect this slender-waisted spouse of mine with great care!³⁷ O foremost one of Bhrigu's race, do thou take every care for seeing that the chief of the celestials may not defile this spouse of mine like a wretched dog licking the Havi kept in view of a sacrifice!³⁸—Having said these words, the highly-blessed Muni, viz., Devaçarman, intent upon performing a sacrifice, set out from his abode, O chief of the Bharatas.³⁹ Hearing these words of his preceptor, Vipula began to think,—I shall certainly protect this lady in every respect from the puissant chief of the celestials.⁴⁰ But what should be the means? What can I do in this matter of protecting the wife of my preceptor? The chief of the celestials is endued with large powers of illusion. Possessed of great energy, he is difficult of being resisted.⁴¹ Indra cannot be kept out by enclosing this retreat of ours or fencing this yard, since he is capable of assuming innumerable forms.⁴² Assuming the form of the wind, the chief of the celestials may assault the spouse of my preceptor. The best course, therefore, for me, would be to enter (by Yoga-power) the body of this lady and remain there.⁴³ By putting forth my prowess I shall not be able to protect the lady, for the puissant chastiser of Pāka, it has been heard by me, is capable of assuming any form he likes.⁴⁴ I shall, therefore, protect this one from Indra by my Yoga-power. For carrying out my object I shall with my body enter the body of this lady.⁴⁵ If my preceptor, coming back, beholds his spouse defiled, he will, without doubt, curse me through wrath, for endued with great ascetic merit, he is possessed of spiritual vision.⁴⁶ This lady is incapable of being protected in the way in which other women are protected by men, since the chief of the celestials is endued with large powers of illusion.

Alas, the situation in which I find myself is very critical!⁴⁷ The behest of my preceptor should certainly be obeyed by me. If, therefore, I protect her by my Yoga-power, the feat will be regarded by all as a wonderful one.⁴⁸ By my Yoga-power, therefore, I shall enter the body of my preceptor's lady. I shall stay within her and yet not touch her person, like a drop of water on a lotus leaf which lies on it yet does not drench it at all.⁴⁹ If I be free from the taint of passion, I cannot incur any fault by doing what I wish to do. As a traveller, in course of his sojourn, takes up his residence (for a while) in any empty mansion he finds,⁵⁰ I shall, after the same manner, reside this day within the body of my preceptor's lady. Verily, with mind rapt up in Yoga, I shall dwell today in this lady's body!⁵¹— Giving his best consideration to these points of righteousness, thinking of all the Vedas and their branches, and with eye directed to the large measure of penances which his preceptor had and which he himself also was possessed of,⁵² and having settled in his mind, with a view only to protect the lady, to enter her person by Yoga-power, Vipula of Bhṛigu's race took great care (for accomplishing his purpose). Listen now to me, O monarch, as I recite to thee what he did.⁵³ Endued with great penances, Vipula sat himself down by the side of his preceptor's spouse as she of faultless features was sitting in her cottage. Vipula then began to discourse to her for bringing her over to the cause of righteousness and truth.⁵⁴ Directing his eyes then to hers and uniting the rays of light that emanated from her organs of vision with those that issued from his, Vipula (in his subtle form) entered the lady's body even as the element of wind enters that of ether or space.⁵⁵ Penetrating her eyes with his eyes and her face with his face, Vipula stayed, without moving, within her invisibly, like her shadow.⁵⁶ Restraining every part of the lady's body, Vipula continued to dwell within her, intent on protecting her from Indra. The lady herself knew nothing of this.⁵⁷ It was in this way, O monarch, that Vipula continued to protect the lady till the time of his high-souled preceptor's coming back after accomplishing the sacrifice which he had gone out to perform.' "⁵⁸

SECTION XLI.

"Bhishma said,—'One day the chief of the celestials assuming a form of celestial beauty, came to the retreat of the Rishi, thinking that the opportunity he had been expecting had at last come.¹ Verily, O king, having assumed a form unrivalled for comeliness and exceedingly tempting to women and highly agreeable to look at, Indra entered the ascetic's asylum.² He saw the body of Vipula staying in a sitting posture, immovable as a stake, and with eyes destitute of vision, like a picture drawn on the canvas.³ And he saw also that Ruchi was seated there, adorned with eyes whose ends were extremely beautiful, possessed of full and rotund hips, and having a deep and swelling bosom. Her eyes were large and expansive like the petals of the lotus, and her face was as beautiful and sweet as the moon at full.⁴ Seeing Indra come in that guise, the lady wished to rise up and offer him a welcome. Her wonder having been excited at the unrivalled beauty of form which the person possessed, she very much wished to ask him as to who he was.⁵ Although, however, she wished to rise up and offer him a welcome, yet her limbs having been restrained by Vipula who was dwelling within her, she failed, O king, to do what she wished. In fact, she was unable to move from the place where she sat.⁶ The chief of the celestials then addressed her in agreeable words uttered with a sweet voice.⁷ Indeed, he said,—O thou of sweet smiles, know that I am Indra, arrived here for thy sake! Know, O sweet lady, that I am afflicted by the deity of desire provoked by thoughts of thee! O thou of beautiful brows, I have come to thy presence. Time wears off.⁸—These words that Indra spoke were heard by the ascetic Vipula. Remaining within the body of his preceptor's wife, he saw everything that occurred.⁹ The lady of faultless beauty, though she heard what Indra said, was, however, unable to rise up for welcoming or honoring

* 'Purā' has little force here, implying 'first.' In the first place, know that I have come to thee!—T.

the chief of the celestials. Her senses restrained by Vipula, she was unable to utter a word in reply.¹⁰ That scion of Bhṛigu's race, of mighty energy, judging from the indications afforded by the body of his preceptor's wife that she was not unwilling to receive Indra with kindness, restrained her limbs and senses all the more effectually, O king, by his Yoga-powers.¹¹ With Yoga-bonds he bound up all her senses. Beholding her seated without any indication of agitation on her person, the lord of Cachi, abashed a little, once more addressed that lady who was stupefied by the Yoga-powers of her husband's disciple, in these words,¹²—Come, come, O sweet lady !—Then the lady endeavoured to answer him. Vipula, however, restrained the words that she intended to utter.¹³ The words, therefore, that actually escaped her lips (under the influence of Vipula) were,—What is the reason of thy coming hither ?—These words adorned with grammatical refinements, issued out of her mouth that was as beautiful as the moon.*¹⁴ Subject to the influence of another, she uttered these words, but became rather ashamed for uttering them. Hearing her, Purandara became exceedingly cheerless.¹⁵ Observing that awkward result, the chief of the celestials, O monarch, adorned with a thousand eyes, saw everything with his spiritual eye.¹⁶ He then beheld the ascetic staying within the body of the lady. Indeed, the ascetic remained within the body of his preceptor's wife like an image or reflection on a mirror.¹⁷ Beholding the ascetic endued with the terrible might of penances, Purandara, O monarch, fearing the Rishi's curse, trembled in fright.¹⁸ Vipula then, possessed of high ascetic might, left the body of his preceptor's wife and returned to his own body that was lying near. He then addressed the terrified Indra in the following words.¹⁹

“ Vipula said,—O wicked-souled Purandara, O thou of sinful mind, O wretch that hast no control over thy senses, neither the deities nor human beings will worship thee for any length of time !²⁰ Hast thou forgotten it, O Cakra,—does it not still dwell in thy remembrance,—that Gautama had cursed thee in

* Ladies spoke in Prākṛita and not Sanskrit. The latter is refined, the former is unrefined. Hence Indra's surprise at hearing Sanskrit words from the lady's lips.—T.

consequence of which thy body became disfigured with a thousand sex-marks, which, owing to the Rishi's compassion, were afterwards changed into organs of vision?²¹ I know that thou art of an exceedingly foolish understanding, that thy soul is uncleansed, and that thou art of an exceedingly unstable mind! O fool, know that this lady is being protected by me. O sinful wretch, go back to that place whence thou camest!²² O thou of foolish soul, I do not consume thee today into ashes with my energy. Verily, I am filled with compassion for thee. It is for this that I do not, O Vāsava, wish to burn thee.²³ My preceptor, endued with great intelligence, is possessed of terrible might. With eyes blazing with wrath, he would, if he saw thee, have burnt thy sinful self today.²⁴ Thou shouldst not, O Cakra, do its like again. The Brāhmanas should be regarded by thee. See that thou dost not, with thy sons and counsellors, meet with destruction, afflicted by the might of the Brāhmanas.²⁵ Thou thinkest that thou art an immortal and that, therefore, art at liberty to proceed in this way. Do not, however, disregard the Brāhmanas. Know that there is nothing unattainable by penance!—²⁶

"Bhishma continued,—Hearing these words of the high-souled Vipula, Cakra without saying anything, and overwhelmed with shame, made himself invisible.²⁷ A moment after he had gone away, Devaçarman of high ascetic merit, having accomplished the sacrifice he had intended to perform, came back to his own asylum.²⁸ When his preceptor came back, Vipula, who had done an agreeable deed, gave unto him his wife of faultless beauty whom he had successfully protected against the machinations of Indra.²⁹ Of tranquil soul and full of reverence for his preceptor, Vipula respectfully saluted him and stood in his presence with a fearless heart.³⁰ After his preceptor had rested awhile and when he was seated with his wife on the same seat, Vipula represented unto him everything that Cakra had done.³¹ Hearing these words of Vipula, that foremost of Munis, endued with great prowess, became highly gratified with him for his conduct and disposition, his penances, and his observances.³² Observing Vipula's conduct towards himself—his preceptor—and his devotion also, and noting his

steadiness in virtue, the puissant Devaçarman exclaimed,—Excellent, excellent!³³—The righteous-souled Devaçarman, receiving his virtuous disciple with a sincere welcome, honored him with a boon.³⁴ Indeed, Vipula, steady in virtue, obtained from his preceptor the boon that he would never swerve or fall away from righteousness. Dismissed by his preceptor he left his abode and practised the most severe austerities.³⁵ Devaçarman also, of severe penances, with his spouse, began from that day to live in those solitary woods, perfectly fearless of him who had slain Vala and Vritra.³⁶

SECTION XLII.

"Bhishma said,—Having accomplished his preceptor's behest, Vipula practiced the most severe penances. Possessed of great energy, he at last regarded himself as endued with sufficient ascetic merit.¹ Priding himself upon the feat he had achieved, he wandered fearlessly and contentedly over the Earth O monarch, regarded by all as one possessed of great fame for what he had done.² The puissant Bhārgava regarded that he had conquered both the worlds by that feat of his as also by his severe penances.³ After sometime had passed away, O delighter of the Kurus, the occasion came for a ceremony of gifts to take place with respect to the sister of Ruchi. Abundant wealth and corn were to be given away in it.⁴ Meanwhile, a certain celestial damsel, endued with great beauty, was journeying through the skies.⁵ From her body, as she coursed through the welkin, some flowers dropped down on the Earth. Those flowers possessed of celestial fragrance fell on a spot not far from the retreat of Ruchi's husband.⁶ As the flowers lay scattered on the ground, they were picked up by Ruchi of beautiful eyes. Soon after an invitation came to Ruchi from the country of the Angas.⁷ The sister, referred to above, of Ruchi, named Prabhā-

* The 'Ādāna' ceremony was a rite in course of which friends and kinsmen had to make presents unto the person performing the ceremony. The investiture with the sacred thread, marriage, the rite performed in the sixth and the ninth month of pregnancy, are all ceremonies of this kind.—T.

vati, was the spouse of Chitraratha the ruler of the Angas.* Ruchi, of very superior complexion, having attached those flowers to her hair, went to the palace of the king of the Angas in answer to the invitation she had received.⁹ Beholding those flowers on her hair, the queen of the Angas, possessed of beautiful eyes, urged her sister to obtain some for her.¹⁰ Ruchi, of beautiful face, speedily informed her husband of that request of her sister. The Rishi accepted the prayer of his sister-in-law.¹¹ Summoning Vipula into his presence, Deva-carman of severe penances commanded his disciple to bring him some flowers of the same kind, saying,—Go, go!¹²—Accepting without hesitation the behest of his preceptor, the great ascetic Vipula, O king, answered,—So be it!—and then proceeded to that spot whence the lady Ruchi had picked up the flowers that were coveted by her sister.¹³ Arrived at that spot where the flowers (picked up by Ruchi) had fallen from the welkin, Vipula saw some others still lying scattered. They were all as fresh as if they had been newly plucked from the plants whereon they grew. None of them had drooped in the least.¹⁴ He took up those celestial flowers of great beauty. Possessed of celestial fragrance, O Bhārata, Vipula got them there as the result of his severe penances.¹⁵ The accomplisher of his preceptor's behests, having obtained them, he felt great delight and set out speedily for the city of Champā adorned with festoons of Champaka flowers.¹⁶ As he proceeded, he saw on his way a human couple moving in a circle hand in hand.¹⁷ One of them made a rapid step and thereby destroyed the cadence of the movement. For this reason, O king, a dispute arose between them.¹⁸ Indeed, one of them charged the other, saying,—Thou hast made a quicker step!—The other answered,—No.—Verily, as each maintained his own opinion obstinately, each, O king, asserted what the other denied, and denied what the other asserted.¹⁹ While thus disputing with each other with great assurance, an oath was then heard among them. Indeed, each of them suddenly named Vipula in what they uttered.²⁰ The oath each of them took was even this :—that one amongst us two who speaketh falsely, shall, in the next world, meet with the end which will be the regenerate Vipula's!²¹—

Hearing these words of theirs, Vipula's face became very cheerless. He began to reflect, saying unto himself,—I have undergone severe penances. The dispute between this couple is hot. To me, again, it is painful. What is the sin of which I have been guilty that both these persons should refer to my end in the next world as the most painful one among those reserved for all creatures?²²⁻²³—Thinking in this strain, Vipula, O best of monarchs, hung down his head, and with a cheerless mind began to recollect what sin he had done.²⁴ Proceeding a little way he beheld six other men playing with dice made of gold and silver. Engaged in play, those individuals seemed to him to be so excited that the hair on their bodies stood on end. They also (upon a dispute having arisen among them) were heard by Vipula to take the same oath that he had already heard the first couple to take. Indeed, their words had reference in the same way to Vipula.²⁵⁻²⁶—He amongst us who, led by cupidity, will act in an improper way, shall meet with that end which is reserved for Vipula in the next world!²⁷—Hearing these words, however, Vipula, although he strove earnestly to recollect, failed to remember any transgression of his from even his earliest years, O thou of Kuru's race.²⁸ Verily, he began to burn like a fire placed in the midst of another fire. Hearing that curse, his mind burnt with grief.²⁹ In this state of anxiety a long time elapsed. At last he recollected the manner in which he had acted in protecting his preceptor's wife from the machinations of Indra.³⁰—I had penetrated the body of that lady, placing limb within limb, face within face. Although I had acted in this way, I did not yet tell my preceptor the truth!³¹—Even this was the transgression, O thou of Kuru's race, which Vipula recollected in himself. Indeed, O blessed monarch, without doubt, that was the transgression which he had actually committed.³² Coming to the city of Champā, he gave the flowers to his preceptor. Devoted to superiors and seniors, he worshipped his preceptor in due form.³³

SECTION XLIII.

"Bhishma said,—'Beholding his disciple returned from his mission, Devaçarman of great energy addressed him in words which I shall recite to thee, O king !¹

" 'Devaçarman said,—What hast thou seen, O Vipula, in course of thy progress, O disciple, through the great forest? They whom thou hast seen knew thee, O Vipula. I, as also my spouse Ruchi, know how thou hadst acted in the matter of protecting Ruchi !—²

" 'Vipula said,—O regenerate Rishi, who are those two whom I first saw? Who also are those other six whom I saw subsequently? All of them know me. Who, indeed, are they to whom thou alludest in thy speech to me?—³

" 'Devaçarman said,—The first couple, O regenerate one, whom thou sawest, are Day and Night. They are ceaselessly moving like a circle. Both of them know the transgression of which thou hast been guilty.⁴ Those other men (six in number) whom, O learned Brāhmana, thou sawest playing cheerfully at dice, are the six Seasons. They also are acquainted with thy transgressions.⁵ Having committed a sin in secresy, no sinful man should cherish the assuring thought that his transgression is known only to himself and not to any one else.⁶ When a man perpetrates a sinful deed in secret, the Seasons as also Day and Night behold it always.⁷ Those regions that are reserved for the sinful shall be thine (for what thou hast done). What thou hadst done, thou didst not tell me. That thy sin was not known to any one, was thy belief, and this conviction had filled thee with joy.⁸ Thou didst not inform thy preceptor of the whole truth, choosing to hide from him a material portion. The Seasons, and Day and Night, whom thou hast heard speak in that strain, thought it proper to remind thee of thy transgression.⁹ Day and Night, and the Seasons, are ever conversant of all the good and the bad deeds that are in a man.¹⁰ They spoke to thee in that way, O regenerate one, because they have full knowledge of what thou hadst done but which thou hadst not the courage to inform me

of, fearing thou hadst done wrong.¹¹ For this reason those regions that are reserved for the sinful will be thine as much. Thou didst not tell me what thou hadst done.¹² Thou wert fully capable, O regenerate one, of protecting my spouse whose disposition, by nature, is sinful. In doing what thou didst, thou didst not commit any sin. I was, for this, gratified with thee!¹³ O best of Brāhmanas, if I had known thee to have acted wickedly, I would, without hesitation, have cursed thee entirely.¹⁴ Women become united with men. Such union, is very desirable with men. Thou hadst, however, protected my wife in a different spirit. If thou hadst acted otherwise, a curse would have been denounced upon thee. Even this is what I think.¹⁵ Thou hadst, O son, protected my spouse. The manner in which thou hadst done it hath now become known to me as if thou hadst thyself informed me of it. I have, O son, become gratified with thee. Relieved of all anxiety, thou shalt go to heaven!¹⁶—Having said these words unto Vipula, the great Rishi Devaçarman, ascended to Heaven with his wife and his disciple and began to pass his time there in great happiness.¹⁷ In course of conversation, O king, on a former occasion, the great ascetic Mārkaṇḍeya had narrated to me this history on the banks of Gangā.¹⁸ I, therefore, recite it to thee. Women should always be protected by thee (from temptations and opportunities of every kind). Amongst them both kinds are to be seen, that is those that are virtuous and those that are not so.¹⁹ Those women that are virtuous are highly blessed. They are the mothers of the universe (for they it is that cherish all creatures on every side). They, it is, O king, that uphold the Earth with all her waters and forests.²⁰ Those women that are sinful, that are of wicked behaviour, that are the destroyers of their race, and that are wedded to sinful resolves, are capable of being ascertained by indications, expressive of the evil that is in them, which appear, O king, on their bodies.²¹ It is even thus that high-souled persons are capable of protecting women. They cannot, O tiger among kings, be protected in any other way.²² Women, O chief of men, are fierce. They are endued with fierce prowess. They have none whom they love or like, so much as them that have

sexual congress with them.²³ Women are like those (Atharvan) incantations that are destructive of life. Even after they have consented to live with one, they are prepared to abandon him for entering into engagements with others. They are never satisfied with one person of the opposite sex, O son of Pāndu !²⁴ Men should feel no affection for them. Nor should they entertain any jealousy on account of them, O king ! Having a regard only for the considerations of virtue, men should enjoy their society, not with enthusiasm and attachment but with reluctance and absence of attachment.²⁵ By acting otherwise, a man is sure to meet with destruction, O delighter of the Kurus. O tiger among kings, reason is respected at all times and under all circumstances.²⁶ Only one man, viz., Vipula, had succeeded in protecting woman. There is none else, O king, in the three worlds who is capable of protecting women.' "²⁷

SECTION XLIV.

"Yudhishtira said,—'Tell me of that, O grandsire, which is the root of all duties, which is the root of kinsmen, of home, of the Pitris, and of guests.' I think this should be regarded as the foremost of all duties, (viz., the marriage of one's daughter). Tell me, however, O king, upon what sort of a person should one bestow one's daughter ?"²

"Bhishma said,—'Having enquired into the conduct and disposition of the person, his learning and acquirements, his birth, and his acts, good people should then bestow their daughter upon accomplished bridegrooms.' All righteous Brāhmanas, O Yudhishtira, act in this way (in the matter of the bestowal of their daughters). This is known as the Brāhma marriage, O Yudhishtira !⁴ Selecting an eligible bridegroom, the father of the girl should cause him to marry his daughter, having, by presents of diverse kinds, induced the bridegroom to that act. This form of marriage, constitutes the eternal practice of all good Kshatriyas.⁵ When the father of the girl, disregarding his own wishes,⁶ bestows his daughter upon a person whom the daughter likes and who reciprocates the girl's senti-

ments, the form of marriage, O Yudhishtira, is called Gāndharva by those that are conversant with the Vedas.* The wise have said this; O king, to be the practice of the Asuras, viz., wedding a girl after purchasing her at a high cost and after gratifying the cupidity of her kinsmen.⁷ Slaying and cutting off the heads of weeping kinsmen, the bridegroom sometimes forcibly takes away the girl he weds. Such wedding, O son, is called by the name of Rākshasa.⁸ Of these five, (viz., the Brāhma, the Kshātra, the Gāndharva, the Asura, and the Rākshasa), three are righteous, O Yudhishtira, and two are unrighteous. The Paiçācha and the Asura forms should never be resorted to.⁹ The Brāhma, Kshātra, and Gāndharva forms are righteous, O prince of men! Pure or mixed, these forms should be resorted to, without doubt.¹⁰ The Brāhmana can take three wives. The Kshatriya can take two wives. As regards the Vaiçya, he should take a wife from only his own order. The children born of these wives should all be regarded as equal.[†]¹¹ Of the three wives of a Brāhmana, she taken from his own order should be regarded as the foremost. Similarly, of the two wives permitted to the Kshatriya, she taken from his own order should be regarded as superior. Some say that persons belonging to the three higher orders may take, only for purposes of enjoyment (and not for those of virtue), wives from the lowest or the Cudra order. Others, however, forbid the practice.¹² The righteous condemn the practice of begetting issue upon Cudra women. A Brāhmana, by beget-

* It would be curious to see how the Commentator Nilakantha seeks to include within these five the eight forms of marriage mentioned by Manu. The fact is, such parts of the Mahābhārata are unquestionably more ancient than Manu. The mention of Manu is either an instance of interpolation or there must have been an older Manu upon whose work the Manu we know has been based. The Asura and the Rākshasa forms are unequivocally condemned. Yet the Commentator seeks to make out that the Rākshasa form is open to the Kshatriyas. The fact is, the Rākshasa was sometimes called the Paiçācha. The distinction between these two forms was certainly of later origin.—T.

† Thus, there was no difference, in status, in ancient times, between children born of a Brāhmani, a Kshatriya, or a Vaiçya mother. The difference of status was of later origin.—T.

ting children upon a Coudra women, incurs the liability of performing an expiation.¹³ A person of thirty years of age should wed a girl of ten years of age called a Nagnikā.* Or, a person of one and twenty years of age should wed a girl of seven years of age.¹⁴ That girl who has no brother nor father should not be wed, O chief of Bharata's race, for she may be intended as the Putrikā of her sire.†¹⁵ After the appearance of puberty, the girl (if not married) should wait for three years. On the occasion of the fourth year, she should look for a husband herself (without waiting any longer for her kinsmen to select one for her).¹⁶ The offspring of such a girl do not lose their respectability, nor does union with such a girl become disgraceful. If, instead of selecting a husband for herself, she acts otherwise, she incurs the reproach of Prajāpati herself.¹⁷ One should wed that girl who is not a *Sapindā* of one's mother or of the same *Gotra* with one's father. Even this is the usage (consistent with the sacred law) which Manu has declared.†¹⁸

"Yudhishtira said,—"Desirous of marriage some one actually

* 'Nagnikā' is said to be one who wears a single piece of cloth. A girl in whom the signs of puberty have not appeared does not require more than a single piece of cloth to cover her. The mention of Nagnikā, the Commentator thinks, is due to an interdiction about wedding a girl of even ten years in whom signs of puberty have appeared.—T.

† When a father happens to have an only daughter, he frequently bestows her in marriage upon some eligible youth on the understanding that the son born of her shall be the son, for purposes of both Crāddha rites and inheritance, not of the husband begetting him but of the girl's father. Such a contract would be valid whether expressed or not at the time of marriage. The mere wish of the girl's father, unexpressed at the time of marriage, would convert the son into a son not of the father who begets him but of the father of the girl herself. A daughter reserved for such a purpose is said to be a 'putrikādhārmini' or 'invested with the character of a son.' To wed such a girl was not honorable. It was in effect an abandonment of the fruits of marriage. Even if dead at the time of marriage, still if the father had, while living, cherished such a wish, that would convert the girl into a 'putrikādhārmini.' The repugnance to wed girls without father and brothers exists to this day.—T.

‡ For understanding the meanings of *Sapinda* and *Sagotra* see a work on Hindu law civil or canonical.—T.

gives a dower to the girl's kinsmen ; some one, the girl's kinsmen consenting, promises to give a dower ; some one says,—I shall abduct the girl by force ;—some one simply displays his wealth (to the girl's kinsmen, intending to offer a portion thereof as dower for her) ;¹⁹ some one, again, actually takes the hand of the girl with rites of wedding. I ask thee, O grand-sire, whose wife does the girl actually become ? Unto us that are desirous of knowing the truth, thou art the eye with which to behold !²⁰

"Bhishma said,—Whatever acts of men have been approved or settled in consultation by the wise, are seen to be productive of good. False speech, however, is always sinful.*²¹ The girl herself that becomes wife, the sons born of her, the Ritwijās and preceptors and disciples and Upādhyāyas present at the marriage all become liable to expiation if the girl bestow her hand upon a person other than he whom she had promised to wed. Some are of opinion that no expiation is necessary for such conduct.²² Manu does not applaud the practice of a girl living with a person whom she does not like.† Living as wife with a person whom she does not like, leads to disgrace and sin. No one incurs much sin in any of these cases that follows.²³ In forcibly abducting for marriage a girl that is bestowed upon the abductor by the girl's kinsmen, with due rites, as also a girl for whom dower has been paid and accepted, there is no great sin.²⁴ Upon the girl's kinsmen having expressed their consent, Mantras and Homa should be resorted to. Such Mantras truly accomplish their purpose.

* These Verses are exceedingly terse. The Commentator explains that what is intended is that under the third and the fourth circumstances the giver of the girl incurs no sin : under the second, the bestower of the girl (upon a person other than he unto whom a promise had been made) incurs fault. The status of wife, however, cannot attach simply in consequence of the promise to bestow upon the promiser of the dower. The relationship of husband and wife arises from actual wedding. For all that, when the kinsmen meet and say, with due rites,—This girl is this one's wife, the marriage becomes complete. Only the giver incurs sin by not giving her to the promised person.—T.

† Hence, having promised to wed such a one, she is at liberty to give him over and wed another whom she likes.—T.

Mantras and Homa recited and performed in the case of a girl that has not been bestowed by her kinsmen, do not accomplish their purpose.²⁵ The engagement made by the kinsmen of a girl is, no doubt, binding and sacred. But the engagement that is entered into by the wedder and wedded, with the aid of Mantras, is very much more so (for it is this engagement that really creates the relationship of husband and wife).²⁶ According to the dictates of the scriptures, the husband should regard his wife as an acquisition due to his own acts of a previous life or to what has been ordained by God. One, therefore, incurs no reproach by accepting for wife a girl that had been promised to another by her kinsmen or for whom dower had been accepted by them from another.²⁷

"Yudhishtira said,—'When after the receipt of dower for a girl, the girl's sire sees a more eligible person present himself for her hand,—one, that is, who is endued with the aggregate of Three in judicious proportions, does the girl's sire incur reproach by rejecting the person from whom dower had been received in favor of him that is more eligible?'²⁸ In such a case either alternative seems to be fraught with fault, for to discard the person to whom the girl has been promised can never be honorable, while to reject the person that is more eligible can never be good (considering the solemn obligation there is of bestowing one's daughter on the most eligible person). I ask, how should the sire conduct himself so that he might be said to do that which is beneficial? To us, of all duties this seems to demand the utmost measure of deliberation.²⁹ We are desirous of ascertaining the truth. Thou, indeed, art our eyes! Do thou explain this to us. I am never satiated with listening to thee!"³⁰

"Bhishma said,—'The gift of the dower does not cause the status of wife to attach to the girl. This is well known to the person paying it. He pays it simply as the price of the girl. Then again they that are good never bestow their daughters, led by the dowers that others may offer.'³¹ When the person desirous of wedding happens to be endued with such qualities as do not go down with the girl's kinsmen, it is then that kinsmen demand dower from him. That person, however, who won

over by another's accomplishments, addresses him, saying,—Do thou wed my girl, adorning her with proper ornaments of gold and gems,³²—and that person who complies with this request, cannot be said to demand dower or give it, for such a transaction is not really a sale. The bestowal of a daughter upon acceptance of what may strictly be regarded as gifts (of affection or love) is the eternal practice.³³ In matters of marriage, some fathers say—I shall bestow my daughter upon such and such a person; some say—I shall not bestow my daughter upon such a one.—Some, again, say with vehemence—I must bestow my daughter upon such an individual.³⁴—These declarations do not amount to actual marriage. People are seen to solicit one another for the hands of maidens (and promise and retreat). Till the hand is actually taken with due rites, marriage cannot be said to take place. It has been heard by us that even this was the boon granted to men in days of old by the Maruts in respect of maidens.³⁵ The Rishis have laid the command upon all men that maidens should never be bestowed upon persons unless the latter happen to be most fit or eligible. The daughter is the root of desire and of descendants of the collateral line. Even this is what I think.[†]³⁶ The practice has been known to human beings from a long time,—the practice, that is, of sale and purchase of the daughter. In consequence of such familiarity with the practice, thou mayst be able, upon careful examination, to find innumerable faults in it. The gift or acceptance of dower alone could not be regarded as creating the status of husband and wife. Listen to what I say on this head.³⁷

“Formerly, having defeated all the Māgadhas, the Kāçis, and the Koçalas, I brought away by force two maidens for Vichitraviryya.³⁸ One of those two maidens was wedded with due rites. The other maiden was not formally wedded on the

* In consequence of that boon no one incurs sin by retracting promises of bestowing daughters upon others in view of more eligible husbands.—T.

† Hence, no one should bestow his daughter upon a person that is not eligible, for the offspring of such marriage can never be good and such marriage can never make the daughter's sire or kinsmen happy.—T.

ground that she was one for whom dower had been paid in the form of valour. My uncle of Kuru's race, viz., king Vālhika, said that the maiden so brought away and not wedded with due rites should be set free. That maiden, therefore, was recommended to Vichitraviryya for being married by him according to due rites.³⁹ Doubting my father's words I repaired to others for asking their opinion. I thought that my sire was exceedingly punctilious in matters of morality.⁴⁰ I then went to my sire himself, O king, and addressed him these words from desire of knowing something about the practices of righteous people in respect of marriage :—I desire, O sire, to know what in truth the practices are of righteous people :—I repeated the expression of my wish several times, so great was my eagerness and curiosity.⁴¹ After I had uttered those words, that foremost of righteous men, viz., my sire Vālhika, answered me, saying,⁴²—If in your opinion the status of husband and wife be taken to attach on account of the gift and acceptance of dower and not from the actual taking of the maiden's hand with due rites, the father of the maiden (by permitting his daughter to go away with the giver of the dower) would show himself to be the follower of a creed other than that which is derivable from the ordinary scriptures. Even this is what the accepted scriptures declare.⁴³ Persons conversant with morality and duty do not allow that their words are at all authoritative who say that the status of husband and wife arises from the gift and acceptance of dower, and not from the actual taking of the hand with due rites.⁴⁴ The saying is well known that the status of husband and wife is created by actual bestowal of the daughter by the sire (and her acceptance by the husband with due rites). The status of wife cannot attach to maidens through sale and purchase. They who regard such status to be due to sale and the gift of dower are persons that are certainly unacquainted with the scriptures.⁴⁵ No one should bestow his daughter upon such persons. In fact, they are not men with whom one may marry his daughter. A wife should never be purchased. Nor should a father sell his daughter.⁴⁶ Only those persons of sinful soul who are possessed, besides, by cupidity, and who sell and purchase female slaves for making serving

women, regard the status of wife as capable of arising from the gift and acceptance of dower.⁴⁷ On this subject some people on one occasion had asked prince Satyavat the following question :—If the giver of a dower unto the kinsmen of a maiden happens to die before marriage,⁴⁸ can another person take the hand of that maiden in marriage? We have doubts on this matter. Do thou remove these doubts of ours for thou art endued with great wisdom and art honored by the wise.⁴⁹ Be thou the organ of vision unto ourselves that are desirous of learning the truth.—Unto them that said these words, prince Satyavat answered, saying,⁵⁰—The kinsmen of the maiden should bestow her upon him whom they consider eligible. There need be no scruples in this. The righteous act in this way without taking note of the giver of the dower even if he be alive; while, as regards the giver that is dead, there is not the slightest doubt.⁵¹ Some say that the virgin wife or widow,—one, that is, whose marriage has not been consummated with her husband by actual sexual congress in consequence of his absence or death,—may be allowed to unite herself with her husband's younger brother or such other relation. The husband dying before such consummation, the virgin-widow may either surrender herself to her husband's younger brother or betake herself to the practice of penances.⁵² In the opinion of some, the younger brother of the husband or such other relation may thus use the unused wife or widow, though others maintain that such practice, notwithstanding its prevalency, springs from desire instead of being a scriptural ordinance. They that say so are clearly of opinion that the father of a maiden has the right to bestow her upon any eligible person, disregarding the dower previously given by another and accepted by himself.⁵³ If after the hand of a maiden has been promised all the initial rites before marriage be performed, the maiden may still be bestowed upon a person other than the one unto whom she had been promised. Only the giver incurs the sin of falsehood; so far, however, as the status of wife is concerned, no injury can occur thereto.⁵⁴ The Mantras in respect of marriage accomplish their object of bringing about the indissoluble union of marriage at the seventh step. The maiden becomes the wife of him unto whom the gift is actually made

with water.*⁵⁵ The gift of maidens should be made in the following way. The wise know it for certain. A superior Brāhmaṇa should wed a maiden that is not unwilling, that belongs to a family equal to his own in purity or status, and that is given away by her brother. Such a girl should be wed in the presence of fire, with due rites, causing her, amongst other things, to circumambulate himself for the usual number of times.⁵⁶

SECTION XLV.

Yudhishtira said,—‘If a person, after having given dower for a maiden, goes away, how should the maiden’s father or other kinsmen who are competent to bestow her, act? Do tell me this, O grandsire!’¹

Bhishma said,—‘Such a maiden, if she happens to be the daughter of a sonless and rich father, should be maintained by the father (in view of the return of him who has given the dower). Indeed, if the father does not return the dower unto the kinsmen of the giver, the maiden should be regarded as belonging to the giver of the dower.² She may even raise offspring for the giver (during his absence) by any of those means that are laid down in the scriptures. No person, however, can be competent to wed her according to due rites.³ Commanded by her sire, the princess Sāvitrī had in days of old chosen a husband and united herself with him. This act of hers is applauded by some; but others, conversant with the scriptures, condemn it.⁴ Others that are righteous have not acted in this way. Others hold that the conduct of the righteous should ever be regarded as the foremost evidence of duty or morality.⁵ Upon this subject, Sukratu, the grandson

* One of the most important rites of marriage is the ceremony of circumambulation. The girl is now borne around the bride-groom by her kinsmen. Formerly she used to walk herself. All gifts, again, are made with water. The fact is, when a thing is given away, the giver, uttering the formula, sprinkles a drop of water upon it with a blade of Kuça grass.—T.

† Hence, what Sāvitrī did at the bidding of her sire could not be

of the high-souled Janaka, the ruler of the Videhas, has declared the following opinion :⁸—There is the well-known declaration of the scriptures that women are incompetent to enjoy freedom at any period of their life. If this were not the path trodden by the righteous, how could this scriptural declaration exist? As regards the righteous, therefore, how can there be any question or doubt in respect of this matter? How can people condemn that declaration by choosing to conduct themselves otherwise?⁹ The unrighteous dereliction of eternal usage is regarded as the practice of the Asuras. Such practice we never hear of in the conduct of the ancients.¹⁰ The relationship of husband and wife is very subtle (having reference to the acquisition of destiny and, therefore, capable of being understood with the aid of only the inspired declarations in the scriptures). It is different from the natural relationship of male and female which consists only in the desire for sexual pleasure. This also was said by the king alluded to of Janaka's race.¹¹

"Yudhishtira said,—'Upon what authority is the wealth of men inherited (by others when they happen to have daughters)? In respect of her sire the daughter should be regarded the same as the son.'¹²

"Bhishma said,—'The son is even as one's own self, and the daughter is like unto the son. How, therefore, can another

against the course of duty or morality. The Burdwan translator has misunderstood the second line of this Verse, while K. P. Singha has quietly dropped it.—T.

* This couplet is exceedingly terse. I have, therefore, expanded it a little for making it intelligible. Rendered literally, the Verse would stand thus: 'if the path were not one trodden by the righteous, how could the declaration be? How then question and doubt of the righteous? How could censure?' Unless expanded, such literal versions in English can yield no meaning to even Sanskrit scholars.—T.

† 'Dharmasya' refers to the true or correct or eternal Aryan usage. 'Pradānam' is 'khandanam'; from 'dā' to cut. The sense is that the grant of liberty to women is an Asura practice.—T.

‡ Hence, no one should wed, led by desire alone. Nor should the maiden be permitted to choose for herself. She may be guided in her choice by improper considerations connected with only carnal pleasure.—T

take the wealth when one lives in one's own self in the form of one's daughter?¹¹ Whatever wealth is termed the Yautuka property of the mother, forms the portion of the maiden daughter. If the maternal grandfather happens to die without leaving sons, the daughter's son should inherit it.¹² The daughter's son offers pindas to his own father and the father of his mother. Hence, in accordance with considerations of justice, there is no difference between the son and the daughter's son.¹³ When a person has got only a daughter and she has been invested by him with the status of a son, if he then happens to have a son, such son (instead of taking all the wealth of his sire) shares the inheritance with the daughter.* When, again, a person has got a daughter and she has been invested by him with the status of a son, if he then happens to take a son by adoption or purchase, then the daughter is held to be superior to such son (for she takes three shares of her father's wealth, the son's share being limited to only the remaining two).¹⁴ In the following case I do not see any reason why the status of daughter's son should attach to the sons of one's daughter. The case is that of the daughter who has been sold by her sire. The sons born of a daughter that has been sold by her sire for actual price, belong exclusively to their father (even if he do not beget them himself but obtain them according to the rules laid down in the scriptures for the raising of issue through the agency of others). Such sons can never belong, even as daughter's sons, to their maternal grandfather in consequence of his having sold their mother for price and lost all his rights in or to her by that act.[†]¹⁵ Such sons, again, become full of malice, unrighteous in conduct, the misappropriators of other people's wealth, and endued with deceit and cunning. Having sprung from that sinful form of marriage called *Āsura*, the issue becomes wicked in conduct.¹⁶ Persons acquainted with the histories of olden times, conversant with duties, devoted to the

* The property is divided into five parts, two of which are taken by the daughter under such circumstances and three by the son —T.

† I expand the Verse for making it intelligible, by setting forth the reasons urged by Hindu lawyers and noticed by the Commentator.—T.

scriptures and firm in maintaining the restraints therein laid down, recite in this connection some metrical lines sung in days of yore by Yama.¹⁷ Even this is what Yama had sung. That man who acquires wealth by selling his own son, or who bestows his daughter after accepting a dower for his own livelihood,¹⁸ has to sink in seven terrible hells one after another, known by the name of Kālas. There that wretch has to feed upon sweat and urine and stools during the whole time.¹⁹ In that form of marriage which is called Ārsha, the person who weds has to give a bull and a cow and the father of the maiden accepts the gift. Some characterise this gift as a dower (or price), while some are of opinion that it should not be regarded in that light. The true opinion, however, is that a gift for such a purpose, be it of small value or large, should, O king, be regarded as dower or price, and the bestowal of the daughter under such circumstances should be viewed as a sale.²⁰ Notwithstanding the fact of its having been practised by a few persons (of even note), it can never be taken as the eternal usage. Other forms of marriage are seen, practised by men, such as marrying girls after abducting them by force from amidst their kinsmen.²¹ Those persons who have sexual intercourse with a maiden, after reducing her to subjection by force, are regarded as perpetrators of sin. They have to sink in darkest hell.²² Even a human being with whom one has no relationship of blood should not form the subject of sale. What need then be said of one's own issue? With the wealth that is acquired by doing sinful deeds, no action leading to merit can be performed.²³

SECTION XLVI.

"Bhishma said,—They that are conversant with ancient history recite the following verse of Daksha the son of Prachetas, viz.,—That maiden, in respect of whom nothing is taken by her kinsmen in the form of dower, cannot be said to be

* 'Valatah veyām' implies only those whose consent is obtained by force. Hence, such cases as those of Krishna abducting Rukmini and Arjuna abducting Subhadra, are excluded from this denunciation.—T.

sold.*¹ Respect, kind treatment, and everything else that is agreeable, should all be given unto the maiden whose hand is taken in marriage.² Her sire and brothers and father-in-law and husband's brothers should show her every respect and adorn her with ornaments, if they be desirous of reaping benefits, for such conduct on their part always leads to considerable happiness and advantage.³ If the wife does not like her husband or fails to gladden him, from such dislike and absence of joy, the husband can never have issue for increasing his race.⁴ Women, O king, should always be worshipped and treated with affection. There where women are treated with respect, the very deities are said to filled with joy.⁵ There where women are not worshipped, all acts become fruitless. If the women of a family, in consequence of the treatment they receive, indulge in grief and tears, that family soon becomes extinct.⁶ Those houses that are cursed by women meet with destruction and ruin as if scorched by some Atharvan rite. Such houses lose their splendour. Their growth and prosperity cease, O king.⁷ Manu, on the eve of his departure for Heaven, made over women to the care and protection of men, saying that they are weak, that they fall an easy prey to the seductive wiles of men,[†] disposed to accept the love that is offered them, and devoted to truth.⁸ There are others among them that are full of malice, covetous of honors, fierce in disposition, unlovable, and impervious to reason. Women, however, deserve to be honored. Do ye men show them honor!⁹ The righteousness of men depends upon women. All pleasures and enjoyments also completely depend upon them. Do ye serve them and worship them. Do ye bend your wills before them.¹⁰ The begetting of offspring, the nursing of children already born, and the accomplishment of all acts necessary for the needs of society, behold, all these have women for their cause!¹¹ By honoring women, ye are sure to attain to the fruition of all

* The maiden may herself accept ornaments. That would not convert the transaction into a sale.—T.

† 'Swalpa-kaupināh' literally is 'covered with a small piece of cloth;' hence, capable of being easily seduced.—T.

objects!—In this connection a princess of the house of Janaka, the ruler of the Videhas, sang a verse. It is this:¹²—Women have no sacrifices ordained for them. There are no Crāddhas which they are called upon to perform. They are not required to observe any fasts. To serve their husbands with reverence and willing obedience is their only duty. Through the discharge of that duty they succeed in conquering Heaven.¹³ In childhood, the sire protects her. The husband protects her in youth. When she becomes old, her sons protect her. At no period of her life does woman deserve to be free.¹⁴ Deities of prosperity are women. The person that desires affluence and prosperity should honor them. By cherishing women, O Bhārata, one cherishes the goddess of prosperity herself, and by afflicting her, one is said to afflict the goddess of prosperity.’¹⁵

SECTION XLVII.

“Yudhishtira said,—‘Thou art fully conversant with the ordinances of all the scriptures. Thou art the foremost of those that are acquainted with the duties of kings. Thou art celebrated over the whole world as a great dispeller of doubts.¹ I have a doubt, do thou explain it to me, O grandsire! As regards this doubt that has arisen in my mind, I shall not ask any other person for its solution.² It behooveth thee, O thou of mighty arms, to expound as to how a man should conduct himself who is desirous of treading along the path of duty and righteousness.³ It has been laid down, O grandsire, that a Brāhmana can take four wives, viz., one that belongs to his own order, one that is a Kshatriyā, one that is a Vaiçyā, and one that is a Cudrā if the Brāhmana wishes to indulge the desire of sexual intercourse.⁴ Tell me, O best of the Kurus, which amongst those sons deserves to inherit the father’s wealth one after another?⁵ Who amongst them, O grandsire, shall take what share of the paternal wealth? I desire to hear this, viz., how the distribution has been ordained amongst them of the paternal property.’⁶

“Bhishma said,—‘The Brāhmana, the Kshatriya, and the Vaiçya are regarded as the three regenerate orders. To wed in

these three orders has been ordained to be the duty of the Brāhmana, O Yudhishtira !⁷ Through erroneous judgment or cupidity or lust, O scorcher of foes, a Brāhmana takes a Cudrā wife. Such wife, however, he is not competent to take according to the scriptures.⁸ A Brāhmana, by taking a Cudrā woman to his bed, attains to a low end in the next world. He should, having done such an act, undergo expiation according to the rites laid down in the scriptures.⁹ That expiation must be twice heavier or severer if in consequence of such an act, O Yudhishtira, the Brāhmana gets offspring. I shall now tell thee, O Bhārata, how the (paternal) wealth is to be distributed (among the children of the different spouses).¹⁰ The son born of the Brāhmani wife shall, in the first place, appropriate from his father's wealth a bull of good marks, and the best car or vehicle.¹¹ What remains of the Brāhmana's property, O Yudhishtira, after this, should be divided into ten equal portions. The son by the Brāhmani wife shall take four of such portions of the paternal wealth.¹² The son that is born of the Kshatriyā wife is, without doubt, possessed of the status of a Brāhmana. In consequence, however, of the distinction attaching to his mother, he shall take three of the ten shares into which the property has been divided.¹³ The son that has been born of the wife belonging to the third order, *viz.*, the woman of the Vaiçya caste, by the Brāhmana sire, shall take, O Yudhishtira, two of the three remaining shares of the father's property.¹⁴ It has been said that the son that has been begotten by the Brāhmana sire upon the Cudrā wife should not take any portion of the father's wealth. for he is not to be considered an heir. A little, however, of the paternal wealth should be given to the son of the Cudrā wife, hence the one remaining share should be given to him out of compassion.¹⁵ Even this should be the order of the ten shares into which the Brāhmana's wealth is to be divided. All the sons that are born of the same mother or of mothers of the same order, shall share equally the portion that is theirs.¹⁶ The son born of the Cudrā wife should not be regarded as invested with the status of a Brāhmana in consequence of his being unskilled (in the scriptures and the duties ordained for the Brāhmana). Only

those children that are born of wives belonging to the three higher orders should be regarded as invested with the status of Brāhmanas.¹⁷ It has been said that there are only four orders. there is no fifth that has been enumerated. The son by the Cudrā wife shall take the tenth part of his sire's wealth (that remains after the allotment has been made to the others in the way spoken of).¹⁸ That share, however, he is to take only when his sire has given it to him. He shall not take it if his sire does not give it unto him. Some portion of the sire's wealth should, without doubt, be given, O Bhārata, to the son of the Cudrā wife.¹⁹ Compassion is one of the highest virtues. It is through compassion that something is given to the son of the Cudrā wife. Whatever be the object in respect of which compassion arises, as a cardinal virtue it is always productive of merit.²⁰ Whether the sire happens to have children (by his spouses belonging to the other orders) or to have no children (by such spouses), unto the son by the Cudrā wife, O Bhārata, nothing more than a tenth part of the sire's wealth should be given.²¹ If a Brāhmana happens to have more wealth than what is necessary for maintaining himself and his family for three years, he should with that wealth perform sacrifices. A Brāhmana should never acquire wealth for nothing.*²² The highest sum that the husband should give unto the wife is three thousand coins (of the prevailing currency). This wealth that the husband gives unto the wife, the latter may spend or dispose of as she likes.²³ Upon the death of the childless husband, the wife shall enjoy all his wealth. (She shall not, however, sell or otherwise dispose off any portion of it). The wife should never take (without her husband's knowledge) any portion of her husband's wealth.²⁴ Whatever wealth, O Yudhishtira, the Brāhmani wife may acquire by gift from her father, should be taken (after her death) by her daughter, for the daughter is like the son.²⁵ The daughter, O king, has been ordained in the scriptures to be equal to the son, O delighter of the Kurus. Even thus hath the law of inheritance been

* I. e., he should not acquire for storing. He may acquire to spend in sacrifices and gifts or for maintaining himself and his family.—T.

ordained, O bull of Bhārata's race. Remembering these ordinances about the distribution and disposal of wealth, one should never acquire wealth uselessly.²⁸

"Yudhishthira said,—If the son born of a Cudrā woman by a Brāhmana father has been declared in the scriptures to be disentitled to any wealth, by what exceptional rule then is a tenth part of the paternal property to be given to him?²⁹ A son born of a Brāhmani wife by a Brāhmana is unquestionably a Brāhmana. One born of a Kshatriyā wife or of a Vaiçyā wife, by a Brāhmana husband, is similarly invested with the status of a Brāhmana.³⁰ Why then, O best of kings, are such sons to share the paternal wealth unequally? All of them, thou hast said, are Brāhmanas, having been born of mothers that belong to the three higher orders equally entitled to the name of regenerate."³¹

"Bhishma said,—O scorcher of foes, all spouses in this world are called by the name of Dūrā. Although that name is applied to all, yet there is this great distinction to be observed.³² If, having married three wives belonging to the three other orders, a Brāhmana takes a Brāhmani wife the very last of all, yet shall she be regarded as the first in rank among all the wives, and as deserving of the greatest respect. Indeed, among all the co-wives, she shall be the foremost in consideration.³³ In her apartments should be kept all those articles that are necessary in view of the husband's baths, personal decorations, washing of teeth, and application of collyrium to the eyes. In her apartments should be kept the Havya and the Kavya and all else that the husband may require for the performance of his religious acts.³⁴ If the Brāhmani wife is in the house, no other wife is entitled to attend to these needs of the husband. Only the Brāhmani wife, O Yudhishthira, should assist in these acts of the husband.³⁵ The husband's food and drink and garlands and robes and ornaments,—all these should be given by the Brāhmani wife to the husband, for she is the foremost in rank and consideration among all the spouses of the husband.³⁶ These are the ordinances of the scriptures as laid down by Manu, O delighter of the Kurus! Even this, O monarch, is seen to be the course of eternal usage.³⁷ If a Brāhmana, O Yudhisht-

thira, led by lust, acts in a different way, he shall come to be regarded as a Chandāla among Brāhmanas.*³⁶ The son born of the Kshatriyā wife has been said to be equal in status to the son born of the Brāhmani wife. For all that, a distinction attaches to the son of the Brāhmani wife in consequence of the superiority of the Brāhmani to the Kshatriyā in respect of the order of birth.³⁷ The Kshatriyā cannot be regarded as equal to the Brāhmani in point of birth. Hence, O best of kings the son born of the Brāhmani wife must be regarded as the first in rank and superior to the son born of the Kshatriyā wife.³⁸ Because, again, the Kshatriyā is not equal in point of birth to the Brāhmani, hence the son of the Brāhmani wife takes, one after another, all the best things, O Yudhishtira, among his father's possessions.³⁹ Similarly, the Vaiçyā cannot be regarded as the equal of the Kshatriyā in point of birth. Prosperity, kingdom, and treasury, O Yudhishtira, belong to the Kshatriya.⁴⁰ All these have been ordained for the Kshatriya. The whole Earth, O king, with her belt of seas, is seen to belong to him. By following the duties of his own order, the Kshatriya acquires an extensive affluence.⁴¹ The sceptre of royalty is held by him. Without the Kshatriya, O king, there can be no protection. The Brāhmanas are highly blessed, for they are the deities of the very deities.⁴² Following the ordinances laid down by the Rishis, the Kshatriyas should worship the Brāhmanas according to due rites. Even this is the eternal usage.⁴³ Coveted by thieves and others, the possessions of all men are protected by Kshatriyas in the observance of the duties assigned to their order. Indeed, wealth and spouses and every other possession owned by people would have been forcibly taken away but for this protection that the Kshatriyas afford.⁴⁴ The Kshatriya, as the king, becomes the protector or rescuer of all the orders. Hence, the son of the Kshatriyā wife shall, without doubt, be held to be superior to him that is born of the Vaiçyā wife. The son of the Kshatriyā

* *I. e.*, if the Brāhmana, led by affection for any other wife, disregards the wife belonging to his own order and shows preference for those of the other orders, he then incurs the liability of being regarded as a Chandāla that has come to be numbered among Brāhmanas.—T.

wife, for this, takes a larger share of the paternal property than the son of the Vaiçyā mother.⁴⁵

"Yudhishtira said,—Thou hast duly said what the rules are that apply to Brāhmanas. What, however, are the rules that apply to the others?"⁴⁶

"Bhishma said,—For the Kshatriya, O delighter of the Kurus, two wives have been ordained. The Kshatriya may take a third wife from the Cudra order. Such practice prevails, it is true, but it is not sanctioned by the scriptures.⁴⁷ Even this should be the order, O Yudhishtira, of the spouses of a Kshatriya. The property of a Kshatriya should, O king, be divided into eight shares.⁴⁸ The son of the Kshatriyā wife shall take four of such shares of the paternal property. The son of the Vaiçyā wife shall take three of such shares.⁴⁹ The remaining one or the eighth share shall be taken by the son of the Cudrā wife. The son of the Cudrā wife, however, shall take only when the father gives but not otherwise.⁵⁰ For the Vaiçya only one wife has been ordained. A second wife is taken from the Cudrā order. The practice prevails, it is true, but it is not sanctioned by the scriptures.⁵¹ If a Vaiçya has two wives one of whom is a Vaiçyā and the other a Cudrā, there is a difference between them in respect of status.⁵² The wealth of a Vaiçya, O chief of Bharata's race, should be divided into five portions. I shall now speak of the sons of a Vaiçya by a wife of his own order and by one belonging to the inferior order, as also of the manner in which, O king, his wealth is to be distributed among those children.⁵³ The son born of the Vaiçyā wife shall take four of such shares of his father's wealth. The fifth share, O Bhārata, has been said to belong to the son born of the Cudrā wife.⁵⁴ Such son, however, shall take when the father gives. He should not take anything unless the father gives it to him. The son that is begotten on a Cudrā wife by persons of the three higher orders should always be regarded as disentitled to any share of the sire's wealth.⁵⁵ The Cudra should have only one wife taken from his own order. He can, under no circumstances, take any other spouse. Even if he happens to have a century of sons by such spouse, all of them share equally the wealth that he may leave behind.⁵⁶ As

regards all the orders, the children born of the spouse taken from the husband's own order, shall, it has been laid down, share equally the father's wealth.⁵⁷ The eldest son's share shall be greater than that of every other son, for he shall take one share more than each of his brothers, consisting of the best things of this father. Even this is the law of inheritance, O son of Prithā, as declared by the Self-born himself.⁵⁸ Amongst children all born of the spouse taken from the husband's own order, there is another distinction, O king! In marrying, the elder ones should always precede the younger ones.⁵⁹ The spouses being all equal in respect of their order of birth, and the children also being all equal in respect of the status of their mothers the son that is first-born shall take one share more than each of his other brothers. The son that comes next in point of age shall take a share that is next in value, while the son that is youngest shall take the share that belongs to the youngest.⁶⁰ Thus among spouses of all orders, they that belong to the same order with the husband are regarded as the first. Even this is what was declared by the great Rishi Kaṣyapa the son of Marichi.⁶¹

SECTION XLVIII.

"Yudhishtira said,—'Through inducements offered by wealth, or through more lust, or through ignorance of the true order of birth (of both males and females), or through folly, intermixture happens of the several orders.¹ What, O grandsire, are

* The sense of this Verse seems to be this: if a Brāhmana takes in succession three spouses all belonging to his own order, the son born of his first wife shall take the share that is allotted to the eldest; that born of the second wife shall take a share next in value; and that born of the youngest wife shall take the share allotted to the youngest. After such especial shares are taken, the residue of the property is to be distributed into equal shares each of which shall be taken by each of the children. If this interpretation be correct, it would appear that the contention, waged some years ago in Bengal, that the scriptures do not allow a person the liberty of taking more than one spouse from his own order, falls to the ground. Upon other grounds also, that contention was absurd, for Kshatriya kings often took more than one Kshatriya spouse.—T.

the duties of persons that are born in the mixed classes and what are the acts laid down for them? Do thou discourse to me on this !”

“Bhishma said,—‘In the beginning, the Lord of all creatures created the four orders and laid down their respective acts or duties, for the sake of sacrifice.* The Brāhmana may take four wives, one from each of the four orders. In two of them (*viz.*, the wife taken from his own order and that taken from the one next below), he takes birth himself (the children begotten upon them being regarded as invested with the same status as his own). Those sons, however, that are begotten by him on the two spouses that belong to the next two orders (*viz.*, Vaiçya and Cudra), are inferior, their status being determined not by that of their father but by that of their mothers.⁴ The son that is begotten by a Brāhmana upon a Cudrā wife is called Parāçava, implying one born of a corpse, for the Cudrā woman’s body is as inauspicious as a corpse. He should serve the persons of his (father’s) race. Indeed, it is not proper for him to give up the duty of service that has been laid down for him.⁵ Adopting all means in his power, he should uphold the burthens of his family. Even if he happens to be elder in age, he should still dutifully serve the other children of his father who may be younger to him in years, and bestow upon them whatever he may succeed in earning.⁶ A Kshatriya may take three wives. In two of them (*viz.*, the one taken from his own order and the other that is taken from the order immediately below), he takes birth himself (so that those children are invested with the status of his own order). His third wife being of the Cudrā order is regarded as very inferior. The son that he begets upon her comes to be called as an Ugra.⁷ The Vaiçya may take two spouses. In both of them (*viz.*, the one taken from his own order, and the other from the lowest of the four pure orders), he takes birth himself (so that those children become invested with the status of his own order). The Cudra

* *I. e.*, each order was created for performing sacrifices. The Cudra is competent to perform sacrifice. Only his sacrifice should be by serving the three other orders.—‘I.

can take only one wife, viz., she that is taken from his own order. The son begotten by him upon her becomes a Cudra.⁸ A son that takes birth under circumstances other than those mentioned above, comes to be looked upon as a very inferior one. If a person of a lower order begets a son upon a woman of a superior order, such son is regarded as outside the pale of the four pure orders. Indeed, such son becomes an object of censure with the four principal orders.⁹ If a Kshatriya begets a son upon a Brāhmani woman, such son, without being included in any of the four pure orders, comes to be regarded as a Suta. The duties of a Suta are all connected with the reciting of eulogies and encomiums of kings and other great men. The son begotten by a Vaiçya upon a woman of the Brāhmana order comes to be regarded as a Vaidika. The duties assigned to him are the charge of bars and bolts for protecting the privacy of women of respectable households. Such sons have no cleansing rites laid down for them.¹⁰ If a Cudra unites with a woman belonging to the foremost of the four orders, the son that is begotten is called a Chandāla. Endued with a fierce disposition, he must live in the outskirts of cities and towns and the duty assigned to him is that of the public executioner. Such sons are always regarded as wretches of their race. These O foremost of intelligent persons, are the offspring of intermixed orders.¹¹ The son begotten by a Vaiçya upon a Kshatriyā woman becomes a Vandi or Māgadha. The duties assigned to him are eloquent recitations of praise. The son begotten through transgression, by a Cudra upon a Kshatriyā woman, becomes a Nishāda and the duties assigned to him have reference to the catching of fish.¹² If a Cudra happens to have intercourse with a Vaiçyā woman, the son begotten upon her comes to be called Āyogava. The duty assigned to such a person are those of a Takshan (carpenter). They that are Brāhmanas should never accept gifts from such a person. They are not entitled to possess any kind of wealth.¹³ Persons belonging to the mixed castes beget upon spouses taken from their own castes children invested with the status that is their own. When they beget children in

* For them there is no investiture with the sacred thread.—T.

women taken from castes that are inferior to theirs, such children become inferior to their fathers, for they become invested with the status that belongs to their mothers.¹⁴ Thus as regards the four pure orders, persons beget children invested with their own status upon spouses taken from their own orders as also upon them that are taken from the orders immediately below their own. When, however, offspring is begotten upon other spouses, they come to be regarded as invested with a status that is, principally, outside the pale of the four pure orders.¹⁵ When such children beget sons in women taken from their own classes, those sons take the status of their sires. It is only when they take spouses from castes other than their own, that the children they beget become invested with inferior status.¹⁶ As an example of this it may be said that a Cudra begets upon a woman belonging to the most superior order a son that is outside the pale of the four orders (for such a son comes to be regarded as a Chandāla who is very inferior). The son that is outside the pale of the four orders, by uniting with women belonging to the four principal orders, begets offspring that is further degraded in point of status.¹⁷ From those outside the pale of the four orders and those again that are further outside that pale, children multiply in consequence of the union of persons with women of classes superior to their own. In this way, from persons of inferior status classes spring up, altogether fifteen in number, that are equally low or still lower in status.¹⁸ It is only from sexual union with women of persons who should not have such union with them that mixed classes spring up. Among the classes that are thus outside the pale of the four principal or pure orders, children are begotten upon women belonging to the class called Sairindhri by men of the class called Māgadha.¹⁹ The occupation of such offspring is the adornment of the bodies of kings and others. They are well acquainted with the preparation of unguents, the making of wreaths, and the manufacture of articles used for the decoration of the person. Though free by the status that attaches to them by birth, they should yet lead a life of service. From the union of Māgadhas of a certain class with women of the caste called Sairindhri, another caste springs up, called Āyogava-

Their occupation consists in the making of nets (for catching fish and fowl and animals of the chase). Vaidehas, by uniting themselves with women of the Sairindhri caste, beget children called Maireyakas whose occupation consists in the manufacture of wines and spirits.²⁰ From the Nishādas spring a caste called Madgura and another known by the name of Dāsas whose occupation consists in plying boats. From the Chandāla springs a race called Cwapāka whose occupation consists in keeping guard over the dead.²¹ The women of the Māgadhi caste, by union with these four castes of wicked dispositions produce four others who live by practising deceit. These are Māngsa, Swādukara, Kshaudra, and Sougandha.²² From the Vaideha springs up a cruel and sinful caste that lives by practising deception. From the Nishādas again springs up the Madranābha caste whose members are seen to ride on cars drawn by asses.²³ From the Chandālas springs up the caste called Pukkasa whose members are seen to eat the flesh of asses, horses, and elephants. These cover themselves with the garments obtained by stripping human corpses. They are again seen to eat off broken earthenware.²⁴ These three castes of very low status are born of women of the Āyogava caste (by fathers taken from different castes). The caste called Kshudra springs from the Vaidehaka. The caste called Andhra which takes up its residence in the outskirts of towns and cities, also springs up (from the Vaidehakas).²⁵ Then again the Charmakāra, uniting himself with a woman of the Nishāda caste, begets the class called Kārāvāra. From the Chandāla, again, springs up the caste known by the name of Pāndusaupāka whose occupation consists of making baskets and other things with cleft bamboos.²⁶ From the union of the Nishāda with a woman of the Vaidehi caste springs one who is called by the name of Āhindaka. The Chandāla begets upon a Saupāka woman a son that does not differ from the Chandāla in status or occupation.²⁷ A Nishādi woman, by union with a Chāndāla, brings forth a son who lives in the outskirts of villages and towns. Indeed, the members of such

* Broken earthenware is always cast off. These are sometimes utilised by persons of the lower orders.—T.

a caste live in crematoria and are regarded by the very lowest orders as incapable of being numbered among them.²⁸ Thus do these mixed castes spring up from improper and sinful union of fathers and mothers belonging to different castes. Whether they live in concealment or openly, they should be known by their occupations.²⁹ The duties have been laid down in the scriptures of only the four principal orders. As regards the others, the scriptures are entirely silent. Among all the orders, the members of those castes that have no duties assigned to them by the scriptures, need have no fears as to what they do (for earning their livelihood).³⁰ Persons unaccustomed to the performance of sacrifices or for whom sacrifices have not been laid down, and who are deprived of the company and the instructions of the righteous, whether numbered among the four principal orders or out of their pale, by uniting themselves with women of other castes, led not by considerations of righteousness but by uncontrolled lust, cause numerous mixed castes to come into existence whose occupations and abodes depend on the circumstances connected with the irregular unions to which they owe their origin.³¹ Having recourse to such spots where four roads meet, or crematoria, or hills and mountains, or forests and trees, they build their habitations. The ornaments they wear are made of iron.³² Living in such places, openly, betaking themselves to their own occupations for earning their livelihood. They may be seen to live in this way, adorning their persons with ornaments and employed in the task of manufacturing diverse kinds of domestic and other utensils.³³ Without doubt, by assisting kine and Brāhmanas, and practising the virtues of abstention from cruelty, compassion, truthfulness of speech, and forgiveness,³⁴ and, if need be, reserving others by laying down their very lives, persons of the mixed castes may achieve success. I have no doubt, O chief of men, that these virtues become the causes of their success.³⁵ He that is possessed of intelligence, should, taking everything into consideration, beget offspring according to the ordinances of the scriptures, upon women that have been declared as proper or fit for him. A son begotten upon a woman belonging to a degraded caste, instead of rescuing the sire, brings him to grief even as a heavy weight

brings to grief a swimmer desirous of crossing a piece of water.³⁶ Whether a man happens to be possessed of learning or not, lust and wrath are natural attributes of humanity in this world. Women, therefore, may always be seen to drag men into the wrong path.³⁷ The natural disposition of women is such that man's contact with her is productive of misery to him. Hence, men possessed of wisdom do not suffer themselves to be excessively attached to women.³⁸

"Yudhishthira said,—'There are men who belong to the mixed castes, and who are of very impure birth. Presenting the features of respectability, they are in reality disresponsible. In consequence of these external aspects we may not be able to know the truth about their birth. Are there any signs, O grandsire, by which the truth may be known about the origin of such men ?'³⁹

"Bhishma said,—'A person that is born of an irregular union presents diverse features of disposition. One's purity of birth, again, is to be ascertained from one's acts which must resemble the acts of those who are admittedly good and righteous.⁴⁰ A disresponsible behaviour, acts opposed to those laid down in the scriptures, crookedness and cruelty, and abstention from sacrifices and other scriptural acts that lead to merit, proclaim one's impurity of origin.⁴¹ A son catches the disposition of either the sire or the mother. Sometimes he catches the dispositions of both. A person of impure birth can never succeed in concealing his true disposition.⁴² As the cub of a tiger or a pard resembles its sire and dam in form and in the matter of its stripes or spots, even so a person cannot but betray the circumstances of his origin.⁴³ However covered may the course of one's descent be, if that descent happens to be impure, its character or disposition is sure to manifest itself, slightly or largely.⁴⁴ A person may, for purposes of his own, choose to tread in an insincere path, practising such conduct as seems to be righteous. His own disposition, however, in the matter of those acts that he does, always proclaims whether he belongs to a good order or to a different one.⁴⁵ Creatures in the world are endowed with diverse kinds of disposition. They are, again, seen to be employed in diverse kinds of acts. Amongst creatures

thus employed, there is nothing that is so good or precious as pure birth and righteous conduct.⁴⁸ If a person be born in a low order, that good understanding which arises from a study of the scriptures fails to rescue his body from low acts. Absolute goodness of understanding may be of different degrees. It may be high, middling, and low. Even if it appears in a person of low extraction, it disappears like autumnal clouds without producing any consequences. On the other hand, that other goodness of understanding which, according to its measure, has ordained the status in which the person has taken birth, shows itself in his acts.⁴⁹ If a person happens to belong to a superior order but still if he happens to be divested of good behaviour, he should receive no respect or worship. One may worship even a Cudra if he happens to be conversant with duties and to be of good conduct.⁴⁸ A person proclaims himself by his own good and bad acts and by his good or bad disposition and race of birth. If one's race of birth happens to be degraded for any reason, one soon raises it and makes it resplendent and famous by one's acts.⁴⁹ For these reasons they that are endued with wisdom should avoid those women among these diverse castes mixed, and pure, upon whom they should not beget themselves.⁵⁰

SECTION XLIX.

"Yudhishtira said,—'Do thou discourse to us, O sire, upon the orders and classes separately, upon what kind of son is begotten on what women, who is entitled to have whom for sons, and what kinds of sons are there !' It is known that disputes frequently arise in respect of sons. It behooveth thee, O king,

* The second line is exceedingly terse. The sense seems to be this : one that is of low birth must remain low in disposition. Absolute goodness may arise in his heart, but it disappears immediately without producing any effect whatever. The study of the scriptures, therefore, cannot raise such a person. On the other hand, the goodness which according to its measure has ordained for one (1) the status of humanity and (2) the rank in that status, is seen to manifest itself in his acts.—T.

to solve the doubts that have taken possession of our mind. Indeed, we are stupefied in respect of this subject.*

"Bhishma said,—The son of one's loins is regarded as one's own self. The son that is begotten upon one's wife by a person whom one has invited for the task, is called Niruktaja. The son that is begotten upon one's wife by somebody without one's permission, is Prasritaja.³ The son begotten upon his own wife by a person fallen away from his status is called Patitaja. There are two other sons, viz., the son given, and the son made. There is another called Adhyuda.⁴ The son born of a maiden in her father's house is called Kānina. Besides these, there are six kinds of sons called Apadhāwansaja and six others that are called Apasadas. These are the several kinds of sons mentioned in the scriptures, know, O Bhārata!"⁵

"Yudhishtira said,—Who are the six that are called Apadhāwansaja? Who also are the Apasadas? It behooveth thee to explain all this to me in detail!"⁶

"Bhishma said,—The sons that a Brāhmana begets upon spouses taken from the three inferior orders, those begotten by a Kshatriya upon spouses taken from the two orders inferior to his own, O Bhārata,⁷ and the sons that a Vaiçya begets upon a spouse taken from the one order that is inferior to his,—are all called Apadhāwansas. They are, as thus explained, of six kinds. Listen now to me as I tell thee who the Apasadas are.⁸ The son that a Cudra begets upon a Brāhmani woman is called a Chāndāla. Begotten upon a Kshatriyā woman, by a person of the Cudra order, the son is called a Vrātya. He who is born of a Vaiçyā woman by a Cudra father is called a Vaidya. These three kinds of sons are called Apasada.⁹ The Vaiçya, by uniting himself with a woman of the Brāhmana order, begets a son that is called a Māgadha, while the son that he begets upon a Kshatriyā woman is called a Vāmaka. The Kshatriya can beget but one kind of son upon a woman of a superior order.¹⁰ Indeed, the son begotten by a Kshatriya

* The son begotten upon a maiden by one who does not become her husband, and born after her marriage, is regarded as belonging not to the begetter but to the husband.—T.

upon a Brāhmana woman, is called a Suta. These three also are called Apasadas. It cannot be said, O king, that these six kinds of sons are no sons.¹¹

"Yudhishtira said,—'Some say that one's son is he that is born in one's soil. Some, on the other hand, say that one's son is he who has been begotten from one's seed. Are both these kinds of sons equal? Whose, again, is the son to be? Do thou tell me this, O grandsire!'¹²

"Bhishma said,—'His is the son from whose seed he has sprung. If, however, the owner of the seed abandons the son born of it, such son then becomes his upon whose spouse he has been begotten. The same rule applies to the son called Adhyuda. He belongs to the person from whose seed he has taken his birth. If, however, the owner of the seed abandons him, he becomes the son of the husband of his mother. Know that even this is what the law declares!'¹³

"Yudhishtira said,—'We know that the son becomes his from whose seed he has taken birth. Whence does the husband of the woman that brings forth the son derive his right to the latter? Similarly, the son called Adhyuda should be known to be the son of him from whose seed he has sprung. How can they be the sons of others in consequence of the engagement about owning and rearing them having been broken?'¹⁴

"Bhishma said,—'He who, having begotten a son of his own loins, abandons him for some reason or other, cannot be regarded as the sire of such son, for vital seed only cannot create sonship. Such son must be held to belong to the person who owns the soil.¹⁵ When a man, desiring to have a son, weds a girl quick with child, the son born of his spouse must belong to him, for it is the fruit of his own soil. The person from whose vital seed the son has sprung can have no right to such son.¹⁶ The son that is born in one's soil but not begotten by the owner, O chief of Bharata's race, bears all the marks of the sire that has actually begotten him (and not the marks of one that is only the husband of his mother). The son thus born is incapable of

* The objects of Yudhishtira's question will appear clearly from the answer given to it by Bhishma.—E.

concealing the evidences that physiognomy offers. He is at once known by eyesight (to belong to another).^{*17} As regards the son made, he is sometimes regarded as the child of the person that has made him a son and that brings him up. In his case, neither the vital seed of which he has been born nor the soil in which he has been born, becomes the cause of sonship.¹⁸

"Yudhishtira said,—'What kind of son is that who is said to be a made son and whose sonship arises from the fact of his being taken and brought up, and in whose case neither the vital seed nor the soil of birth, O Bhārata, is regarded as the cause of sonship?'¹⁹

"Bhishma said,—'When one takes up and rears a son that has been cast off on the road by his father and mother, and when the person thus taking and rearing him fails to find out his parents after search, he becomes the father of such son and the latter becomes what is called his made son.²⁰ Not having anybody to own him, he becomes his who brings him up. Such son, again, comes to be regarded as belonging to that order to which his owner or rearer belongs.'²¹

"Yudhishtira said,—'How should the purificatory rites of such a person be performed? In whose case what sort of rites are to be performed? With what girl should he be wed? Do thou tell me all this, O grandsire!'²²

"Bhishma said,—'The rites of purification in respect of such a son should be performed conformably to the usage of the person himself that rears him, for cast off by his parents such son obtains the order of the person that takes him and brings him up.²³ Indeed, O thou of unfading glory, the rearer should perform all the purificatory rites in respect to such son according to the practices of the rearer's own race and kinsmen. As regards the girl also, O Yudhishtira, that should be bestowed in marriage upon such a son, she should belong to the order of the rearer himself.²⁴ All this is to be done only when the order

* Such son becomes the property of the mother's husband and not of his begetter. If, however, the begetter expresses a wish to have him and rear him, he should be regarded as the begetter's. The principle upon which he becomes the child of the mother's husband is that the begetter conceals himself and never wishes to have him,—T.

of the son's true mother cannot be ascertained. Among sons, he that is born of a maiden and he that is born of a mother that had conceived before her marriage but brought him forth subsequent to that act, are regarded as very disgraceful and degraded.²⁶ Even these two, however, should receive the same rites of purification that are laid down for the sons begotten by the father in lawful wedlock. In respect of the son that becomes his sire's in consequence of his birth in the sire's soil, and of those sons that are called Apasadas, and those conceived by the spouse in her maidenhood but brought forth after marriage,²⁸ Brāhmanas and others should apply the same rites of purification that hold good for their own orders. These are the conclusions that are seen in the scriptures in respect of the different orders. I have thus told thee everything appertaining to thy questions. What else dost thou wish to hear?"²⁷

SECTION L.

"Yudhishtira said,—'What is the nature of the compassion or pity that is felt at the sight of another's woe? What is the nature of that compassion or sympathy that one feels for another in consequence of one's living in the companionship of that other? What is the nature (and degree) of the high blessedness that attaches to kine? It behooveth thee, O grandsire, to expound all this to me!"¹

"Bhishma said,—'I shall, in this connection, O thou of great effulgence, recite to thee an ancient narrative of a conversation between Nahusha and the Rishi Chyavana.² In days of yore, O chief of Bharata's race, the great Rishi Chyavana of Bhrigu's race, always observant of high vows, became desirous of leading for sometime the mode of life called *Udāvāsa* and set himself to commence it.³ Casting off pride and wrath and joy and grief, the ascetic, pledging himself to observe that vow, set himself to live for twelve years according to the rules of *Udāvāsa*.⁴ The Rishi inspired all creatures with a happy trust. And he inspired similar confidence in all creatures living in water. The puissant ascetic resembled the Moon himself in his behaviour to all.⁵ Bowing unto all the deities and

having cleansed himself of all sins, he entered the water at the confluence of Gangā and Yamunā, and stood there like an inanimate post of wood.⁶ Placing his head against it, he bore the fierce and roaring current of the two streams united together,—the current whose speed resembled that of the wind itself.⁷ Gangā and Yamunā, however, and the other streams and lakes, whose waters unite together at the confluence at Preyāga, instead of afflicting the Rishi, went past him (for showing him respect).⁸ Assuming the attitude of a wooden post, the great Muni sometimes laid himself down in the water and slept at ease. And sometimes, O chief of Bharata's race, the intelligent sage stood in an erect posture.⁹ He became quite agreeable unto all creatures living in water. Without the least fear, all these used to smell the Rishi's lips.¹⁰ In this way, the Rishi passed a long time, at that grand confluence of waters. One day, some fishermen came there.¹¹ With nets in their hands, O thou of great effulgence, those men came to that spot where the Rishi was. They were many in number and all of them were bent upon catching fish.¹² Well-formed and broad-chested, endued with great strength and courage, and never returning in fear from water, those men who lived upon the earning by their nets, came to that spot, resolved to catch fish.¹³ Arrived at that water which contained many fish, those fishermen, O chief of the Bharatas, tied all their nets together.¹⁴ Desirous of fish, those Kaivartas, many in number, united together and surrounded a portion of the waters of Gangā and Yamunā with their nets.¹⁵ Indeed, they threw upon the water their net which was made of new strings, capable of covering a large space, and endued with sufficient length and breadth.¹⁶ All of them, getting down into the water, then began to drag with great force that net of theirs which was very large and had been well-spread over a large space.¹⁷ All of them were free from fear, cheerful, and fully resolved to do one another's bidding. They had succeeded in enmeshing a large number of fish and other aquatic animals.¹⁸ And as they dragged their net, O king, they easily dragged up Chyavana the son of Bhrigu, along with a large number of fish.¹⁹ His body was overgrown with the river-moss. His

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“—Umā said,—Thou hast recited the religion of the householders, that of Emancipation, and that which is based upon the observances of the righteous. These paths are high and exceedingly beneficial to the world of living creatures.⁹¹ O thou that art conversant with every religion, I desire now to hear what the high religion is of the Rishis. I always have a liking for those that dwell in ascetic retreats.⁹² The perfume that emanates from the smoke of the libations of clarified butter poured on the sacred fire seems to pervade the entire retreats and make them delightful. Marking this, O great god, my heart becomes always filled with delight.⁹³ O puissant deity, I have doubts respecting the religion of the ascetics. Thou art conversant with the details of all religions. Do thou enlighten me, O god of gods,⁹⁴ in detail respecting this topic truly about which I have asked thee, O great deity !—⁹⁵

“—The blessed and holy one said,—Yes, I shall recite to thee the high and excellent religion of the ascetics. By following the dictates of that religion, O auspicious lady, the ascetics attain to success through the severe penances they practise.⁹⁶ O highly blessed one, do thou hear, from the beginning, what the duties are of those righteous Rishis that are conversant with every duty and that are known by the name of Phenapas.⁹⁷ The Grandsire Brahman (during the days he employed in the observance of penances) drank some nectar (in the form of water). That water had flowed in Heaven from a great sacrifice.⁹⁸ The froth of that water is highly auspicious and (in consequence of Brahman having drunk it) it partook of His own nature. Those Rishis that subsist upon the measure of froth that thus issued (from the water indicated) are called Phenapas (Froth-eaters). Even this is the conduct of those pure-souled Rishis, O lady possessed of wealth of penances! Listen now to me as I explain to thee who the Vālikhilliyas are.⁹⁹ The Vālikhilliyas are ascetics that have won success by their penances. They reside in the solar disc. Adopting the means of

natirogratah. The Commentator explains that this means that ‘there is nothing inferior to it or beside it or before it.’ In the first part of the first line it has been said that there is nothing superior to it. The sense is that it includes all, being as comprehensive as *Brahma*.—T.

subsistence that is followed by the birds, those Rishis, conversant with every duty of righteousness, live according to the Unocha mode.¹⁰⁰ Their attire consists of deer-skins or barks of trees. Freed from every couple of opposites, the Vālikhillyas, possessed of wealth of penances, walk in this track of righteousness.¹⁰¹ They are as big as a digit of the thumb. Distributed into classes, each class lives in the practice of the duties assigned to it. They desire to only practise penances. The merits they win by their righteous conduct are very high.¹⁰² They are regarded as having attained to an equality with the gods and exist for the accomplishment of the purposes of the gods. Having burnt off all their sins by severe penances, they blaze forth in effulgence, illuminating all the points of the compass.¹⁰³ Others, called Chakracharas, are indued with cleansed souls and devoted to the practice of compassion. Righteous in their conduct and possessed of great sanctity, they live in the region of Soma.¹⁰⁴ Thus residing near enough to the region of the Pitris, they duly subsist by drinking the rays of Soma. There are others called Samprakhālas and Āmakuttas and Dantolukhalas.^{*105} These live near the Soma-drinking deities and others that drink flames of fire. With their wedded spouses, and with passions under complete control, they too subsist upon the rays of Soma.¹⁰⁶ They pour libations of clarified butter on the sacred fire, and adore the Pitris under proper forms. They also perform the well-known sacrifices. Even this is said to constitute their religion.¹⁰⁷ This religion of the Rishis, O goddess, is always observed by these who are houseless and who are free to rove through every region including that of the gods. There are, again, other classes about whom I shall speak presently. Do thou listen.¹⁰⁸ It is necessary that they who observe the different religions of the Rishis, should subjugate their passions and know the Soul. Indeed, in my opinion, lust and wrath should

* 'Samprakhālas' are those Rishis who wash all their utensils daily so that nothing is stored for them for the next day. 'Āmakuttas' are those that use only two pieces of stone for husking their grain. 'Dantolukhalas' are those that use their teeth for purposes of husking the grain they eat.—T.

be completely conquered.¹⁰⁹ With corn (wealth) acquired by the Unocha mode, they should discharge the following duties, viz., the pouring of libations on the sacred fire, occupying a fixed seat employing oneself the while in the sacrifice called Dharmarātri, performance of the Soma-sacrifice, acquisition of especial knowledge, the giving of sacrificial presents, which forms the fifth, the daily performance of sacrifices, devotion to the worship of the Pitris and the deities, hospitality towards all.¹¹⁰⁻¹¹¹ Abstention from all luxurious viands prepared from cow's milk, taking a pleasure in tranquillity of heart, lying on bare rocks or the earth, devotion to Yoga, eating potherbs and leaves of trees,¹¹² and subsisting upon fruits and roots and wind and water and moss, are some of the practices of the Rishis by which they attain to the end that belongs to persons unsubjected (by the world).¹¹³ When the smoke has ceased to curl upwards from a house, when the husking machine has ceased to ply, when the hearth-fire has been extinguished, when all the inmates have taken their food, when dishes are no longer carried from room to room, when mendicants have ceased to walk the streets,¹¹⁴ it is then that the man who is devoted to the religion of truth and tranquillity of soul, desiring to have a guest (but finding his desire ungratified), should eat what remnant of food may still occur in the house. By acting in this way, one becomes a practiser of the religion of the Munis.¹¹⁵ One should not be arrogant; nor proud; nor cheerless and discontented; nor wonder at anything. Indeed, one should behave equally towards friends and foes. Verily, one who is the foremost of all persons conversant with duties should also be friendly towards all creatures.—' "¹¹⁶

SECTION CXLII.

“—Umā said,—Forest recluses reside in delightful regions, among the springs and fountains of rivers, in bowers by the sides of streams and rills, on hills and mountains, in woods and forests, and in sacred spots full of fruits and roots.¹ With concentrated attention and observant of vows and rules, they in even such places.² I desire, O Cankara, to hear the

sacred ordinances which they follow. These recluses, O god of all gods, are persons that depend, for the protection of their bodies, upon themselves alone !*—³

"—Maheśwara said,—Do thou hear with concentrated attention what the duties are of forest recluses. Having listened to them with one mind, O goddess, do thou set thy heart upon righteousness !⁴ Listen then to what the acts are that should be practised by righteous recluses crowned with success, observant of rigid vows and rules, and residing in woods and forests.⁵ Performing ablutions thrice a day, worshipping the Pitris and the deities, pouring libations on the sacred fire, performing of those sacrifices and rites that go by the name of Ishti-homa,⁶ picking up the grains of Nivāra-paddy, eating fruits and roots, and using oil that is pressed out from Inguda and castor seeds, are their duties.⁷ Having gone through the practices of Yoga and become crowned with (ascetic) success and freed from lust and wrath, they should seat themselves in the attitude called *Virāsana*. Indeed, they should reside in those places which are inaccessible to cowards.[†]⁸ Observant of the excellent ordinances relating to Yoga, sitting in summer in the midst of four fires on four sides with the sun overhead, duly practising what is called *Munduku* Yoga,⁹ and always seated in the attitude called *Virāsana*, and lying on bare rocks or the earth, these men, with hearts set upon righteousness, must expose themselves to cold and water and fire.¹⁰ They subsist upon water or air or moss. They use two pieces of stone only for husking their corn. Some of them use their teeth only for such a purpose. They do not keep utensils of any kind (for storing anything for the day to come).¹¹ Some of them clothe themselves with rags and barks of trees or deer-skins. Even thus do they pass their lives for the measure of time allotted to them, according to the ordinances (set forth in the scriptures).¹² Remaining in woods and forests, they

* 'Swaṅgarirapa-jivishu' implies persons that do not stand in need of the services of others for the support of their bodies.—T.

† The great forests are called 'Virāsthāna' for cowards cannot enter or reside in them.—T.

wander within woods and forests, live within them, and are always to be found within them. Indeed, these forest-recluses entering into woods and forests live within them as disciples, obtaining a preceptor, live with him.¹³ The performance of the rites of Homa is their duty, as also the observance of the five sacrifices. A due observance of the rules about distribution (in respect of time) of the fivefold sacrifices as laid down in the Vedas,¹⁴ devotion to (other) sacrifices, forming the eighth, observance of the Chaturmāshya, performance of the Paurṇamāshya and other sacrifices, and performance of the daily sacrifices,¹⁵ are the duties of these men dissociated from wives, freed from every attachment, and cleansed from every sin. Indeed, they should live even thus in the forest.¹⁶ The sacrificial ladle and the water-vessel are their chief wealth. They are always devoted to the three fires. Righteous in their conduct and adhering to the path of virtue, they attain to the highest end.¹⁷ These Munis, crowned with (ascetic) success and ever devoted to the religion of Truth, attain to the highly sacred region of Brahman or the eternal region of Soma.¹⁸ O auspicious goddess, I have thus recited to thee, in brief, the outlines of the religion that is followed by forest recluses and that has many practices in detail.—¹⁹

“—Umā said,—O holy one, O lord of all creatures, O thou that art worshipped by all beings, I desire to hear what the religion is of those conclaves of Munis that are followers of the scriptures treating of ascetic success. Do thou recite it to me.²⁰ Residing in woods and forests and well-accomplished in the scriptures of success, some amongst them live and act as they like, without being restrained by particular practices; others have wives. How, indeed, have their practices been laid down?—²¹

“—Mahādeva said,—O goddess, the shaving of the head and the wearing of the brown robes are the indications of those recluses that rove about in freedom; while the indications of those that sport with wedded wives consist in passing their nights at home.²² Performing ablutions three times a day is the duty of both the classes, while the Homa, with water and fruits from the wilderness, belongs to the wedded recluses as per-

formed by the Rishis in general. Absorption in Yoga-meditation, and adherence to those duties that constitute righteousness and that have been laid down as such (in the scriptures and the Vedas) are some of the other duties prescribed for them.²³ All those duties also of which I have spoken to thee before as appertaining to recluses residing in forests, are the duties of these also. Indeed, if those duties are observed, they that observe them attain to the rewards that attach to severe penances.²⁴ Those forest recluses that lead wedded lives should confine the gratification of their senses to these wedded wives of theirs. By indulging in sexual congress with their wives at only those times when their seasons come, they conform to the duties that have been laid down for them.²⁵ The religion which these virtuous men are to follow is the Religion that has been laid down and followed by the Rishis. With their eyes set upon the acquisition of righteousness, they should never pursue any other object of desire from a sense of unrestrained caprice.²⁶ That man who makes the gift unto all creatures of an assurance of perfect harmlessness or innocence, freed as his soul becomes from the stain of malice or harmfulness, becomes indued with righteousness.²⁷ Verily, that person who shows compassion to all creatures, who adopts as a vow a behaviour of perfect sincerity towards all creatures, and who constitutes himself the soul of all creatures, becomes indued with righteousness.²⁸ A bath in all the Vedas, and a behaviour of sincerity towards all creatures, are looked upon as equal in point of merit; or, perhaps, the latter is a little distinguished above the other in point of merit.²⁹ Sincerity, it has been said, is Righteousness; while insincerity or crookedness is the reverse. That man who conducts himself with sincerity becomes indued with Righteousness.³⁰ The man who is always devoted to sincerity of behaviour, succeeds in attaining to a residence among the deities. Hence, he who wishes to achieve the merit of righteousness should become indued with sincerity.³¹ Possessed of a forgiving disposition and of self-restraint, and with wrath under complete subjection, one should transform oneself into an embodiment of Righteousness and become freed from malice. Such a man, who becomes

devoted, besides, to the discharge of all the duties of Religion, becomes indued with the merit of Righteousness.³² Freed from drowsiness and procrastination, the righteous souled person, who adheres to the path of Righteousness to the best of his power, and becomes possessed of pure conduct, and who is venerable in years, comes to be regarded as equal to Brahma itself.—³³

“—Umā said,—By what course of duties, O god, do those ascetics who are attached to their respective retreats and possessed of wealth of penances, succeed in becoming indued with great splendour?³⁴ By what acts, again, do kings and princes who are possessed of great wealth, and others who are destitute of wealth, succeed in obtaining high rewards?³⁵ By what acts, O god, do denizens of the forest succeed in attaining to that place which is eternal and in adorning their persons with celestial sandal-paste?³⁶ O illustrious god of three eyes, O destroyer of the triple city, do thou dispel this doubt of mine connected with the auspicious subject of the observance of penances by telling everything in detail.—³⁷

“—The illustrious deity said,—Those who observe the vows relating to fasts and restrain their senses, who abstain from injury of any kind to any creature, and who practise truthfulness of speech, attain to success and ascending to Heaven sport in felicity with the Gandharvas as their companions, freed from every kind of evil.³⁸ That righteous-souled man who lies down in the attitude which appertains to Manduka-Yoga, and who properly and according to the ordinance performs meritorious acts after having taken the Dikshā, sports in felicity in the next world in the company of the Nāgas.³⁹ That man who lives in the company of deer and subsists upon such grass and vegetables as fall off from their mouths, and who has undergone the Dikshā and attends to the duties attached to it, succeeds in attaining to Amarāvati (the mansions of Indra).⁴⁰ That man who subsists upon the moss he gathers and the fallen leaves of trees that he picks up, and endures all the severities of cold, attains to a very high place.⁴¹ That man who subsists upon either air or water, or fruits and roots, attains in after life to the affluence that belongs to the Yakshas and sports in felicity in the company of the diverse tribes

of Apsaras.⁴² Having practised for two and ten years, according to the rites laid down in the ordinances, the vow relating to the endurance of the five fires in the summer season, one becomes in one's next life a king.⁴³ That man who, having observed vows with respect to food, practises penances for two and twelve years, carefully abstaining from all interdicted food, and forbidden hours as well, during the period, becomes in his next life a ruler of Earth.⁴⁴ That man who sits and lies on the bare ground with the cope of the firmament alone for his shelter, observes the course of duties that attach to Dikshā, and then casts off his body by abstaining from all food, attains to great felicity in Heaven.⁴⁵ The rewards of one who sits and lies down upon the bare ground (with the welkin alone for his shelter) are said to be excellent vehicles and beds,⁴⁶ and costly mansions possessed of the splendence of the moon, O lady! That man who having subsisted upon abstemious diet and observed diverse excellent vows, lives depending upon his own self and then casts off his body by abstaining from all food, succeeds in ascending to Heaven and enjoying all its felicity. That man who having lived in entire dependence upon his own self, observes for two and ten years the duties that appertain to Dikshā, and at last casts off his body on the great ocean, succeeds in attaining to the regions of Varuna after death. That man who living in entire dependence upon his own self observes the duties that attach to Dikshā for two and ten years,⁴⁷⁻⁴⁸ and pierces his own feet with a sharp stone, attains to the felicity of the region that belongs to the Guhyakas. He who cultivates self with the aid of self, who frees himself from the influence of all pairs of opposites (such as heat and cold, joy and sorrow, &c.,) who is freed from every kind of attachment,⁴⁹ and who mentally observes for two and ten years such a course of conduct after Dikshā, attains to Heaven and enjoys every happiness with the deities as his companions.⁵¹ He who lives in entire dependence upon his own self and observes for two and ten

* 'Marum saṁśādhya' implies abstention from even air and water as food or means of subsistence.—L.

years the duties that attach to Dikshā and finally casts off his body on the fire as an oblation to the deities, attains to the region of Brahman and is held in high respect there.⁵³ That regenerate man, O goddess, who having properly gone through the Dikshā keeps his senses under subjugation, and placing his Self on Self frees himself from the sense of *meum*, desirous of achieving righteousness,⁵⁴ and sets out, without a covering for his body, after the due observance of the duties of Dikshā for two and ten years and after having placed his sacred fire on a tree,⁵⁵ and walks along the path that belongs to heroes and lies down (when need for lying down comes) in the attitude of heroes, and conducts himself always after the manner of heroes, certainly attains to the end that is reserved for heroes.⁵⁶ Such a man repairs to the eternal region of Cakra where he becomes crowned with the fruition of all his wishes and where he sports in joy, his person decked with garlands of celestial flowers and celestial perfumes.⁵⁷ Indeed, that righteous-souled person lives happily in Heaven, with the deities as his companions. The hero, observant of the practices of heroes and devoted to that Yoga which belongs to heroes,⁵⁸ living in the practice of Goodness, having renounced everything, undergone the Dikshā, subjugated his senses, and observing purity of both body and mind, is sure to attain to that path which is reserved for heroes. Eternal regions of happiness are his.⁵⁹ Riding on a car that moves at the will of the rider, he roves through all those happy regions as he likes. Indeed, dwelling in the regions of Cakra, that blessed person always sports in joy, freed from every calamity.⁶⁰

SECTION CXLIII.

“—Umā said,—O holy one, O thou that hadst torn off the eyes of Bhaga and the teeth of Pushan, O destroyer of the

* It should be noted that the word ‘Vira’ in the various compounds in which it occurs here, does not mean heroes of war. On the other hand, it signifies heroes of righteousness and penances. The path of heroes is the forest, for cowards cannot go there. The attitude of heroes is a kind of attitude for Yogins to sit in.—T.

sacrifice of Dakṣha, O three-eyed deity, I have a great doubt.⁴ In days of yore, the illustrious Self-born created the four orders. Through the evil consequence of what acts doth a Vaiçya become a Cudra?⁵ Through what acts doth a Kshatriya become a Vaiçya and a regenerate person (Brāhmana) becomes a Kshatriya? By what means may such degradation of castes be prevented?⁶ Through what acts does a Brāhmana take birth in his next life, in the Cudra order? Through what acts, O puissant deity, does a Kshatriya also descend to the status of a Cudra?⁷ O sinless one, O lord of all created beings, do thou, O illustrious one, dispel this doubt of mine. How, again, can the three other orders naturally succeed in attaining to the status of Brāhmanhood?—⁸

“—The illustrious one said,—The status of a Brāhmana, O goddess, is exceedingly difficult to attain. O auspicious lady, one becomes a Brāhmana through original creation or birth. After the same manner, the Kshatriya, the Vaiçya, and the Cudra, all become so through original creation. Even this is my opinion.⁹ He, however, that is born a Brāhmana falls away from his status through his own evil acts. Hence, the Brāhmana, after having attained to the status of the first order, should always protect it (by his acts).¹⁰ If one who is a Kshatriya or Vaiçya lives in the practice of those duties that are assigned to the Brāhmana, after the manner of a Brāhmana, he becomes (in his next life) a Brāhmana.¹¹ That Brāhmana who casts off the duties of his order for following those assigned for the Kshatriya, is regarded as one that has fallen away from the status of a Brāhmana and that has become a Kshatriya.¹² That Brāhmana of little understanding, who, impelled by cupidity and folly, follows the practices assigned to Vaiçyas, forgetful of his status as a Brāhmana that is exceedingly difficult to attain,¹³ comes to be regarded as one that has become a Vaiçya. Similarly, one that is a Vaiçya by birth may, by

* ‘Nisargat’ is literally ‘through creation’ or ‘original nature,’ or ‘birth.’ Of course, what is implied is that one becomes a Brāhmana, or Kshatriya, or Vaiçya, or Cudra, through original creation as such, by the Self-born, that is, birth.—T.

following the practices of a Cudra, become a Cudra. Indeed, a Brāhmana, falling away from the duties of his own order, may descend to the status of even a Cudra.¹¹ Such a Brāhmana, falling away from the order of his birth and turned out of it, without attaining to the region of Brahman (which is his goal if he duly observes his own duties), sinks into Hell and in his next birth becomes born as a Cudra.¹² A highly blessed Kshatriya or a Vaiçya, that abandons those practices of his that are consistent with the duties laid down for his order, and follows the practices laid down for the Cudra,¹³ falls away from his own order and becomes a person of mixed caste. It is in this way that a Brāhmana, or a Kshatriya, or a Vaiçya, sinks into the status of a Cudra.¹⁴ That man who has attained to clearness of vision through practice of the duties of his own order, who is endued with knowledge and science, who is pure (in body and mind), who is conversant with every duty and devoted to the practice of all his duties, is sure to enjoy the rewards of righteousness.¹⁵ I shall now recite to thee, O goddess, a saying uttered by Brahman (the Self-born) on this subject. These that are righteous and desirous of acquiring merit always pursue with firmness the culture of the soul.¹⁶ The food that comes from cruel and fierce persons is censurable. So also is the food that has been cooked for serving a large number of persons. The same is said of the food that is cooked in view of the first Crāddha of a deceased person. So also is the food that is stained in consequence of the usual faults and the food that is supplied by a Cudra. These should never be taken by a Brāhmana at any time.*¹⁷ The food of a Cudra, O goddess, is always disapproved of by the high-souled deities. Even this, I think, is the authority enunciated by the Grand-sire with his own mouth.¹⁸ If a Brāhmana, who has set up the sacred fire and who performs sacrifices, were to die with

* 'Ugra' means a fierce or cruel person. It is also applied to signify a person of a mixed caste whose occupation is the slaughter of animals in the chase. The Commentator is silent. I think, the food supplied by a fierce or cruel person is meant here. What is said in this Verse is that the several kinds of food spoken of here should be renounced by a good Brāhmana.—T.

any portion of a Cudra's food remaining undigested in his stomach, he is sure to take birth in his next life as a Cudra.¹⁹ In consequence of those remains of a Cudra's food in his stomach, he falls away from the status of a Brāhmana. Such a Brāhmana becomes invested with the status of a Cudra. There is no doubt in this.²⁰ The Brāhmana in his next life becomes invested with the status of that order upon whose food he subsists through life or with the undigested portion of whose food in his stomach he breathes his last.*²¹ That man who having attained to the auspicious status of a Brāhmana which is so difficult to acquire, disregards it and eats interdicted food, falls away from his high status.²² That Brāhmana who drinks alcohol, who becomes guilty of Brāhmanicide or mean in his behaviour, or a thief, or who breaks his vows, or becomes impure, or unmindful of his Vedic studies, or sinful, or characterised by cupidity, or guilty of cunning, or a cheat,²³ or who does not observe vows, or who weds a Cudrā woman, or who derives his sustenance by pandering to the lusts of other people, or who sells the Soma plant, or who serves a person of an order below his, falls away from his status of Brāhmanhood.†²⁴ That Brāhmana who violates the bed of his preceptor, or who cherishes malice towards him, or who takes a pleasure in speaking ill of him, falls away from the status of Brāhmanhood even if he be conversant with Brahma.²⁵ By these good acts, again, O goddess, when performed, a Cudra becomes a Brāhmana, and a Vaiçya becomes a Kshatriya.²⁶ The Cudra should perform all the duties laid down for him, properly and according to the ordinance. He should always wait, with obedience and humility, upon persons of the three

* The sense is this : if a Brāhmana dies with any portion of the food of a Cudra, a Vaiçya, or a Kshatriya in his stomach, in his next life he has to take birth as a Cudra, a Vaiçya, or a Kshatriya. If, again, during life he subsists upon food supplied to him by a Cudra, a Vaiçya, or a Kshatriya, he has to take birth in his next life as a Cudra, a Vaiçya, or a Kshatriya.—T.

† 'Kundācin' means a pander. It may also imply one who eats from off the vessel in which the food eaten has been cooked, without, that is, using plates or leaves.—T.

other orders and serve them with care.²⁷ Always adhering to the path of righteousness, the Cudra should cheerfully do all this. He should honor the deities and persons of the regenerate orders. He should observe the vow of hospitality to all persons.²⁸ With senses kept under subjection and becoming abstemious in food, he should never approach his wife except in her season. He should ever search after persons that are holy and pure. As regards food, he should eat that which remains after the needs of all persons have been satisfied.²⁹ If, indeed, the Cudra desires to be a Vaiçya (in his next life), he should also abstain from meat of animals not slain in sacrifices. If a Vaiçya wishes to be a Brāhmana (in his next life), he should observe even these duties. He should be truthful in speech, and free from pride or arrogance. He should rise superior to all pairs of opposites (such as heat and cold, joy and sorrow, &c.) He should be observant of the duties of peace and tranquillity.³⁰ He should adore the deities in sacrifices, attend with devotion to the study and recitation of the Vedas, and become pure in body and mind. He should keep his senses under subjection, honor the Brāhmanas, and seek the welfare of all the orders. Leading the domestic mode of life and eating only twice a day at the prescribed hours, he should gratify his hunger with only such food as remains after the needs have been satisfied of all the members of his family with dependants and guests. He should be abstemious in food, and act without being impelled by the desire of reward. He should be free from egotism. He should adore the deities in the *Agnihotra* and pour libations according to the ordinance. Observing the duties of hospitality towards all persons, he should, as already said, eat the food that remains after serving all others for whom it has been cooked. He should, according to the ordinances laid down, worship the three fires. Such a Vaiçya of pure conduct takes birth in his next life in a high Kshatriya family.^{*31-34} If a Vaiçya, after having taken birth as a

* The sense seems to be this : a Vaiçya ultimately becomes a Brāhmana by observing the duties indicated in Verses 30 to 33. As the immediate reward, however, of his observance of these duties, he be-

Kshatriya, goes through the usual purificatory rites, becomes invested with the sacred thread, and betakes himself to the observance of vows, he becomes, in his next life, an honored Brāhmana.³⁵ Indeed, after his birth as a Kshatriya, he should make presents, adore the deities in great sacrifices with plentiful Dakshinās, study the Vedas, and desirous of attaining to Heaven should worship the three fires.³⁶ He should interfere for dispelling the sorrows of the distressed, and should always righteously cherish and protect those subjects that own his sway. He should be truthful, and do all acts that have truth in them, and seek happiness in conduct like this.³⁷ He should award punishments that are righteous, without laying aside the rod of chastisement for good. He should induce men to do righteous deeds. Guided by considerations of policy (in the matter of swaying his people), he should take a sixth of the produce of the fields.³⁸ He should never indulge in sexual pleasure, but live cheerfully and in independence, well conversant with the science of Wealth or Profit. Of righteous soul, he should seek his wedded spouse only in her season.³⁹ He should always observe fasts, keep his soul under control, devote himself to the study of the Vedas, and be pure in body and mind. He should sleep on blades of Kuça grass spread out in his fire-chamber.⁴⁰ He should pursue the aggregate of Three (*viz.*, Righteousness, Wealth, and Pleasure), and be always cheerful. Unto Cudras desirous of food, he should always answer that it is ready.⁴¹ He should never desire anything from motives of gain or pleasure. He should worship the Pitris and gods and guests.⁴² In his own house he should live the life of a mendicant. He should duly adore the deities in his Agnihotra, morning, noon, and evening every day, by pouring libations agreeably to the ordinance.⁴³ With his face turned towards the foe, he should cast off his life-breaths in battle fought for the benefit of kine

comes a great Kshatriya. What he should next do in order to become a Brāhmana is said in the Verses that follow.—T.

* This may, besides, imply the taking of a sixth portion of the merits acquired by his subjects through the righteous deeds they perform —T.

and Brāhmanas. Or, he may enter the triple fires sanctified with Mantras and cast off his body. By pursuing this line of conduct he takes birth in his next life as a Brāhmana.⁴⁴ Endued with knowledge and science, purified from all dress, and fully conversant with the Vedas, a righteous-souled Kshatriya, by his own acts, becomes a Brāhmana.⁴⁵ It is with the aid of these acts, O goddess, that a person who has sprung from a degraded order, viz., a Cudra, may become a Brāhmana refined of all stains and possessed of Vedic lore.⁴⁶ One that is a Brāhmana, when he becomes wicked in conduct and observes no distinction in respect of food, falls away from the status of Brāhmanhood and becomes a Cudra.⁴⁷ Even a Cudra, O goddess, that has purified his soul by pure deeds and that has subjugated all his senses, deserves to be waited upon and served with reverence as a Brāhmana. This has been said by the Self-born Brahman himself.⁴⁸ When a pious nature and pious deeds are noticeable in even a Cudra, he should, according to my opinion, be held superior to a person of the three regenerate classes.⁴⁹ Neither birth, nor the purificatory rites, nor learning, nor offspring, can be regarded as grounds for conferring upon one the status of regeneracy. Verily, conduct is the only ground.⁵⁰ All Brāhmanas in this world are Brāhmanas in consequence of conduct. A Cudra, if he is established on good conduct, is regarded as possessed of the status of a Brāhmana.⁵¹ The status of Brahma, O auspicious lady, is equal wherever it exists. Even this is my opinion. He, indeed, is a Brāhmana in whom the status of Brahma exists,—that condition which is bereft of attributes and which has no stain attached to it.⁵² The boon-giving Brahman, while he created all creatures, himself said that the distribution of human beings into the four orders as dependent on birth is only for purposes of classification.⁵³ The Brāhmana is a great field in this world,—a field equipt with feet for it moves from place to place. He who plants seeds in that field, O beautiful lady, reaps the crop in the next world.⁵⁴ That Brāhmana who wishes to achieve his own good should always live upon the remains of the food that may occur in his house after gratifying the needs of all others. He should always adhere to the path of righteousness. Indeed, he should tread

along the path that belongs to Brahma.⁵⁵ He should live, engaged in the study of the Samhitās, and remaining at home he should discharge all the duties of a house-holder. He should always be devoted to the study of the Vedas, but he should never derive the means of subsistence from such study.⁵⁶ That Brāhmana who always conducts himself thus, adhering to the path of righteousness, worshipping his sacred fire, and engaged in the study of the Vedas, comes to be regarded as Brahma.⁵⁷ Having attained to the status of a Brāhmana, it should always be protected with care, O thou of sweet smiles, by avoiding the stain of contact with persons born in inferior orders, by abstaining from the acceptance of gifts, and by other acts laid down in the scriptures.⁵⁸ I have thus told thee a mystery, viz., the manner in which a Cudra may become a Brāhmana, or that by which a Brāhmana falls away from his own pure status and becomes a Cudra.—' "59

SECTION CXLIV.

"—Umā said,—O holy one, O Lord of all beings, O thou that art worshipped by deities and Asuras equally, tell me what the duties and derilections are of men. Indeed, O puissant one, resolve me my doubts!¹ It is by these three, viz., thought, word, and deed, that men become bound with bonds. It is by the same three that they become freed from those bonds.² By pursuing what conduct, O god,—indeed, by what kind of acts,—by what behaviour and attributes and words, do men succeed in ascending to Heaven ?—³

"—The god of gods said,—O goddess, thou art well conversant with the true import of duties. Thou art ever devoted to Righteousness and Self-restraint. The question thou hast asked me is fraught with the benefit of all creatures. It enhances the intelligence of all persons. Do thou, therefore, listen to the answer.⁴ Those persons that are devoted to the religion of Truth, that are righteous and destitute of the indications of the several modes of life, and that enjoy the wealth earned by righteous means, succeed in ascending to Heaven.⁵ Those men that are freed from all doubts, that are possessed of omniscience,

and that have eyes beholding all things, are never enchained by either virtue or sin. Those men that are freed from all attachments can never be bound by the chains of action.⁶ They who never injure others in thought, word, or deed, and who never attach themselves to anything, can never be bound by acts.⁷ They who abstain from taking the lives of any creature, who are endued with righteous conduct, who have compassion, who regard friends and foes in an equal light, and who are self-restrained, can never be bound by acts.⁸ Those men that are endued with compassion towards all beings, that succeed in inspiring the confidence of all living creatures, and that have cast off malice in their behaviour, succeed in ascending to Heaven.⁹ Those men that have no desire to appropriate what belongs to others, that keep themselves aloof from the wedded wives of others, and that enjoy only such wealth as has been earned by righteous means, succeed in ascending to Heaven.¹⁰ Those men who behave towards the wives of other people as towards their own mothers and sisters and daughters, succeed in attaining to Heaven.¹¹ Those men that abstain from appropriating what belongs to others, that are perfectly contented with what they themselves possess, and that live depending upon their own destiny, succeed in ascending to Heaven.¹² Those men that, in their conduct, always shut their eyes against association with other peoples spouses, that are masters of their senses, and that are devoted to righteous conduct, succeed in ascending to Heaven.¹³ Even this is the path, created by the gods, that the righteous should follow. This is the path, freed from passion and aversion, laid down for the righteous to follow.¹⁴ Those men who are devoted to their own spouses and who seek them in only their seasons, and who turn themselves away from indulgence in sexual pleasure, succeed in ascending to Heaven.¹⁵ Conduct marked by charity and penances, and characterised by righteousness of deeds and purity of both body and heart, should be followed by those that are wise for the sake of adding to their merit or for earning their means of subsistence.¹⁶ Those who wish to ascend to Heaven should follow in this track and not any other.—¹⁷

“—Umā said,—Tell me, O illustrious deity, O sinless lord

of all creatures, what are those words by which one becomes enchained and what those words by speaking which one may be freed from one's bonds.—¹⁸

“—Maheçwara said,—Those men who never tell lies for either themselves or for others, or in jest or for exciting laughter, succeed in ascending Heaven.¹⁹ They who never tell lies for earning their subsistence or for earning merit or through mere caprice, succeed in ascending to Heaven.²⁰ They who utter words that are smooth and sweet and faultless, and who welcome all whom they meet with sincerity, succeed in ascending to Heaven.²¹ They who never utter words that are harsh and bitter and cruel, and who are free from deceitfulness and evil of every kind, succeed in ascending to Heaven.²² Those men who never utter words that are fraught with deceit or that cause breaches of understanding between friends, and who always speak what is true and what promotes good feelings, succeed in ascending to Heaven.²³ Those men who avoid harsh speeches and abstain from quarrels with others, who are equal in their behaviour to all creatures, and who have subjugated their souls, succeed in ascending to Heaven.²⁴ They who abstain from evil speech or sinful conversation, who avoid such speeches as are disagreeable, and who utter only such words as are auspicious and agreeable, succeed in ascending to Heaven.²⁵ They who never utter, under anger, such words as tear the hearts of other people, and who, even when under the influence of wrath, speak words that are peaceful and agreeable, succeed in ascending to Heaven.²⁶ This religion, O goddess, appertaining to speech, should always be followed by men. It is auspicious and characterised by truth. They that are possessed of wisdom should always avoid untruth.—²⁷

“—Umā said,—Do thou tell me, O god of gods, O wielder of Pināka, O thou that art highly blessed, what those mental acts or thoughts are by which a person may be enchained !—²⁸

“—Maheçwara said,—Endued with merit that arises from mental acts, O goddess, one ascends to Heaven. Listen to me, O auspicious one, as I recite to thee what those acts are.²⁹ Listen to me, O thou of sweet face, how also a mind of ill-regulated features becomes enchained by ill-regulated or evil

thoughts.³⁰ Those men who do not seek, even mentally, to take what belongs to others even when they see it lying in a lone forest, succeed in ascending to Heaven.³¹ Those men who care not to appropriate what belongs to others even when they see it lying in a house or a village that has been deserted, ascend to Heaven.³² Those men that do not seek, even mentally, to associate with the wedded spouses of others even when they behold them in deserted places and under the influence of desire, succeed in ascending to Heaven.³³ Those men who, meeting with friends or foes, behave in the same friendly way towards all, succeed in ascending to Heaven.³⁴ Those men that are possessed of learning and compassion, that are pure in body and mind, that are firm in their adherence to truth, and that are contented with what belongs to them, succeed in ascending to Heaven.³⁵ Those men that do not bear ill-will to any creature, that do not stand in need of labour for their subsistence, that bear friendly hearts towards all beings, and that entertain compassion towards all, succeed in ascending to Heaven.³⁶ Those men that are endued with faith, that have compassion, that are holy, that seek the company of holy men, and that are conversant with the distinctions between right and wrong, succeed in ascending to Heaven.³⁷ Those men, O goddess, that are conversant with what the consequences are of good and bad deeds, succeed in ascending to Heaven.³⁸ Those men that are just in all their dealings, that are endued with all desirable accomplishments, that are devoted to the deities and the Brāhmanas, and that are endued with perseverance in the doing of all good acts, succeed in ascending to Heaven.³⁹ All these men, O goddess, succeed in ascending to Heaven through the meritorious consequences of their deeds. What else dost thou wish to hear?—⁴⁰

“—Umā said,—I have a great doubt, O Maheçwara, on a subject connected with human beings. It behooveth thee to explain it to me carefully.⁴¹ By what acts does a man succeed, O puissant deity, in acquiring a long life? By what penances also does one acquire a long life?⁴² By what acts does one become short-lived on Earth? O thou that art perfectly stainless, it behooveth thee to tell me what the conse-

quences are of acts (in the matter of bestowing a long or a short life on the doer).⁴³ Some are seen to be possessed of great good fortune and some weighted with misfortune. Some are possessed of noble birth and some are of ignoble birth.⁴⁴ Some of such repulsive features as if they are made of wood, while others are of very agreeable features at even the first sight.⁴⁵ Some appear to be destitute of wisdom while others are possessed of it. Some, again, are seen endued with high intelligence and wisdom, enlightened by knowledge and science.⁴⁶ Some have to endure little pain, while others there are that are weighted with heavy calamities. Even such diverse sights are seen with respect to men. It behooveth thee, O illustrious one, to tell me the reason of all this!—⁴⁷

“—The god of gods said,—Verily, O goddess, I shall discourse to thee on the manifestation of the fruits of acts. It is by the rules of that manifestation that all human beings in this world enjoy or endure the consequences of their acts.⁴⁸ That man who assumes a fierce aspect for the purpose of taking the lives of other creatures, who arms himself with stout sticks for injuring other creatures, who is seen with uplifted weapons, who slays living creatures,⁴⁹ who is destitute of compassion, who always causes agitation to living beings, who refuses to grant protection to even worms and ants, who is endued with cruelty,⁵⁰—one who is such, O goddess, sinks in Hell. One who is endued with an opposite disposition and who is righteous in acts, becomes born as a handsome man.⁵¹ The man who is endued with cruelty, goes to Hell, while he that is endued with compassion ascends to Heaven. The man who goes to Hell has to endure fierce and exceeding misery.⁵² One who, having sunk in Hell, rises therefrom, takes birth as a man endued with short life.⁵³ That man who is addicted to slaughter and injury, O goddess, becomes, through his sinful deeds, liable to destruction. Such a person becomes disagreeable to all creatures and endued with a short life.⁵⁴ That man who belongs to what is called the White class, who abstains from the slaughter of living creatures, who has thrown away all weapons, who never inflicts any chastisement on anybody, who never injures any creature,⁵⁵ who never causes anybody

to slay creatures for him, who never slays or strikes even when struck or attempted to be slain, who never sanctions or approves an act of slaughter, who is endued with compassion towards all creatures, who behaves towards others as towards his own self,⁵⁶—such a superior man, O goddess, succeeds in attaining to the status of a deity. Filled with joy, such a man enjoys diverse kinds of luxurious articles.⁵⁷ If such a person ever takes birth in the world of men, he becomes endued with longevity and enjoys great happiness.⁵⁸ Even this is the way of those that are of righteous conduct and righteous deeds and that are blessed with longevity, the way that was indicated by the Self-born Brahman himself and that is characterised by abstention from the slaughter of living creatures.—’ ”⁵⁹

SECTION CXLV.

“ ‘—Umā said,—By what disposition, what conduct, what acts, and what gifts, does a man succeed in attaining to Heaven ?—’ ”

“ ‘—Maheçwara said,—He who is endued with a liberal disposition, who honors Brāhmanas and treats them with hospitality, who makes gifts of food and drink and robes and other articles of enjoyment unto the destitute, the blind, and the distressed,² who makes gifts of houses, erects halls (for use of the public), digs wells, constructs shelters whence pure and cool water is distributed (during the hot months unto thirsty travellers), excavates tanks, makes arrangements for the free distribution of gifts every day, gives to all comers what each solicits,³ who makes gifts of seats and beds and conveyances, wealth, jewels and gems, houses, all kinds of corn, kine, fields, and women,⁴—verily, he who always makes these gifts with a cheerful heart, becomes a denizen, O goddess, of Heaven.⁵ He resides there for a long period, enjoying diverse kinds of superior articles. Passing his time happily in the company of the Apsaras, he sports in the woods of Nandana and other delightful regions.⁶ After the exhaustion of his merits he falls down from Heaven and takes birth in the order of humanity, in a family, O goddess, that is possessed of

wealth and cover in abundance and that has a large command of every article of enjoyment.⁷ In that life he becomes endowed with all articles for gratifying his dishes and appetites. Indeed, blessed with the possession of such articles, he becomes endowed with affluence and a well-filled treasury.⁸ The Self-born Brahman himself declared it in days of old that it is even such persons, O goddess, that become highly blessed and possessed of liberal dispositions and agreeable features.⁹ There are others, O goddess, that are incapable of making gifts. Endued with small understandings, they cannot make gifts even when solicited by Brāhmanas and possessed of abundant wealth.¹⁰ Beholding the destitute, the blind, the distressed, and mendicants, and even guests arrived at their abodes, those persons, always filled with the desire of gratifying the organ of taste, turn away, even when expressly solicited by them.¹¹ They never make gifts of wealth or robes, or viands, or gold, or kine, or any kind of food.¹² Those men who are disinclined to relieve the distress of others, who are full of cupidity, who have no faith in the scriptures, and who are destitute of making gifts,—verily, these men of little understanding, O goddess, have to sink in Hell.¹³ In course of time, when their sufferings in Hell come to an end, they take birth in the order of humanity, in families that are entirely destitute of wealth.¹⁴ Always suffering from hunger and thirst, excluded from all decent society, hopeless of ever enjoying all goodly things, they lead lives of great wretchedness.¹⁵ Born in families that are destitute of all articles of enjoyment, these men never succeed in enjoying the goodly things of Earth. Indeed, O goddess, it is through acts that persons become wretched and poor.¹⁶ There are others who are full of arrogance and pride caused by the possession of riches. Those senseless wretches never offer seats to those that deserve such an offer.¹⁷ Endued with little understandings they do not give way to them that deserve such an honor.* Nor do they give water for washing

* I India an inferior should always stand aside for letting his superior pass. The Kshatriya should give way to the Brāhmana, the Vaiṣya to the Kshatriya, and the Cudra to the Vaiṣya.—T.

the feet to persons unto whom it should be given.¹⁸ Indeed, they do not honor, agreeably to the ordinance, with gifts of the Arghya, such persons as deserve to be honored therewith. They do not offer water for washing the mouth unto such as deserve to have that honor.¹⁹ They do not treat their very preceptors, when the latter arrive at their houses, in the manner in which preceptors should be treated. Living in cupidity and arrogance, they refuse to treat their seniors and aged men with love and affection, even insulting those that deserve to be honored and asserting their superiority over them without displaying reverence and humility. Such men, O goddess, sink in Hell.²⁰⁻²¹ When their sufferings come to an end after a long course of years, they rise from Hell, and take birth in the order of humanity, in low and wretched families.²² Indeed, they who humiliate their preceptors and seniors, have to take birth in such castes as those of Swapākas and Pukkakas who are exceedingly vile and bereft of intelligence.²³ He who is not arrogant or filled with pride, who is a worshipper of the deities and Brāhmanas, who enjoys the respect of the world, who bows to every one that deserves his reverence, who utters smooth and sweet words,²⁴ who benefits persons of all orders, who is always devoted to the good of all beings, who does not feel aversion for anybody, who is sweet tongued, who is an utterer of agreeable and cooling words,²⁵ who gives way to one that deserves to have way, who adores his preceptors in the manner in which preceptors deserve to be adored, who welcomes all creatures with proper courtesy, who does not bear ill will towards any creature, who lives, worshipping seniors and guests with such honors as they deserve,²⁶ who is ever bent upon securing as many guests as possible, and who worships all who honor his house with their presence,²⁷ succeeds, O goddess, in ascending to Heaven. Upon the exhaustion of his merit, he takes birth in the order of humanity in a high and respectable family.²⁸ In that life he becomes possessed of all articles of enjoyment in abundance and jewels and gems and every kind of wealth in profusion. He gives unto deserving persons what they deserve. He becomes devoted to the observance of every duty and every act

of righteousness.³⁹ Honored by all creatures and receiving their reverence, he obtains the fruits of his own acts.⁴⁰ Even such a person acquires a high lineage and birth in this world. This that I have recited to thee was said by the Ordainer (Brahman) himself in days of old.⁴¹ That man who is fierce in conduct, who inspires terror in all creatures, who injures other beings with hands or feet or cords or sticks, or brick-bats or clods of hard clay, or other means of wounding and paining, O beautiful lady, who practises diverse kinds of deceit for slaying living creatures or vexing them, who pursues animals in the chase and causes them to be tremble in fear,—verily, that man, who conducts himself in this way, is certain to sink in Hell.⁴²⁻⁴⁴ If in course of time he takes birth in the order of humanity, he is obliged to be born in a low and wretched race or family that is afflicted with impediments of every kind on every side.⁴⁵ He becomes an object of aversion to all the world. A wretch among men, he becomes so through the consequence of his own acts.⁴⁶ Another, who is possessed of compassion, casts his eye on all creatures. Endued with a friendly vision, behaving towards all creatures as if he were their father, divested of every hostile feeling, with all his passions under complete control,⁴⁷ he never vexes any creature and never inspires them with fear by means of his hands or feet which are always under his control. He inspires the confidence of all beings.⁴⁸ He never afflicts any creature with either cords or clubs or brick-bats or clods of hard earth or weapons of any kind. His deeds are never fierce or cruel, and he is full of kindness.⁴⁹ One who is endued with such practices and conduct certainly ascends to Heaven. There he lives like a god in a celestial mansion abounding with every comfort.⁵⁰ If, upon the exhaustion of his merit, he has to take birth in the order of humanity, he becomes born as a man that has not to fight with difficulties of any kind or to encounter any fear. Indeed, he enjoys great happiness.⁵¹ Possessed of felicity, without the obligation of undergoing distressing labour for his subsistence, he lives freed from every kind of anxiety. Even this, O goddess, is the path of the righteous. In it there are no impediments or afflictions.—⁵²

“—Umā said,—In the world some men are seen well versed in inferences and the premises leading to them. Indeed, they are possessed of science and knowledge, have large progeny, and are endued with learning and wisdom.⁴³ Others, O god, are destitute of wisdom, science, and knowledge, and are characterised by folly. By what particular acts does a person become possessed of wisdom?⁴⁴ By what acts, again, does one become possessed of little wisdom and distorted vision? Do thou dispel this doubt of mine, O thou that art the foremost of all beings conversant with duties!⁴⁵ Others there are, O god, that are blind from the moment of their birth. Others there are that are diseased and afflicted and impotent. Do thou, O god, tell me the reason of this!⁴⁶

“—Maheçwara said,—Those men that always enquire, about what is for their benefit and what is to their detriment, of Brāhmanas learned in the Vedas, crowned with success, and conversant with all duties,⁴⁷ that avoid all kinds of evil deeds and achieve only such deeds as are good, succeed in ascending to Heaven after departing from this world and enjoy great happiness as long as they live here.⁴⁸ Indeed, upon the exhaustion of their merit, when they take birth in the order of humanity, they become born as men possessed of great intelligence. Every kind of felicity and auspiciousness becomes theirs in consequence of that intelligence with which they are born.⁴⁹ Those men of foolish understandings who cast wicked eyes upon the wedded spouses of other men, become cursed with congenital blindness in consequence of that sinfulness of theirs.⁵⁰ Those men who, impelled by desire in their hearts, cast their eyes on naked women, those men of wicked deeds take birth in this world to pass their whole lives in one continuous disease.⁵¹ Those men of foolish and wicked deeds who indulge in sexual congress with women of orders different from their own,—those men of little wisdom,—have to take birth in their next lives as persons destitute of the virility.⁵² Those men who cause animals to be slain, and those who violate the beds of their preceptors, and those who indulge promiscuously in sexual congress, have to take birth in their next lives as persons destitute of the virile power.—⁵³

“—Umā said,—What acts, O foremost of the deities, are faulty, and what acts are faultless? What, indeed, are those acts by doing which a man succeeds in attaining to what is for your highest good?—⁵⁴

“—Maheçwara said,—That man who is desirous of ascertaining what is righteousness, and who wishes to acquire prominent virtues and accomplishments, and who always puts questions to the Brāhmanas with a view to find out the path that leads to his highest good, succeeds in ascending to Heaven.⁵⁵ If (after exhaustion of his merit) he takes birth in the order of humanity, he becomes endued with intelligence and memory and great wisdom.⁵⁶ This, O goddess, is the line of conduct that the righteous are to follow and that is fraught with great benefit. I have told thee of it for the good of human beings.—⁵⁷

“—Umā said,—There are men who hate righteousness and who are possessed of little understandings. They never wish to approach Brāhmanas conversant with the Vedas.⁵⁸ There are others who are observant of vows and who are devoted to the duty of performing Crāddhas. Others, again, are destitute of all vows. They are unmindful of observances and are like Rākshasas in conduct.⁵⁹ Some there are who are devoted to the performance of sacrifices and some who are unmindful of the Homa. Through the consequences of what acts do men become possessed of these different natures?—⁶⁰

“—Maheçwara said,—Through the Vedas, the limits have been assigned of all the acts of human beings. Those men that conduct themselves according to the authority of the Vedas, are seen (in their next lives) to become devoted to the observance of vows.⁶¹ Those men, however, who having become subject to the sway of folly accept unrighteousness for its reverse, become destitute of vows, transgress all restraints, and come to be regarded as Brahmarākshasas. Indeed, it is these men that become unmindful of the Homa, that never utter the Vashat and other sacred Mantras, and that come to be regarded as the lowest and vilest of men.⁶²⁻⁶³ Thus, O goddess, have I explained to thee the entire ocean of duties in respect of human beings for the sake of removing

thy doubts, not omitting the sins of which they become guilty.—”⁴⁴

SECTION CXLVI.

“Nārada said,—Having said these words, the puissant Mahādeva became desirous of himself hearing (instead of talking), and with that view he questioned his dear spouse who was seated by his side and thoroughly inclined to do his will.¹

“—Mahādeva said,—Thou, O goddess, art conversant with what is Supreme and with what is not so.* Thou art acquainted with all duties, O thou that lovest to reside in the retreats of ascetics. Thou art endued with every virtue, possessed of beautiful eyebrows and hair ending in the fairest curls, O daughter of Himavat, the king of mountains!² Thou art skilled in every work. Thou art endued with self-restraint and perfect equality of sight with respect to all creatures. Divested of the sense of *meum*, thou art devoted to the practice of all the duties. O thou of beautiful features, I desire to ask thee (about something). I wish that, asked by me, thou wilt discourse to me on that topic.³ Sāvitrī is the chaste wife of Brahman. The chaste Cachi is the wife of Indra. Dhumornā is the spouse of Mārkaṇḍeya, and Riddhi of (king) Vaiçravaṇa.⁴ Varuna has Gauri for his spouse, and Surya has Suvarchalā. Rohini is the chaste wife of Caçin, and Swāhā of Vibhāvasu.⁵ Kaçyapa has Aditi. All these regard their husbands as their gods. Thou hast, O goddess, conversed and associated with all of them every day.⁶ It is for this reason, O thou that art conversant with every duty, that I desire to question thee about the duties of women, O thou whose words are always consistent with righteousness. I desire to hear thee discourse on that subject from the beginning.⁷ Thou practicest all the duties of righteousness with me. Thy conduct is exactly like mine, and the vows thou observest are the same that are observed by me. Thy puissance and energy are equal to mine, and thou hast undergone the austere penances.⁸ The subject, when discoursed upon by thee, will become en-

* I. e., Soul (including the supreme Soul) and Not-soul.—T.

dued with great merit. Indeed, that discourse will then become authoritative in the world.⁹ Women, in especial, are the highest refuge of women. O thou of beautiful hips, among human beings that course of conduct which thou wilt lay down will be followed from generation to generation.^{*10} Half of my body is made up of half thy body. Thou art always engaged in doing the work of the deities, and it is thou that art the cause of the peopling of the Earth.¹¹ O auspicious lady, all the eternal duties of women are well known to thee. Do thou, therefore, tell me in detail what the duties are of thy sex !—¹²

“—Umā said,—O holy one, O lord of all created things, O source of all that is past, present, and future, it is through thy grace that the words I am uttering are taking their rise in my mind.¹³ All these Rivers (that are of my sex), O god of gods, endued with the waters of all the Tirthas, are approaching thy presence for enabling thee to perform thy ab-lutions in them.^{†14} After consulting them I shall discourse on the topic named, in due order. That person who, though competent, is still free from egotism, is rightly called a Puru-sha.^{‡15} As regards woman, O lord of all beings, she follows persons of her sex. By consulting these foremost of Rivers, they will be honored by me.¹⁶ The sacred Saraswati is the foremost river of all rivers. She courses towards the ocean and is truly the first of all streams.¹⁷ Vipācā also is here, and Vitastā, and Chandrabhāgā and Irāvati, and Catadru, and the river Devikā, and Kauçiki, and Gomati,^{¶18} and this celestial

* ‘Gauri’ is another name for Earth.—T.

† The ‘Nadis’ or Rivers are feminine. Of course, among Rivers, there are some that are masculine, notably, the Sindhu or Indus. ‘Tirthas’ are places with sacred waters.—T.

‡ One who is free from vanity or arrogance deserves to be called Purusha. The absence of vanity is implied by soliciting the help of others even when one is competent oneself. Females follow females, such being their nature. It is a compliment that Pārvati pays to Civa for Civa’s questioning her when he himself is well acquainted with the topic upon which she is asked to discourse.—T.

¶ The word ‘Sindhu’ in this Verse does not imply the river Indus, but stands for a river in general. Grammatically, it qualifies ‘Devikā’ before it. Devikā is another name of Sarayu.—T.

River who has in her all the sacred Tirthas, viz., the goddess Gangā, who having her rise in Heaven hath descended on the Earth and is regarded as the foremost of all streams!¹⁹—Having said this, the spouse of that god of gods, that foremost of all righteous of persons, smilingly addressed all those Rivers of her sex.²⁰ Indeed, the spouse of the great god, devoted to the performance of all duties, questioned those individuals of her sex about the duties of women. Verily, those foremost of rivers having Gangā for their first are all conversant with the duties of women.—²¹

“—Umā said.—The illustrious god has asked a question relating to the duties of women. I desire to answer Cankara after having consulted with you.²² I do not see any branch of knowledge on Earth or Heaven that is capable of being mastered by any unaided individual. Ye rivers that run towards the ocean, it is for this that I seek your opinions!²³—It was in this way that those foremost of Rivers, all of whom were auspicious and highly sacred, were questioned by Civa's spouse. Then the celestial River Gangā, who worshipped the daughter of the prince of mountains in return, was selected for answering the question.²⁴ Verily, she of sweet smiles is held as swelling with diverse kinds of understanding and well conversant with the duties of women. The sacred goddess, capable of dispelling all fear of sin,²⁵ possessed of humility in consequence of her intelligence, well acquainted with all duties, and enriched with an intelligence exceedingly comprehensive sweetly smiling, uttered these words.²⁶—O goddess, thou art always devoted to the due performance of all duties. Thou hast favored me highly by thus questioning me! O sinless one, thou art honored by the entire universe, yet thou askest me that am but a River!²⁷ That person who, though himself competent (to discourse on a topic) yet asks another, or who pays a graceful tribute to another, certainly deserves, I think, to be regarded as righteous-souled. Verily, such a person deserves to be called learned and wise.²⁸ That person never falls into disgrace who asks such speakers as are endued with knowledge and science and as are well conversant with premises and inferences.²⁹ A proud man, even when enriched

with intelligence, by speaking in the midst of an assembly otherwise, (that is, by relying upon his own powers done and without reference to or consultation with others), finds himself uttering only words of weak import.³⁰ Thou art possessed of spiritual insight. Thou art the foremost of all denizens in Heaven. Thou hast taken thy rise accompanied by diverse kinds of excellent merit. Thou, O goddess, art fully competent to discourse on the duties of women!³¹—In this way, the goddess Umā was worshipped by Gangā and honored with the ascription of many high merits. The beautiful goddess, thus praised, then began to discourse upon all the duties of women in full.—³²

“—Umā said,—I shall, according to the ordinance, discourse on the subject of women's duties as far as they are known to me. Do ye all listen with concentrated attention!³³ The duties of women arise as created at the outset by kinsmen in the rites of wedding. Indeed, woman becomes, in the presence of the nuptial fire, the associate of her lord in the performance of all righteous deeds.³⁴ Possessed of a good disposition, endued with sweet speech, sweet conduct, and sweet features, and always looking at the face of her husband and deriving as much joy from it as she does from looking at the face of her child,³⁵ that chaste woman who regulates her acts by observing the prescribed restraints, comes to be regarded as truly righteous in her conduct. Listening (with reverence) to the duties of wedded life (as expounded in the scriptures), and accomplishing all those auspicious duties,³⁶ that woman who regards righteousness as the foremost of all objects of pursuit, who observes the same vows as those that are observed by her husband, who, adorned with chastity, looks upon her spouse as a god,³⁷ who waits upon and serves him as if he is a god, who surrenders her own will completely to that of her lord's, who is cheerful, who observes excellent vows, who is endued with good features,³⁸ and whose heart is completely devoted to her husband insomuch that she never thinks even of any

* According to the Hindu scriptures, marriage is not a contract. It is the union of two individuals of opposite sexes into one person for the better performance of all righteous deeds.—T.

other man, is regarded as truly righteous in conduct. That wife who, even when addressed harshly and looked upon with angry eyes by her lord,³⁹ presents a cheerful aspect to him, is said to be truly devoted to her husband. She who does not cast her eyes upon the Moon or the Sun or a tree that has a masculine name,⁴⁰ who is adored by her husband and who is possessed of beautiful features, is regarded as truly righteous. That woman who, treats her husband with the affection, which one shows towards her child, even when he happens to be poor or diseased or weak or worn out with the toil of travelling, is regarded as truly righteous in her conduct.⁴¹ That woman who is endued with self-control, who has given birth to children,⁴² who serves her husband with devotion, and whose whole heart is devoted to him, is regarded as truly righteous in her conduct. That woman who waits upon and serves her lord with a cheerful heart,⁴³ who is always cheerful of heart, and who is possessed of humility, is regarded as truly righteous in her conduct. That woman who always supports her kinsmen and relatives by giving them food,⁴⁴ and whose relish in gratifying her desires or for articles of enjoyment, or for the affluence of which she is possessed, or for the happiness with which she is surrounded, falls short of her relish for her husband, is regarded as truly righteous in her conduct.⁴⁵ That woman who always takes a pleasure in rising at early dawn, who is devoted to the discharge of all household duties, who always keeps her house clean, who rubs her house daily with cowdung,⁴⁶ who always attends to the domestic fire (for pouring libations upon it), who never neglects to make offerings of flowers and other articles to the deities, who with her husband gratifies the deities and guests and all servants and dependants of the family with that share of food which is theirs by the ordinance,⁴⁷ and who always takes, according to the ordinance, for herself, what food remains in the house after the needs have been met of gods and guests and servants, and who gratifies all people who come in contact with her family and feed them to their fill, succeeds in acquiring great merit.⁴⁸ That woman who is endued with accomplishments, who gratifies the feet of her

father-in-law and mother-in-law, and who is always devoted to her father and mother, is regarded as possessed of ascetic wealth.⁴⁹ That woman who supports with food Brāhmanas that are weak and helpless, that are distressed or blind or destitute, comes to be regarded as entitled to share the merits of her husband.⁵⁰ That woman who always observes, with a light heart, vows that are difficult of observance, whose heart is devoted to her lord, and who always seeks the good of her lord, is regarded as entitled to share the merits of her husband.⁵¹ Devotion to her lord is woman's merit; it is her penance; it is her eternal Heaven. Merit, penances, and Heaven become hers who looks upon her husband as her all in all, and who, endued with chastity, seeks to devote herself to her lord in all things.⁵² The husband is the god which women have. The husband is their friend. The husband is their high refuge. Women have no refuge that can compare with their husband, and no god that can compare with him.⁵³ The husband's grace and Heaven, are equal in the estimation of a woman; or, if unequal, the inequality is very trivial. O Maheśwara, I do not desire Heaven itself if thou art not satisfied with me.⁵⁴ If the husband that is poor, or diseased, or distressed, or fallen among foes, or afflicted by a Brāhmana's curse, were to command the wife to accomplish anything that is improper or unrighteous or that may lead to destruction of life itself, the wife should, without any hesitation, accomplish it, guided by the code whose propriety is sanctioned by the Law of Distress.⁵⁵⁻⁵⁶ I have thus, O god, expounded, at thy command, what the duties of women are. Verily, that woman who conducts herself in this way becomes entitled to a share of the merits won by her husband.—⁵⁷

“Nārada continued,—Thus addressed, the great god applauded the daughter of the prince of mountains and then dismissed all persons that had assembled there, together with all his own attendants.⁵⁸ The diverse tribes of ghostly beings, as also all the embodied Rivers, and the Gandharvas and Apsaras, all bowed their heads unto Mahādeva and departed for returning to the places whence they had come.—”⁵⁹

SECTION CXLVII.

"—The Rishis said,—O wielder of Pināka, O tearer of the eyes of Bhaga, O thou that art worshipped by all the universe, we desire to hear the glory of Vāsudeva !—¹

"—Maheçwara said,—Hari is superior to the Grandsire himself. He is the Eternal Purusha. Otherwise called Krishna, he is endued with the splendour of gold, and shines with effulgence like a second Sun.² Possessed of ten arms, he is endued with great energy, and is the slayer of the foes of the gods. Having a whirl on his breast, he has curly locks of hair on his head. He is worshipped by all the deities.³ Brahman has risen from his abdomen. I have sprung from his head. All the luminaries in the firmament have sprung from his hair. From the bristles on his body have sprung all the gods and Asuras.⁴ From his body have sprung the Rishis as also all the eternal worlds. He is the veritable abode of the Grandsire and the abode of all the gods besides.⁵ He is the Creator of this whole Earth, and He is the Lord of the three worlds. He is also the Destroyer of all creatures mobile and immobile.⁶ He is verily the foremost of all the deities. He is their master. He is the chastiser of all foes. He is possessed of omniscience. He exists in everything. He is capable of going everywhere. He is of universal extent, (pervading as he does everything).⁷ He is the Supreme Soul. He is the urger of all the senses. He covers the universe. He is the Supreme Lord. There is nothing in the three worlds that is superior to Him.⁸ He is Eternal. He is the slayer of Madhu, and is otherwise called Govinda. The giver of honors, He will cause all the kings of Earth to be slain in battle,⁹ for achieving the purposes of the deities, taking birth in a human form. The deities, abandoned by Him, are unable to accomplish their purposes on Earth. Without obtaining Him as their leader they cannot do anything. He is the leader of all creatures and is adored by all the gods.¹⁰⁻¹¹ Within the abdomen of this Master of the

* 'Trivikrama' is one who covered the three worlds with three steps of his. It implies Vishnu who assumed the form of a dwarf for beguiling the Asura king Vali,—T,

gods who is ever devoted to the accomplishment of their purposes, of this one who is identical with Brahma and who is always the refuge of the regenerate Rishis, resides Brahman (the Grandsire). Indeed, the latter dwells happily in Hari's body which is his abode. I myself, that am called Carva, also reside happily in that happy abode of mine.¹⁹⁻¹⁸ All the deities too reside in happiness in His body. Endued with great effulgence, he has eyes that resemble the petals of the lotus. Cree dwells within Him and He dwells always associated with her.¹⁴ The bow called Cāranga and the discus (called Sudarçana) are his weapons, together with a sword. He has the enemy of all the snakes (*viz.*, Garuda) sitting on his standard. He is distinguished by excellent conduct, by purity (of both body and mind), by self-restraint, by prowess, by energy, by the handsomest form, by tallness and well-proportioned limbs, by patience, by sincerity, by affluence, by compassion, by excellence of form, and by might. He shines, endued with all celestial weapons of wonderful form and make.¹⁵⁻¹⁷ He has Yoga for his illusion. He is possessed of a thousand eyes. He is free from every stain or fault. He is high-minded. He is endued with heroism. He is an object of pride with all his friends. He is dear to all his kinsmen and relatives and they are dear to him.¹⁸ He is endued with forgiveness. He is free from pride or egotism. He is devoted to the Brāhmanas and is their leader. He dispels the fears of all persons afflicted with fear. He enhances the joys of all his friends.¹⁹ He is the refuge of all creatures. He is ever engaged in protecting and cherishing the distressed. Possessed of thorough acquaintance with all the scriptures, and every kind of affluence, He is worshipped by all beings.²⁰ Conversant with all duties, He is a great benefactor of even enemies when they seek His protection. Conversant with policy and endued with policy, He is an utterer of Brahma and has all His senses under perfect control.²¹ For doing good to the deities, Govinda will take birth in the race of the high-souled Manu. Verily, endued with high intelligence, He will take birth in the auspicious and righteous race of that Prajāpati. Manu will have a son of the name of Anga. After Anga will come Antardhāman.²²⁻²³ From Antar-

dhāman will spring Havirdhāman, that lord of all creatures, free from every stain. Havirdhāman will have an illustrious son of the name of Old-Varhi.²⁴ He will have ten sons having Prachetas for their first. Prachetas will have a son named Daksha who will be regarded as a Prajāpati. Daksha will beget a daughter who will be named Dākshāyani.²⁵ From Dākshāyani will spring Āditya, and from Āditya will spring Manu. From Manu will spring a daughter named Ilā and a son to be named Sudyumna.²⁶ Ilā will have Vudha for her husband, and from Vudha will spring Pururavas. From Pururavas will spring Āyu. From Āyu will spring Nahusha, and Nahusha will beget a son named Yayāti.²⁷ From Yayāti will spring a mighty son of the name of Yadu. Yadu will beget Kroshtri. Kroshtri will beget a mighty son to be named Vrijinivat.²⁸ From Vrijinivat will spring Ushadgu the unvanquished. Ushadgu will beget a son of the name of Chitraratha.²⁹ Chitraratha will have a younger son of the name of Cura. Indeed, in the race of these mighty men, of energy celebrated over all the world, possessed of excellent conduct and diverse accomplishments,³⁰ devoted to the performance of sacrifices and pure in behaviour,—in the pure race honored by the Brāhmanas, Cura will take his birth. He will be a foremost Kshatriya, endued with great energy, and possessed of great fame.³¹ Cura, that giver of honors, will beget a son, the spreader of his race, of the name of Vasudeva; otherwise called Ānakadundhuvī.³² Vasudeva will have a son of name Vāsudeva. He will have four hands. He will be exceedingly liberal, and will honor the Brāhmanas greatly. Identical with Brahma, he will love and like the Brāhmanas, and the Brāhmanas will love and like him.³³ That scion of Yadu's race will liberate many kings immured in the prison of the ruler of the Magadhas, after vanquishing that ruler named Jarāsandha in his capital buried among mountains.³⁴ Endued with great energy, he will be rich with the jewels and gems of all rulers of the Earth. Indeed, in energy he will be unrivalled on Earth.³⁵ Possessed of great prowess, he will be the king of all kings of the Earth. Foremost among all the Surasenas, the puissant one, residing at Dwārakā,³⁶ will rule

and protect the whole Earth after vanquishing all her lords, conversant as he will be with the science of polity. Assembling together, do ye all adore Him, as ye adore the Eternal Brahman, with speech, floral wealths, and excellent incense and perfumes. He who wishes to see me or the Grandsire Brahman³⁷⁻³⁸ should first see the illustrious Vāsudeva of great puissance. If He is seen I am seen, as also the Grandsire Brahman, that foremost of all the gods.³⁹ In this I do not deem there is any difference. Know this, ye Rishis of ascetic wealth ! That person with whom the lotus-eyed Vāsudeva becomes gratified,⁴⁰ all the deities with Brahman amongst them will also become gratified with. That man who will seek the protection of Keçava⁴¹ will succeed in earning great achievements and victory and Heaven. He will be an instructor in religion and duties, and will earn great religious merit.⁴² All persons conversant with religion and duties should, with great alacrity, bow down unto that Lord of all the gods. By adoring that puissant one, one will acquire great merit.⁴³ Endued with great energy, that god, with the desire of benefiting all creatures, created millions of Rishis for the sake of righteousness.⁴⁴ Those millions of Rishis, thus created by that great Ordainer, are now residing on the mountains of Gandhamādana, headed by Sanatkumāra and engaged in the observance of penances.⁴⁵ Hence, ye foremost of regenerate ones, that foremost of all eloquent persons, viz., the righteous Vāsudeva, should be adored by all. The illustrious Hari, the puissant Nārāyaṇa, is, verily, the foremost of all beings in Heaven.⁴⁶ Adored, he adores, and honored, he honors ; unto them that make offerings to him, he makes offerings in return. Worshipped, he worships in return.⁴⁷ If seen always, he sees the seers always. If one seeks His refuge and protection, He seeks the seeker as His refuge in return. Ye foremost of all righteous ones, if adored and worshipped, He adores and worships in return.⁴⁸ Even this is the high practice of the faultless Vishnu. Even this is the vow that is practiced by all righteous people, of that first of all deities, that puissant Lord of all creatures.⁴⁹ He is always worshipped in the world. Verily, that Eternal Being is worshipped by even the deities.

Those persons that are devoted to Him with the steadiness of a vow become liberated from calamity and fear in proportion to his devotion.⁶⁰ The regenerate ones should always worship Him in thought, word, and deed. The son of Devaki should be seen by them with reverence and in order to see Him with reverence they should address themselves to the performance of penances.⁶¹ Ye foremost of ascetics, even this is the path that I show unto you. By beholding Him, ye will have beheld all the foremost of deities.⁶² I too bow my head in reverence unto that Lord of the universe, that Grandsire of all the worlds, that mighty and vast boar!⁶³ By beholding Him one beholds the Trinity. Ourselves, viz., all the deities, reside in Him.⁶⁴ He will have an elder brother who will become known over all the world as Vala. Having a plough for his weapon, in form he will look like a white hill. In fact, he will be endued with might capable of uplifting the whole Earth.⁶⁵ Upon the car of that divine person a tall palmyra, three-headed and made of gold, will form his proud standard.⁶⁶ The head of that mighty-armed hero, that Lord of all the worlds, will be shaded by many high-souled snakes of vast bodies. All weapons of attack and defence will also come to him as soon as he will think of them.⁶⁷ He is called Ananta (Infinite). Verily, that illustrious one is identical with the immutab'le Hari. Once on a time, the mighty Garuda, the son of Kaçyapa, was addressed by the deities in these words:—Do thou, O puissant one, see if this one has any end!—Though possessed of great energy and might, Garuda, however, failed to find out the end of this illustrious one who is identical with the Supreme Soul.⁶⁸⁻⁶⁹ Supporting the whole Earth on his head, he resides in the nether regions. He roves through the universe as Cesha, filled with great joy.⁶⁹ He is Vishnu, He is the illustrious Ananta, He is the supporter of the Earth. He that is Rāma is Hrishi-keça. He that is Achyuta is Ananta the bearer of the Earth.⁷¹ Both of those foremost of all creatures are celestial and endued with celestial prowess. One of them is armed with the discus and the other with the plough. They deserve every honor and should be seen.⁷¹ I have, through my kindness for you, have thus declared to you the nature of Vāsudeva. Even this,

ye ascetics possessed of wealth of penances, is Righteousness."⁸ I have declared all this to you so that ye may, with reverence and care, worship Krishna, that foremost one of Yadu's race !—' "⁸

SECTION CXLVIII.

"Nārada said,—At the conclusion of Mahādeva's speech; loud roars were heard in the firmament. Thunders bellowed, with flashes of lightning. The welkin was enveloped with blue and thick clouds.¹ The deity of the clouds then poured pure water like to what he does in the season of rains. A thick darkness set in. The points of the compass could no longer be distinguished.² Then on that delightful, sacred, and eternal breast of that celestial mountain, the assembled Rishis no longer saw the multitude of ghostly beings that associate with Mahādeva.³ Soon, however, the welkin cleared. Some of the Rishis set out for the sacred waters. Other returned whence they came.⁴ Verily, beholding that wonderful and inconceivable sight, they became filled with amazement. The discourse too between Cankara and Umā had been heard by them with the same feelings.⁵ That foremost of all Beings, of whom the high-souled Cankara spoke to us on that mountain, art Thou. Verily, thou art identical with Eternal Brahma.⁶ Sometime before, Mahādeva burnt Himavat with his energy. Thou too hast shown us a similar sight of wonder. Indeed, we have been put in remembrance of that fact by what we have witnessed today.⁷ O mighty-armed Janārdana, I have thus, O puissant one, recited to thee the glory of that god of gods, viz., him that is called Kaparddin or Giriṣa !—"⁸

"Bhishma continued,—Thus addressed by those denizens of ascetic retreats, Krishna, the delighter of Devaki, paid due honors unto all those Rishis.⁹ Filled with delight, those Rishis once more addressed Krishna, saying,—O slayer of Madhu, do thou repeatedly show thyself to us at all times!¹⁰ O puissant one, Heaven itself cannot rejoice us so much as a sight of thyself ! Everything that was said by the illustrious Bhava (regarding thyself) is true.¹¹ O crusher of foes, we have told

thee all about that mystery. Thou art thyself conversant with the truth of every topic. Since, however, asked by us, it pleased thee to ask us in return, we have, for that reason, recited everything (about the discourse of Bhava with Umā) to thee for only pleasing thee. There is nothing in the three worlds that is unknown to thee.¹²⁻¹³ Thou art fully conversant with the birth and origin of all things, indeed, with everything that operates as a cause (for the production of other objects). In consequence of the lightness of our character, we are unable to bear (within ourselves the knowledge of) any mystery (without disclosing it).^{*14} Indeed, in thy presence, O puissant one, we indulge in incoherencies from the lightness of our hearts. There is no wonderful thing that is unknown to thee!¹⁵ Whatever is on Earth, and whatever is in Heaven, all is known to thee! We take our leave of thee, O Krishna, for returning to our respective abodes. Mayst thou increase in intelligence and prosperity!¹⁶ O sire, thou wilt soon get a son like unto thee or even more distinguished than thyself. He will be endued with great energy and splendour. He will achieve great feats, and become possessed of puissance as great as thine!†—¹⁷

“Bhishma continued,—‘After this, the great Rishis bowed unto that god of gods, that scion of Yadu’s race, that foremost of all Beings. They then circumambulated him and taking his leave, departed.¹⁸ As regards Nārāyana, who is endued with prosperity and blazing effulgence, he returned to Dwārakā after having duly observed that vow of his.¹⁹ His spouse

* The sense seems to be this: Thou knowest all things, all mysteries, yet thou canst bear all this knowledge within thyself. We, however, are so light-minded, i. e., destitute of gravity, that we are unable to bear within ourselves the knowledge of a mystery. As soon as we got that knowledge from Mahādeva, we felt the desire of letting it out; and, indeed, we have let it out at thy request, and let it out unto whom?—unto one that must be secretly laughing at us for our seeming pride.—T.

† It is said that no person wishes to be vanquished by another in respect of anything. The only one whose victory or superiority, however, is bearable or, rather, prayed for, is the son. Hence, the Rishis, unto Krishna a son even superior to him,—T.

Rukmini conceived, and on the expiration of the tenth month a son was born of her, possessed of heroism and honored by all for his highly wonderful accomplishments.²⁰ He is identical with that Kāma (Desire) which exists in every creature and which pervades every existent condition. Indeed, he moves within the hearts of both gods and Asuras.²¹ This Krishna is that foremost of all persons. Even he, endued with the complexion of the clouds is that four-handed Vāsudeva. Through affection he has attached himself to the Pāndavas, and you also, ye sons of Pāndu, have attached yourselves to him.²² Achievements, Prosperity, Intelligence, and the path that leads to Heaven, are all there where this one, *viz.*, the illustrious Vishnu of three steps, is.²³ He is the three and thirty gods with Indra at their head. There is no doubt in this. He is the one Ancient God. He is the foremost of all gods. He is the refuge of all creatures.²⁴ He is without beginning and without destruction. He is unmanifest. He is the high-souled slayer of Madhu. Endued with mighty energy, he has taken birth (among men) for accomplishing the purposes of the gods.²⁵ Verily, this Mādhava is the expounder of the most difficult truths relating to Profit or Wealth, and he is also their achiever. O son of Prithā, the victory thou hast obtained over thy enemies, thy unrivalled achievements,²⁶ the dominion thou hast acquired over the whole Earth, are all due to thy side having been taken up by Nārāyana.²⁷ The fact of thy having got the inconcievable Nārāyana for thy protector and refuge, enabled thee to become an Adharyyu (chief sacrificer) for pouring multitudes of kings as libations on the blazing fire of battle. This Krishna was thy great sacrificial ladle resembling the all-destroying fire that appears at the end of the Yuga.²⁸ Duryodhana, with his sons, brothers, and kinsmen, was much to be pitied inasmuch as, moved by wrath, he made war with Hari and the wielder of Gāndiva.²⁹ Many sons of Diti, many foremost of Dānavas, of huge bodies and vast strength, have perished in the fire of Krishna's discus like insects in a forest conflagration.³⁰ How incapable then must human beings be of battling against that Krishna,—human beings who, O tiger among men, are destitute of strength and might!³¹ As regards Jaya,

he is a mighty Yogin resembling the all-destroying Yuga-fire in energy. Capable of drawing the bow equally with both hands, he is always in the van of fight. With his energy, O king, he has slain all the troops of Suyodhana.³³ Listen to me as I tell thee what Mahādeva having the bovine bull for the device on his standard had recited unto the ascetics on the breast of Himavat. His utterances constitute a Purāṇa.³³ The advancement or greatness, energy, strength, prowess, puissance, humility, and lineage that are in Arjuna can come up to only a third part of the measure in which those attributes reside in Krishna.³⁴ Who is there that can transcend Krishna in these attributes? Whether that is possible or not, listen (and judge). There where the illustrious Krishna is, there is unrivalled Excellence.³⁵ As regards ourselves, we are persons of little understanding. Dependent upon the will of others, we are exceedingly unfortunate. Knowingly we betook ourselves to the eternal path of death.³⁶ Thou, however, art devoted to sincerity of conduct. Having formerly pledged thyself against taking thy kingdom, thou didst not take it, desirous of maintaining thy pledge.^{†37} O king, thou makest too much of the slaughter of thy kinsmen and friends in battle (brought about, as thou believest, by thyself). Thou shouldst remember, however, O chastiser of foes, that it is not right to violate a pledge.^{‡38} All those who have fallen on the field of battle have really been slain by Time. Verily, all of us have been slain by Time. Time is, indeed, all powerful.³⁹ Thou art fully conversant with the puissance of Time. Afflicted by Time, it does not behoove thee to grieve. Know that Krishna himself, otherwise called Hari, is that Time with blood-red eyes and with club in hand.⁴⁰ For these reasons, O son of Kunti, it does not behoove thee to grieve for thy (slain) kinsfolk. Be thou always free, O delighter of the Kurus, from

* The word 'Pushti' literally signifies growth or advancement. Hence, it stands generally for excellence or greatness.—T.

† The correct reading is not 'pratiṣṭayam' but 'pratiṣṭavam' which means promise or pledge.—T.

‡ The pledge, probably, refers to the oaths taken by Bhima and others about the slaughter of the Pandavas.—T.

grief.⁴¹ Thou hast heard the glory and greatness of Mādhava as recited by me. That is sufficient for enabling a good man to understand him.⁴² Having heard the words of Vyāsa as also of Nārada endued with great intelligence, I have discoursed to thee on the adorableness of Krishna. I have myself added, from my own knowledge, something to that discourse.⁴³ Verily, I have discoursed also on the surpassing puissance of Krishna as recited by Mahādeva unto that conclave of Rishis (on the breast of Himavat). The discourse too between Maheçwara and the daughter of Himavat, O Bhārata, has been recited by me to thee.⁴⁴ He who will bear in mind that discourse when emanating from a foremost person, he who will listen to it, and he who will recite it (for other people's hearing), is sure to win what is highly beneficial.⁴⁵ That man will find all his wishes gratified. Departing from this world he will ascend to Heaven. There is no doubt in this.⁴⁶ That man who desires to obtain what is beneficial for himself, should devote himself to Janārdana.⁴⁷ O king of the Kurus, it behooves thee also to always bear in mind those incidents of duty and righteousness which were declared by Maheçwara.⁴⁸ If thou conduct thyself according to those precepts, if thou bear the rod of chastisement rightly, if thou protect thy subjects properly, thou mayst be sure of attaining to Heaven.⁴⁹ It behooves thee, O king, to protect thy subjects always according to the dictates of righteousness. The stout rod of chastisement which the king bears has been said to be the embodiment of his righteousness or merit.⁵⁰ Hearing this discourse, fraught with righteousness, between Cankara and Umā, that I have recited in the presence of this righteous conclave, one should worship with reverence that god having the bovine bull for the device on his banner.⁵¹ One that becomes even desirous of listening to that discourse should worship Mahādeva with

* The sense is this: the king acquires great merit by wielding the rod of chastisement properly, i. e., by punishing those that deserve punishment. The infliction of punishment is what keeps the subjects within the restraints of duty. The rod of chastisement, therefore, is the very embodiment of the righteousness or merit of the king.—T.

reverence. Verily, the person that wishes to obtain what is beneficial for him, should adore Mahādeva with a pure heart.⁵² Even this is the command of the faultless and high-souled Nārada. Even he has commanded such worship of the great god. O son of Pāṇḍu, do thou obey that command of Nārada.⁵³ O puissant king, even these are the wonderful incidents that occurred on the sacred breast of Himavat respecting Vāsudeva and Sthānu, O son of Kuntī. Those occurrences flowed from the very nature of those high-souled deities.⁵⁴ Vāsudeva, accompanied by the wielder of Gāṇḍiva, practised eternal penances in the retreat of Vadari for ten thousand years.⁵⁵ Verily, Vāsudeva and Dhananjaya, both of eyes like lotus petals, underwent severe austerities for the duration of three whole Yugas. I have learnt this from Nārada and Vyāsa, O king.⁵⁶ The lotus-eyed and mighty-armed Vāsudeva, while yet a child (in human form) achieved the great feat of slaying Kansa for the relief of his kinsmen.⁵⁷ I do not venture, O son of Kuntī, to enumerate the feats of this Ancient and Eternal Being, O Yudhishtira.⁵⁸ Without doubt, O son, high and great benefits will be reaped by thee who ownest that foremost of all persons, viz., Vāsudeva, for thy friend.⁵⁹ I grieve for the wicked Duryodhana in respect of even the next world to which he has gone. It was for him that the whole Earth has been depopulated with her steeds and elephants.⁶⁰ Indeed, through the fault of Duryodhana, of Karna, of Cakuni, and of Duṣṣāsana numbering the fourth, that the Kurus have perished.⁶¹

Vaiçampāyana continued,—“While that foremost of men, viz., the son of Gangā, addressed him in this strain, the Kuru king (Yudhishtira) remained entirely silent in the midst of those high-souled persons (who had assembled together for listening to the discourses of Bhishma).⁶² All the kings with Dhritarāshtra amongst them became filled with wonder upon hearing the words of the Kuru grandsire. In their minds they worshipped Krishna and then turned towards him with hands joined in reverence.⁶³ The Rishis also with Nārada at their head, accepted and applauded the words of Bhishma and approved of them joyfully.⁶⁴ These were the wonderful dis-

courses recited by Bhishma which Pāṇdu's son (Yudhishtira) with all his brothers heard with joy.⁶⁵ Sometime after, when king Yudhishtira saw that Gangā's son who had given away abundant wealth as presents unto the Brāhmanas in the sacrifices performed by him, had rested and become refreshed, the intelligent king once more asked him as follows."⁶⁶

SECTION CXLIX.

Vaiṣampāyana said,—“Having heard all the duties in their entirety and all those sacred acts and objects that cleanse human beings of their sins, Yudhishtira once more addressed the son of Cāntanu in the following words.¹

“Yudhishtira said,—‘Who may be said to be the one god in the world? Who may be said to be the one object which is our sole refuge? Who is he by worshipping whom or hymning whose praises human beings would get what is beneficial?’² What religion is that which, according to thy judgment, is the foremost of all religions? What are those Mantras by reciting which a living creature becomes freed from the bonds of birth and life?—’³

“Bhishma said,—One should always, with alacrity and throwing away all langour, hymn the praises of that Lord of the universe, that god of gods, (*viz.*, Vāsudeva), who is Infinite and the foremost of all Beings, by uttering his thousand names.⁴ By always worshipping with reverence and devotion that immutable Being, by meditating on him, by hymning his praises, and bowing the head unto him, and by performing sacrifices unto him,⁵ indeed, by always praising Vishnu, who is without beginning and without end or destruction, who is the supreme Lord of all the worlds, and who is the Master and Controller of the universe, one can succeed in transcending all sorrow.⁶ Verily, He is devoted to the Brāhmanas, conversant with all duties and practices, the enhancer of the fame and achievements of all persons, the master of all the worlds,

* Vāsudeva is Nārāyaṇa, and Arjuna is Nara. Nara and Nārāyaṇa had practised severe penances at Vadari on the breast of Himavat for many thousand years. Vyāsa afterwards adopted Vadari as his retreat.—T.

exceedingly wonderful, and the prime cause of the origin of all creatures.⁷ Even this, in my judgment, is the foremost religion of all religions, viz., one should always worship and hymn the praises of the lotus-eyed Vāsudeva with devotion.⁸ He is the highest Energy. He is the highest Penance. He is the highest Brahma. He is the highest refuge.⁹ He is the most holy of all holies, the most auspicious of all auspicious objects. He is the god of all the gods, and He is the immutable father of all creatures.¹⁰ On the advent of the primitive Yuga, all creatures spring from him. On the expiration, again of the Yuga, all things disappear in him.¹¹ Hear, O king, the thousand names, possessed of great efficacy in destroying sins, of that foremost one in all the worlds, that Master of the universe, viz., Vishnu.¹² All those names, derived from His attributes, secret and well-known, of the high-souled Vāsudeva, which were sung by the Rishis, I shall recite to thee for the good of all.¹³ They are, Om ! He that enters all things besides Himself, He that covers all things, He unto whom sacrificial libations are poured, the Lord of the Past, the Present, and the Future, the Creator (or Destroyer) of all existent things, the upholder of all existent things, the Existent, the Soul of all things, the Originator of all things (I—IX);¹⁴ of cleansed Soul, the Supreme Soul, the highest Refuge of all emancipated persons, the Immutable, He that lies enclosed in a case, the Witness, He that knows the material case in which He resides, the Indestructible (X—XVII);¹⁵ He upon whom the mind rests during Yoga-

* The Hindu sages never attempt to speculate on the original creation of the universe. Their speculations, however, are concerned with what is called 'Avāntarā srishti' or that creation which springs forth with the awakening of Brahman. Creation and Destruction have occurred ceaselessly and will occur ceaselessly. The original creation is impossible to conceive, as Eternity cannot have a beginning.—T.

† 'Putātman' means, of cleansed Soul. This implies that though He is the Lord or ruler of all existent objects, yet He is dissociated from them. 'The Refuge of the Emancipated,'—Comp. *Gītā*, 'Māmupetya tu Kaunteya punarjanma na vidyate, &c.' 'Puruṣa' is He that lies in a 'pura' or the nine-doored mansion, i. e., the body. 'Sākṣi' or Witness implies that He sees all things directly, without any medium obstructing His vision, 'Kṣhetrajñā' implies the Chit lying within the body and

abstraction, the Guide or leader of all persons conversant with Yoga, the Lord of both Pradhāna (or Prakriti) and Purusha, He that assumed a human form with a leonine head, He of handsome features and equipments, He of beautiful hair, the foremost of Purushas (xviii—xxiv);*¹⁶ the embodiment of all things, the Destroyer of all things, He that transcends the three attributes of Sattwa, Rajas, and Tamas, the Motionless, the Beginning of all things, the Receptacle into which all things sink at the universal Dissolution, the Immutable, He who takes birth at his own will, He who causes the acts of all living creatures to fructify (in the form of weal or woe), the Upholder of all things, the Source from which the primal elements have sprung, the Puissant one, He in whom is the unbounded Lordship over all things (xxv—xxxvii);†¹⁷ the Self-born, He that gives happiness to His worshippers, the presiding Genius (of golden form) in the midst of the Solar disc, the Lotus-eyed, the Loud-voiced, He that is without beginning and without end, He that upholds the universe (in the form of Ananta and others), He that ordains all acts and their fruits, He that is superior to the Grandsire Brahman (xxxviii—xlvi);‡¹⁸ the

who knows the body; the body, however, being inert, is not cognisant of the Chit it holds—T.

* He is called 'Yoga' because of the mind resting upon Him while it is in Yoga abstraction. 'Pradhāna,' in Sāṅkhya philosophy, is another name of 'Prakriti' or original Nature. All things have sprung from the union of Prakriti and Purusha. Vāsudeva, however, transcends Prakriti and Purusha and is their Lord. 'Nārasinghavapu,'—He assumed the human form with a lion's head for slaying the Asura Hiranyakaśipu the father of Prahlāda.—T.

† 'Sarva' implies the source of all existent and non-existent things and that in which all existent and non-existent things become merged at the universal dissolution. 'Sambhava' signifies Him who takes birth at His own will. Acts cannot touch him. The birth of all other beings is determined by their acts in previous lives. Comp. *Gītā*, 'Paritrāṇaya Sādhunām &c. Sambhavāmi Yuge Yuge.' 'Bhāvana' means one who attaches to acts their respective fruits, i. e., he in consequence of whom the weal and woe of all creatures flow as due to acts.—T.

‡ 'Sambhu' implies one whose birth has not been determined by extraneous circumstances, or other influences than his own wish, the birth of all other creatures being determined by forces extraneous to them.

Immeasurable, the Lord of the senses (or He that has curled locks), He from whose navel the primeval lotus sprang, the Lord of all the deities, the Artificer of the universe, the Mantra, He that weakens or emaciates all things. He that is vast, the Ancient one, He that is enduring (XLVII—LVI);*¹⁹ He that is incapable of being seized (by either the senses or the mind), the Eternal one, Krishna, the Red-eyed, He that kills all creatures at the time of the universal dissolution, He that is vast for knowledge and puissance and other attributes of the kind, He that resides in three parts (above, middle, and below) of every creature, That which cleanses, is auspicious, and high (LVII—LXIV);†²⁰

selves. 'Aditya' may also mean the foremost one among the deities especially called the Adityas. They are twelve in number. 'Dhātri' may also imply one who upholds everything in the universe by multiplying Himself infinitely. 'Dhāturuttama' may, besides, signify one who as Chit is superior to all elements like Earth, Water, &c., which constitute all that is Not Chit.—T.

* 'Apmeya' is, literally, immeasurable. Cankara thus explains it: He has no such attributes as sound, &c.; in consequence of this He is not an object of direct perception by the senses; nor can He be an object of inference, in consequence of there being nothing to which belong the same attributes as His; &c. His inconceivability is the foundation of His immeasurableness. 'Hrishikeṣa' is regarded by European scholars as a doubtful word. The Hindu Commentators do not regard it so. It implies the lord of the senses, i. e., one who has his senses under complete control. Or, it may mean one who sways the senses of others, i. e. causes them to exercise their functions. Cankara proposes another meaning, viz., He that is of the form of the Sun or the Moon, and as such, the rays of light emanating from those luminaries and gladdening all creatures, are the hair on his head. 'Manu' is another name for Mantra or sacred words having great efficacy.—T.

† 'Krishna' is one of the foremost names of the supreme Godhead. It means 'one who is always in transports of joy.' It is derived from *krish* which implies to be, and as meaning final Emancipation or cessation of existence; the compound probably means one in whom every attribute has been extinguished; hence, absence of change, of sorrow, of grief, &c., or, eternal and highest joy. 'Lohitākṣa' is Red-eyed, from His eyes being of the hue of polished copper. 'Pratardana,' according to Cankara, means the killer of all creatures. Others take it as implying one who destroys the cheerlessness of his worshippers. 'Prabhuta' is one who is Great or Vast in consequence of knowledge, Puissance, Energy,

He that urges all creatures in respect of all their acts, He that causes the life-breaths to act, He that causes all living creatures to live, the Eldest, the Foremost of all those that are regarded as the Lords of all creatures, He that has gold in his abdomen, He that has the Earth for his abdomen, the Lord of Cree or Lakshmi, the Slayer of Madhu (LXV—LXXIII);*²¹ the Omnipotent, He that is endued with great prowess, He that is armed with the bow, He that is possessed of a mind capable of bearing the contents of all treatises, He that roves through the universe, riding on Garuda, He that is well suited to the offerings made unto him and that has the power to enjoy them properly, the Unrivalled, He that is incapable of being discomfited, He that knows all acts that are done, He that is identical with all acts, He that rests on His own true self (LXXIV—LXXXIV);†²² the Lord of all the deities, He that is the Refuge of all, the embodiment of the highest felicity, He whose seed is the universe, He that is the source of all things, the Day (in consequence of His awakening Jiva who is steeped in the sleep of Ne-science), the Year, the Snake (owing to His being incapable of being seized), the embodiment of Conviction, He that sees all things (LXXXV—XCIV);‡²³ the Unborn, the Lord of all creatures, He that has

and Renunciation, &c.; 'Pavitrām, Mangalam, Param' should be taken as one name, although each of them has a separate meaning.—T.

* 'Prāṇada' is interpreted variously. It may mean He that causes the life-breaths to act or operate; He that, as Time, suspends the life-breaths (i. e., kills all creatures); He that connects the life-breaths (i. e., sets them agoing when threatened with extinction; hence, healer of diseases). 'Prāṇa' implies 'He who is the cause of the life of every living creature, being Himself, as it were, the life-breath that inspires them. 'Hiranyagarbha' signifies He that is identical with the Grandsire. 'Bhugarbha' is one who has the Earth for his abdomen, implying that all things on Earth are in His abdomen.—T.

† 'Ātmavān,' other Beings are said to be 'Cariravān,' 'Indriyavān,' &c., in consequence of the possession of such attributes as 'Carira,' 'Indriya,' &c. But the Supreme Godhead is nothing but Soul. He rests on his own true nature or essence without requiring anything extraneous like the deities or human beings whereon to live or exist.—T.

‡ 'Āha' is the day; He is so called because of Jiva being, as it were, awakened when he goes to Him. As long as Jiva is at a distance from

achieved success, He that is Success itself, He that is the beginning of all things (in consequence of His being the cause of all things), He that is above deterioration, He that is Righteousness in the form of the bovine bull and the great boar that raised the submerged Earth, He that is of immeasurable soul, He that stands aloof from all kinds of union (xcv—ciii);²⁴ He that is Pāvaka among the deities called Vasus (or, He that dwells in His worshippers), He that is of liberal soul, being freed from wrath and hatred and pride and other evil passions, Truth He is whose soul is equable in consequence of His thorough impartiality, He that has been measured by His worshippers, He that is always equal, being above all change or modification, He that never refuses to grant the wishes of His worshippers, He whose eyes are like the petals of the lotus, He whose acts are always characterised by Righteousness, (or He who is always engaged in granting the wishes of those that are devoted to Him, He that is of the form of Righteousness (civ—cxiii);²⁵ He that destroys all creatures (or their pains), the Many-headed, He that upholds the universe, He that is the source of the universe, He who is of pure or spotless fame, the Immortal one, He that is Eternal and Fixed, He that is possessed of beautiful limbs, (or, He the ascension unto whom is the best of all acts), He who has such knowledge having penance for its indication that He is able to agitate Prakriti for evolving the universe out of her (cxiv—cxxxii);²⁶ He that goes everywhere (in the sense of pervading all things as their cause), the Omniscient one, He that blazes forth in unmodified effulgence, He whose troops are everywhere (in the form of devoted associates), (or He at whose very sight the Dānava troops are scattered in all directions), He that is coveted (or sought) by all (or, He that grinds all His foes), He that is the Veda, He

Him, he is steeped in the sleep of 'Avidyā' or Non-science (a happy word which Professor Max Muller has coined). 'Samvatsara' or the year. He is so called because Time is His essence. 'Vyāla,'—He is a huge and fierce snake that inspires dread.—T.

† 'Vrishākapi' is otherwise explained by Valadeva Vidyābhusan, as He that showers blessings upon His worshippers and causes all His foes to tremble with fear.—T.

that is conversant with the Veda, He that is conversant with all the limbs (or branches) of the Veda, He that represents the limbs (or branches) of the Veda (i. e., all the subsidiary sciences), He that settles the interpretations of the Vedas, He that has no superior in wisdom (CXXIII—CXXXIII);²⁷ He that is the master of all the worlds, He that is the master of the deities, He that is the Supervisor of both Righteousness and Unrighteousness (for giving the fruits thereof to those that seek the one or the other), He that is both Effect and Cause (or, He whose life has not been determined by acts achieved on any previous occasion in consequence of His transcending Prakṛiti), He that is four-souled (in consequence of His four forms of Aniruddha, Pradyumna, Sankarshana, and Vāsudeva), He that is known by four forms (as above), He that has four horns (which appeared on Him when he had assumed a human form with a lion's head for slaying the Asura chief Hiranya-Kaśipu), He that has four arms (for holding the conch, discus, mace, and lotus) (CXXXIV—CXLI);²⁸ He that blazes forth in effulgence, He that is the giver of food and cherishes those that are good; He that does not bear or put up with those that are wicked (or, He that puts up with the occasional transgressions of his devotees; He that existed before the universe started into life; He that is stainless; He that is ever victorious; He that vanquishes the very deities; He that is the material cause of the universe; He that repeatedly resides in material causes (CXLI—CL);²⁹ He that is the younger brother of Indra (or, He that transcends Indra in accomplishments and attributes), He that took birth as a dwarf (from Aditi by her husband Kaśyapa in order to beguile the Asura king Vali of the sovereignty of the three worlds and bestow the same upon Indra who had been dispossessed of it), He that is tall (in allusion to the vast universal form of His which He assumed at the sacrifice of Vali for covering Heaven, Earth, and the Nether regions with three steps of His), He whose acts are never futile, He that cleanses (those that worship Him, those that hear of Him, and those that think of Him), He that is endued with pre-eminent energy and strength, He that transcends Indra in all attributes, He that accepts all His worshippers, He that is the

Creation itself in consequence of His being the Causes thereof, He that upholds His self in the same form without being ever subject to birth, growth, or death, He that sustains all creatures in their respective functions in the universe, He that controls the hearts of all creatures (CLI—CLXII);³⁰ He that deserves to be known by those who wish to achieve what is for their highest good; He that the celestial physician in the form of Dhanwantari (or, He who cures that foremost of all diseases, viz., the bonds that bind one to the world); He that is always engaged in Yoga; He that slays great Asuras for establishing Righteousness; He that is the Lord of that Laksmi who sprang from the ocean when it was churned by the deities and the Asuras, (or, He that cherishes both the goddesses of prosperity and learning); He that is honey (in consequence of the pleasure He gives to those that succeed in having a taste of Him); He that transcends the senses (or is invisible to those that turn away from Him); He that is possessed of great powers of illusion (in consequence of His having beguiled Mahādeva and the deities on many occasions); He that puts forth great energy (in achieving mighty feats); He that transcends all in might (CLXIII—CLXXII);³¹ He that transcends all in intelligence; He that transcends all in puissance; He that transcends all in ability; He that discovers the universe by the effulgence emanating from His body; He whose body is incapable of being ascertained by the eye (or any other sense or organ of knowledge); He that is possessed of every beauty; He whose soul is incapable of being comprehended by either deities or men; He that held on His back, in the form of the vast tortoise, the huge mountain, Mandara, which was made the churning staff by the deities and the Asuras when they set themselves to churn the great ocean for obtaining therefrom all the valuables hid in his bosom (or, He who held up the mountains of Govardhana in the woods of Brinda for protecting the denizens of that delightful place, who were especial objects of His kindness, from the wrath of Indra who poured incessant showers for days together with a view to drown everything) (CLXXIII—CLXXX);³² He that can shoot His shafts to a great distance, piercing through obstructions of

every kind; He that raised the submerged Earth, having assumed the form of the mighty Boar; He on whose bosom dwells the goddess of Prosperity (or, He that is identical with *Kāma* the lord of Rati); He that is the Refuge of those that are righteous; He that is incapable of being won without thorough devotion (or, He that is incapable of being immured or restrained by any one putting forth his powers); He that is the delight of the deities (or, He that is the embodiment of fullness of joy); He that rescued the submerged Earth (or, He that understands the hymns addressed to Him by His devotees); He that is the Master of all eloquent persons (or, He that dispels the calamities of all those who know Him) (CLXXXI—CLXXXVIII);³³ He that is full of blazing effulgence; He that suppressed the afflictions of His adorers (or, He that assumes the form of Yama, the universal Destroyer, for chastising all persons that fall away from their duties); He that assumed the form of a Swan for communicating the Vedas to the Grandsire Brahman (or, He that enters into the bodies of all persons); He that has Garuda, the prince of the feathery denizens of the welkin, for his vehicle; He that is the foremost of snakes in consequence of His identity with Cesa or Ananta who upholds on his head the vast Earth, (or, He that has the hood of the prince of snakes for His bed while he lies down to sleep on the vast expansion of water after the dissolution of the universe); He whose navel is as beautiful as gold; He that underwent the severest austerities in the form of Nārāyaṇa at Vadari on the breast of Himavat; He whose navel resembles a lotus (or, He from whose navel sprang the primeval lotus in which the Grandsire Brahman was born); He that is the Lord of all creatures (CLXXXIX—CXCII);³⁴ He that transcends death (or, He that wards off Death from those that are devoted to Him); He that always casts a kind eye on His worshippers (or, He that sees all things in the universe); He that destroys all things (or, He that drenches with nectar all those that worship Him with single-minded devotion); He that is the Ordainer of all ordainers (or, He that unites all persons with the consequences of their acts); He that Himself enjoys and endures the fruits of all acts, (or,

He that assumed the form of Rāma the son of Daśaratha and going into exile at the command of his sire made a treaty with Sugriva the chief of the Apes for aiding him in the recovery of his kingdom from the grasp of his elder brother Vāli in return for the assistance which Sugriva promised Him for recovering from Rāvana His wife Sitā who had been ravished by that Rākshasa and borne away to his island home in Lankā); He that is always of the same form (or, He that is exceedingly affectionate unto His worshippers); He that is always moving (or, He that is of the form of Kāma who springs up in the heart of every creature); He that is incapable of being endured by Dānavas and Asuras (or, He that rescued His wife Sitā after slaying Rāvana, or, He that shows compassion towards even Chandālas and members of other low castes when they approach Him with devotion, in allusion to His friendship, in the form of Rāma, for Guhaka the chief of the Chandālas inhabiting the country known by the name of Cringaverapura); He that chastises the wicked (or, He that regulates the conduct of all persons by the dictates of the Crutis and the Smritis); He whose soul has true knowledge for its indication (or, He that destroyed Rāvana the foe of the gods, having assumed the form of Rāma that was full of compassion and other amiable virtues); He that destroys the foes of the deities (or, He that slays those who obstruct or forbid the giving of presents unto deserving persons) (CXCVIII—CCVIII);³⁵ He that is the instructor in all sciences and the father of all; He that is the instructor of even the Grandsire Brahman; He that is the abode or resting place of all creatures; He that is the benefactor of those that are good and is free from the stain of falsehood; He whose prowess is incapable of being baffled; He that never casts his eye on such acts as are not sanctioned or approved by the scriptures; He that casts his eye on such acts as are sanctioned or approved by the scriptures (or, He whose eye never winks or sleeps); He that wears the unfading garland of victory called by the name of Vajrayanti; He that is the Lord of speech and that is possessed of great liberality insomuch that He rescued the lowest of the low and the vilest of the vile by granting them His grace

(CCIX—CCXVIII);³⁶ He that leads persons desirous of Emancipation to the foremost of all conditions, viz., Emancipation itself (or, He that assumes the form of a mighty Fish and scuddling through the vast expanse of waters that cover the Earth when the universal dissolution comes, and dragging the boat tied to His horns, leads Manu and others to safety); He that is the leader of all creatures; (or, He that sports in the vast expanse of waters which overwhelm all things at the universal dissolution); He whose words are the Veda and who rescued the Vedas when they were submerged in the waters at the universal dissolution; He that is the accomplisher of all functions in the universe; He that assumes the form of the wind for making all living creatures act or exert, (or, He whose motions are always beautiful, or, who wishes His creatures to glorify Him); He that is endued with a thousand heads; He that is the Soul of the universe and as such pervades all things; He that has a thousand eyes and a thousand legs; (CCXIX—CCXXVI);³⁷ He that causes the wheel of the universe to revolve at His will; He whose soul is freed from desire and who transcends those conditions that invest Jiva and to which Jiva is liable; He that is concealed from the view of all persons that are attached to the world, (or, He that has covered the eyes of all persons with the bandage of Nescience); He that grinds those that turn away from Him; He that sets the days agoing, in consequence of His being identical with the Sun; He that is the destroyer of all-destroying Time itself; He that convcys the libations poured on the sacred fire unto those for whom they are intended, (or, He that bears the universe, placing it on only a minute fraction of his body); He that has no beginning (or, He that has no fixed habitation); He that upholds the Earth in space (in the form of Cēsha, or, rescues her in the form of the mighty boar or supports her as a subtile pervader) (CCXXVII—CCXXXV);³⁸ He that is exceedingly inclined to grace, insomuch that He grants happiness to even foes like Ciçupāla; He that has been freed from the attributes of Rajas (passion) and Tamas (darkness) so that He is pure or stainless Sattwa by itself, (or, He that has obtained the fruition of all His wishes);

He that supports the universe ; He that feeds (or enjoys) the universe ; He that is displayed in infinite puissance) ; He that honors the deities, the Pitris, and His own worshippers ; He that is honored or adored by those that are themselves honored or adored by others (or, He whose acts are all beautiful and enduring) ; He that accomplishes the purposes of others (or, He that is the benefactor of others) ; He that withdraws all things unto Himself at the universal dissolution (or, He that destroys the foes of the deities or of His worshippers) ; He that has the waters for his home (or, He that is the sole Refuge of all creatures, or He that destroys the ignorance of all creatures) (CCXXXVI—CCXLVI) ;³⁹ He that is distinguished above all, He that cherishes the righteous, He that cleanses all the worlds, He that crowns with fruition the desires of all creatures, He whose wishes are always crowned with fruition, He that gives success to all, He that bestows success upon those that solicit Him for it (CCXLVII—CCLVI) ;⁴⁰ He that presides over all sacred days (or, He that overwhelms Indra himself with His own excellent attributes), He that showers all objects of desire upon His worshippers, He that walks over all the universe, He that offers the excellent flight of steps constituted by Righteousness (unto those that desire to ascend to the highest place), He that has Righteousness in His abdomen (or, He that protects Indra even as a mother protects the child in her womb), He that aggrandises (His worshippers), He that spreads Himself out for becoming the vast universe, He that is aloof from all things (though pervading them), He that is the receptacle of the ocean of Crutis (CCLVII—CCLXIV) ;⁴¹ He that is possessed of excellent arms (*i. e.*, arms capable of upholding the universe), He that is incapable of being borne by any creature, He from whom flowed the sounds called Brahma (or Veda), He that is the Lord of all Lords of the universe, He that is the giver of wealth, He that dwells in His own puissance, He that is multiform, He that is of vast form, He that resides in the form of Sacrifice in all animals, He that causes all things to be displayed (CCLXV—CCLXXIV) ;⁴² He that is endued with great might, energy, and splendour ; He that displays Himself in visible forms to His worshippers, He that

scorches the unrighteous with his burning energy, He that is enriched with the sixfold attributes (of affluence, &c.), He that imparted the Veda to the Grandsire Brahman, He that is of the form of the Sāmāns, Richs, and Yajushes (of the Veda); He that soothes His worshippers burning with the afflictions of the world like the rays of the moon cooling all living creatures of the world, He that is endued with blazing effulgence like the Sun (CCLXXV—CCLXXXII);⁴³ He from whose mind has sprung the Moon, He that blazes forth in His own effulgence, He that nourishes all creatures even like the luminary marked by the hare, He that is the Master of the deities, He that is the great medicine for the disease of worldly attachment, He that is the great causeway of the universe, He that is endued with knowledge and other attributes that are never futile and with prowess that is incapable of being baffled (CCLXXXIII—CCLXXXIX);⁴⁴ He that is solicited by all creatures at all times, viz., the Past, the Present, and the Future; He that rescues his worshippers by casting kind glances upon them, He that sanctifies even them that are sacred; He that merges the life-breath in the Soul (or, He that assumes diverse forms for protecting both the Emancipate and the Unemancipate); He that kills the desires of those that are Emancipated (or, He that prevents evil desires from arising in the minds of His worshippers), He that is the sire of Kāma (the principle of desire or lust), He that is most agreeable, He that is desired by all creatures, He that grants the fruition of all desires, He that has the ability to accomplish all acts (CCXC—CCXCIX);⁴⁵ He that sets the four Yugas to begin their course; He that causes the Yugas to continually revolve as on a wheel, He that is endued with diverse kinds of illusion (and, therefore, the cause from which spring the different kinds of acts that distinguish the different Yugas); He that is the greatest of eaters (in consequence of His swallowing all things at the end of every Kalpa); He that is incapable of being seized (by those that are not His worshippers); He that is manifest (being exceedingly vast); He that subjugates thousands of foes (of the deities); He that subjugates innumerable foes (CCC—CCCVIII);⁴⁶ He that is desired (by even the Grandsire and Rudra; or He

that is adored in sacrifices); He that is distinguished above all; He that is desired by those that are endued with wisdom and Righteousness; He that has an ornament of (peacock's) feathers on his head-gear; He that stupefies all creatures with His illusion; He that showers His grace on all His worshippers; He that kills the wrath of the Righteous; He that fills the Unrighteous with wrath; He that is the accomplisher of all acts; He who holds the universe on his arms; He that upholds the Earth (CCCIX—CCCXVIII);⁴⁷ He that transcends the six well known modifications (of inception, birth or appearance, growth, maturity, decline, and dissolution); He that is endued with great celebrity (in consequence of His feats); He that causes all living creatures to live (in consequence of His being the all-pervading soul); He that gives life; the younger brother of Vāsava (in the form of Upendra or the dwarf); He that is the receptacle of all the waters in the universe; He that covers all creatures (in consequence of His being the material cause of everything); He that is never heedless (being always above error); He that is established on His own glory (CCCXIX—CCCXXVII);⁴⁸ He that flows in the form of nectar (or, He that dries up all things); He that upholds the path of Righteousness; He that bears the burthen of the universe; He that gives desirable boons unto those that solicit them; He that causes the winds to blow; He that is the son of Vasudeva (or, He that covers the universe with His illusions and sports in the midst of it); He that is endued with extraordinary lustre; He that is the originating cause of the deities; He that pierces all hostile towns (CCCXXVIII—CCCXXXVI);⁴⁹ He that transeends all sorrow and grief; He that leads us safely across the ocean of life or the world; He that dispels from the hearts of all His worshippers the fear of rebirth; He that⁵⁰ is possessed of infinite courage and prowess; He that is an offspring of Cura's race; He that is the master of all living creatures; He that is inclined to show His grace unto all; He that has come on Earth for a hundred times (for rescuing the good, destroying the wicked, and establishing Righteousness); He that holds a lotus in one of his hands; He whose eyes resemble the petals of the lotus (CCCXXXVII—

ccccxlvī);⁵⁰ He from whose navel sprang the primeval lotus (or, He that is seated upon a lotus); He that is endued with eyes resembling the petals of the lotus; He that is adored by even worshippers as one seated within the lotus of his hearts; He that assumes the form of embodied Jiva (through His own illusion); He that is endued with puissance of every kind; He that grows in the form of the five primal elements; the Ancient Soul; He that is endued with vast eyes; He that has Garuda sitting on the standard of His car (ccccxlvii—ccclv);⁵¹ He that is incomparable; the Carabha (the lion-killing animal); He that strikes the wicked with terror; He that knows everything that has occurred in Time; He that accepts, in the forms of the deities, the butter poured on the sacrificial fire; He that is known by all kinds of evidence or proof; He upon whose breast sits Prosperity always; He that is victorious in every battle (ccclvi—ccclxiv);⁵² He that is above destruction; He that assumes a red form (or, becomes wrathful unto the enemies of His worshippers); He that is an object of search with the Righteous; He that is at the root of all things; He that has the mark of the string around his abdomen (for Yasodā had bound Him with a cord while He was Krishna); He that bears or forgives all injuries; He that upholds the Earth in the form of her mountains; He that is the foremost of all objects of worship; He that is endued with great speed; He that swallows vast quantities of food (ccclxv—ccclxxiv);⁵³ He that caused the creation to start into life; He that always agitates both Prakriti and Purusha; He that shines with resplendence (or, sports in joy); He that has puissance in his stomach; He that is the Supreme Master of all; He that is the material out of which the universe has been made; He that is the cause or Agent who has made the universe; He that is independent of all things; He that ordains variety in the universe; He that is incapable of being comprehended; He that renders Himself invisible by the screen of illusion (ccclxxv—ccclxxxv);⁵⁴ He that is Chit divested of all attributes; He on whom all things rest; He in whom all things reside when the universal dissolution comes; He that assigns the foremost place to those that worship Him; He that is durable;

He that is endued with the highest puissance; He that has been glorified in the Vedānta; He that is contented; He that is always full; He whose glance is auspicious (CCCLXXXVI—CCCXCV);⁵⁶ He that fills all Yogins with delight; He that is the end of all creatures (for it is in Him that all things merge at the universal dissolution); He that is the faultless Path; He that is, in the form of Jiva, lead to Emancipation; He that leads (Jiva to Emancipation); He that has none to lead Him; He that is endued with great might; He that is the foremost of all Beings possessed of might; He that upholds; He that is the foremost of all Beings conversant with duty and religion (CCCXCVI—CDIV);⁵⁶ He that joins, at the time of creation, the disunited elements for forming all objects; He that resides in all bodies; He that causes all creatures to act in the form of Kshetrajna; He that creates all creatures after destroying them at the universal dissolution; He unto whom every one bows with reverence; He that is extended over the entire universe; He that owns the primeval golden egg as His abdomen (whence, as from the female uterus,) everything proceeds; He that destroys the foes of the deities; He that over-spreads all things (being the material cause whence they spring); He that spreads sweet perfumes; He that disregards the pleasures of the senses (CDV—CDXV);⁵⁷ He that is identifiable with the seasons; He at whose sight alone all worshippers succeed in obtaining the great object of their wish; He that weakens all creatures; He that dwells in the firmament of the heart, depending upon His own glory and puissance; He that is capable of being known everywhere (in consequence of His omnipresence); He that inspires everyone with dread; He in whom all creatures dwell; He that is clever in accomplishing all acts; He that constitutes the Rest of all creatures (being, as He is, the embodiment of Emancipation); He that is endued with competence greater than that of other Beings (CDXVI—CDXXV);⁵⁸ He in whom the whole universe is spread out; He that is himself immobile and in whom all things rest for ever; He that is an object of proof; He that is the indestructible and unchanging seed; He that is sought by all (in consequence of His being happiness); He that has no

desire (in consequence of all His desires having been gratified); He that is the great case (which covers the universe); He that has all sorts of things to enjoy; He that has great wealth wherewith to secure all objects of desire) (CDXXVI—CDXXXIV);⁵⁹ He that is above despair; He that exists in the form of Renunciation; He that is without birth; He that is the stake unto which Righteousness is tethered; He that is the great embodiment of sacrifice; He is the nave of the starry wheel that revolves in the firmament;* He that is the Moon among the constellations; He that is competent to achieve every feat; He that stays in His own soul when all things disappear; He that cherishes the desire for Creation (CDXXXV—CDXLIV);⁶⁰ He that is the embodiment of all sacrifices; He that is adored in all sacrifices and religious rites; He that is the most adorable of all the deities present in the sacrifices that men perform; He that is the embodiment of all such sacrifices in which animals are offered up according to the ordinance; He that is adored by persons before they take any food;† He that is the Refuge of those that seek Emancipation; He that beholds the acts and omissions of all creatures; He whose soul transcends all attributes; He that is possessed of omniscience; He that is identical with knowledge that is unacquired, unlimited, and capable of accomplishing everything (CDXLV—CDLIV);⁶¹ He that is observant of excellent vows (chief amongst which is the grant of favour unto one that solicits it with a pure heart); He that has a face always full of delight; He that is exceedingly subtle; He that utters the most agreeable sounds (in the form of the Veda or as Krishna playing on the lute); He that gives happiness (to all His worshippers); He that does good to others without expecting any return; He that fills all creatures with delight; He that has subdued wrath; He that has mighty arms, (so mighty that He has slain as if in sport the mightiest

* Vishnu is supposed to be within the constellation called Cigumāra or the Northern Bear. The stars, without changing their places *per se*, seem to revolve round this point within the constellation named.—T.

† In India, no man can worship the deities, with a full stomach. Indeed, one must abstain from every kind of food and drink if one has to worship the deities formally.—T.

of Asuras) ; He that tears those that are unrighteous (CDLV—CDLXIV) ;⁶² He that causes those persons who are destitute of knowledge of the soul to be steeped in the deep sleep of His illusion ; He that relies on Himself, (being entirely independent of all persons and things) ; He that overspreads the entire universe ; He that exists in infinite forms ; He that is engaged in vocations infinite in number ; He that lives in everything ; He that is full of affection towards all His worshippers ; He that is the universal father, (all living creatures of the universe being as calves sprung from Him) ; He that holds, in the form of the vast Ocean, all jewels and gems in His abdomen ; He that is the Lord of all treasures (CDLXV—CDLXXIV) ;⁶³ He that is the protector of Righteousness ; He that accomplishes all the duties of Righteousness ; He that is the substratum of Righteousness ; He that is existent for all time ; He that is non-existent (in the form of the universe, for the displayed universe is the result of illusion) ; He that is destructible (in the form of the displayed universe) ; He that is indestructible as Chit ; He that is, in the form of Jiva, destitute of true knowledge ; He that is, in the form of the Sun, endued with a thousand rays ; He that ordains (even all such great and mighty creatures as Cēsha and Garuda, &c.) ; He that has created all the Cāstras (CDLXXV—CDLXXXV) ;⁶⁴ He that exists, in the form of the Sun, as the centre of innumerable rays of light ; He that dwells in all creatures ; He that is possessed of great prowess ; He that is the Master of even Yama and others of similar puissance ; He that is the oldest of the deities, (existing as He does from the beginning) ; He that exists in His own glory, casting off all conditions ; He that is the Lord of even all the deities ; He that is the ruler of even him that upholds the deities (*viz.*, Indra) (CDLXXXVI—CDXCIII) ;⁶⁵ He that transcends birth and destruction ; He that tended and protected kine (in the form of Krishna) ; He that nourishes all creatures, He that is approachable by knowledge alone ; He that is Ancient ; He that upholds the elements which constitute the body ; He that enjoys and endures (weal and woe, in the form of Jiva) ; He that assumed the form of a vast Boar (or, He that in the form of Rāma was the Lord of a large monkey

host); He that gave plentiful presents unto all in a grand sacrifice performed by Him (CDXCIV—DII);⁶⁶ He that drinks Soma in every sacrifice; He that drinks nectar; He that, in the form of Soma (Chandramas), nourishes all the herbs and plants; He that conquers foes in a trice when even they are infinite in number; He that is of universal form and is the foremost of all existent entities; He that is the chastiser; He that is victorious over all; He whose purposes are incapable of being baffled; He that deserves gifts; He that gives what His creatures have not and who protects what they have (DIII—DXII);⁶⁷ He that holds the life-breaths; He that beholds all His creatures as objects of direct vision; He that never beholds anything besides His own Self; He that gives Emancipation; He whose footsteps (three in number) covered Heaven, Earth, and the Nether regions; He who is the receptacle of all the waters; He that overwhelms all Space, all Time, and all things; He that lies on the vast expanse of waters after the universal dissolution; He that causes the destruction of all things (DXIII—DXXI);⁶⁸ He that is without birth; He that is exceedingly adorable; He that appears in His own nature; He that has conquered all foes (in the form of wrath and other evil passions); He that delights those that meditate on Him; He that is joy; He that fills others with delight; He that swells with all causes of delight; He that has Truth and other virtues for His indications; He whose footsteps are in the three worlds (DXXII—DXXX);⁶⁹ He that is the first of Rishis (being conversant with the entire Vedas); He that is identical with the preceptor Kapila; He that is knower of the universe; He that is Master of the Earth; He that has three feet; He that is the guardian of the deities; He that has large horns (in allusion to the piscatory form in which He saved Manu on the occasion of the universal deluge by scudding through the waters with Manu's boat tied to His horns); He that exhausts all acts by causing their doers to enjoy or endure their fruits (or, He that grinds the Destroyer himself) (DXXXI—DXXXVIII);⁷⁰ the great Boar; He that is understood or apprehended by the aid of the Vedānta; He that has beautiful troops (in the form of His worshippers); He that is adorned with

golden armlets; He that is concealed (being knowable with the aid of the Upanishads only); He that is deep (in knowledge and puissance); He that is difficult of access; He that transcends both word and thought; He that is armed with the discus and the mace (DXXXIX—DXLVII);⁷¹ the Ordainer; He that is the cause (in the form of helper) of the universe; He that has never been vanquished; He that is the Island-born Krishna; He that is enduring (in consequence of His transcending decay); He that mows all things and is Himself above deterioration; the Varuna (the deity of the waters); the son of Varuna (in the form of Vaçishtha or Agastya); He that is immovable as a tree; He that is displayed in His own true form in the lotus of the heart; He that creates, preserves, and destroys by only a fiat of the mind (DXLVIII—DLVIII);⁷² He that is possessed of the sixfold attributes (of sovereignty &c.); He that destroys the sixfold attributes (at the universal dissolution); He that is felicity (in consequence of His swelling with all kinds of prosperity); He that is adorned with the triumphal garland (called Vaijayanta); He that is armed with the plough (in allusion to His incarnation as Valadeva); He that took birth from the womb of Aditi (in the form of the dwarf that beguiled Vali); He that is endued with effulgence like unto the Sun's; He that endures all pairs of opposites (such as heat and cold, pleasure and pain, &c.); He that is the foremost Refuge of all things (DLIX—DLXVII);⁷³ He that is armed with the best of bows (called Cārnga); He that was divested of His battle-axe (by Rāma of Bhrigu's race);* He that is fierce; He that is the giver of all objects of desire; He that is so tall as to touch the very Heavens with his head (in allusion to the form He assumed at Vali's sacrifice); He whose vision extends over the entire universe; He that is Vyāsa (who distributed the Vedas); He that is the Master of

* Rāma of Bhrigu's race went to Mahādeva for acquiring the science of arms. While dwelling in Civa's retreat, he had a quarrel with Kārtikeya or Kumāra, the son of Civa's loins. Rāma worsted his preceptor's son in battle, at which his preceptor, gratified with him, made him a present of his own battle-axe, wherewith the regenerate hero exterminated the Kshatriyas for full one and twenty times.—T.

speech or all learning; He that has started into existence without the intervention of genital organs (DLXVIII—DLXXVI);⁷⁴ He that is hymned with the three (foremost) Sāmans; He that the singer of the Sāmans; He that is the Sāmans; He that is the Extinction of all worldly attachments (in consequence of His being the embodiment of Renunciation); He that is the Medicine (applied for amelioration of disease); He that is the Physician (who applies the medicine); He that has ordained the fourth or last mode of life called Renunciation (for enabling His creatures to attain to Emancipation); He that causes the passions of His worshippers to be quieted (with a view to give them tranquillity of soul); He that is contented (in consequence of His utter dissociation with all worldly objects); He that is the Refuge of devotion and tranquillity of Soul (DLXXVII—DLXXXV);⁷⁵ He that is possessed of beautiful limbs; He that is the giver of tranquillity of soul; He that is Creator; He that sports in joy on the bosom of the Earth; He that sleeps (in Yoga) lying on the body of the prince of snakes, Cēsha, after the universal dissolution; the Benefactor of kine (or, He that took a human form for relieving the Earth of the weight of her population); the Master of the universe; the Protector of the universe; He that is endued with eyes like those of the bull; He that cherishes Righteousness with love (DLXXXVI—DXCIV);⁷⁶ He that is the unreturning hero; He whose soul has been withdrawn from all attachments; He that reduces to a subtle form the universe at the time of the universal dissolution; He that does good to His afflicted worshippers; He whose name, as soon as heard, cleanses the hearer of all his sins; He who has the auspicious whirl on His breast; He in whom dwells the goddess of Prosperity for ever; He who was chosen by Lakshmi (the goddess of Prosperity) as her Lord; He that is the foremost one of all Beings endued with prosperity (DXCVI—DCIV);⁷⁷ He that gives prosperity unto His worshippers; the Master of prosperity; He that always lives with those that are endued with prosperity; He that is the receptacle of all kinds of prosperity; He that gives prosperity unto all persons of righteous acts according to the measure of their righteousness; He that

holds the goddess of Prosperity on his bosom ; He that bestows prosperity upon those that hear of, praise, and meditate on Him ; He that is the embodiment of that condition which represents the attainment of unattainable happiness ; He that is possessed of every kind of beauty ; He that is the Refuge of the three worlds (DCV—DCXIV) ;⁷⁸ He that is possessed of beautiful eyes ; He that is possessed of beautiful limbs ; He that is possessed of a hundred sources of delight ; He that represents the highest delight ; He that is the Master of all the luminaries in the firmament (for it is He that maintains them in their places and orbits) ; He that has subjugated His soul ; He whose soul is not swayed by any superior Being ; He that is always of beautiful acts ; He whose doubts have all been dispelled (for He is said to behold the whole universe as an Amlaka in His palm (DCXV—DCXXIII) ;⁷⁹ He that transcends all creatures ; He whose vision extends in all directions ; He that has no Master ; He that at all times transcends all changes ; He that (in the form of Rāma) had to lie down on the bare ground ; He that adorns the Earth (by His incarnations) ; He that is puissance's self ; He that transcends all grief ; He that dispels the griefs of all His worshippers as soon as they remember Him (DCXXIV—DCXXXII) ;⁸⁰ He that is possessed of effulgence ; He that is worshipped by all ; He that is the water-pot (as all things reside within Him) ; He that is of pure soul ; He that cleanses all as soon as they hear of Him ; He that is free and unrestrained ; He whose car never turns away from battles ; He that is possessed of great wealth ; He whose prowess is incapable of being measured (DCXXXIII—DCXLI) ;⁸¹ He that is the slayer of the Asura named Kālanemi ; He that is the Hero ; He that has taken birth in the race of Cura ; He that is the Lord of all the deities ; the Soul of the three worlds ; the Master of the three worlds ; He that has the solar and lunar rays for His hair ; the slayer of Keçi ; He that destroys all things (at the universal dissolution) (DCXLII—DCL) ;⁸² the deity from whom the fruition of all desires is sought ; He that grants the wishes of all ; He that has desires ; He that has a handsome form ; He that is endued with thorough knowledge of Crutis and Smritis ; He that is possessed of a form that is indescribable

by attributes; He whose brightest rays overwhelm Heaven; He that has no end; He that (in the form of Arjuna or Nara) acquired vast wealth on the occasion of his campaign of conquest (DCLI—DCLX);⁸³ He who is the foremost object of silent recitations, of sacrifices, of the Vedas, and of all religious acts; He that is the creator of penances and the like; He that is of the form of (the Grandsire) Brahman; He that is the augmentor of penances; He that is conversant with Brahma; He that is of the form of Brāhmana; He that has for His limbs Him that is called Brahma; He that knows all the Vedas and everything in the universe; He that is always fond of Brāhmanas and of whom the Brāhmins also are fond (DCLXI—DCLXX);⁸⁴ He whose footsteps cover vast areas; He whose feats are mighty; He who is possessed of vast energy; He that is identical with Vāsuki the king of the snakes; He that is the foremost of all sacrifices; He that is the foremost of all sacrificers; He that is Yapa, that first of sacrifices; He that is the foremost of all offerings made in sacrifices (DCLXXI—DCLXXVIII);⁸⁵ He that is hymned by all; He that loves to be hymned (by his worshippers); He that is Himself the hymns uttered by His worshippers; He that is the very act of hymning; He that is the person that hymns; He that is fond of battling (with everything that is evil); He that is full in every respect; He that fills others with every kind of affluence; He that destroys all sins as soon as He is remembered; He whose acts are all righteous; He that transcends all kinds of disease (DCLXXIX—DCLXXXIX);⁸⁶ He that is endued with the speed of the mind; He that is the creator and promulgator of all kinds of learning; He whose vital seed is gold; He that is giver of wealth (being identical with Kuvera the Lord of treasures); He that takes away all the wealth of the Asuras; the son of Vasudeva; He in whom all creatures dwell; He whose mind dwells in all things in thorough identity with them; He that takes away the sins of all who seek refuge in Him (DCXC—

* Many of these words beginning with 'Mahat' represent Krishna's own words as spoken to Arjuna in the Gītā. 'I am the foremost of sacrifices; I am the foremost of sacrificers, &c.—T.

DCCXVIII);⁸⁷ He that is attainable by the Righteous; He whose acts are always good; He that is the one entity in the universe; He that displays Himself in diverse forms; He that is the refuge of all those that are conversant with truth; He who has the greatest of heroes for his troops;* He that is the foremost of the Yādavas; He that is the abode of the righteous; He that sports in joy (in the woods of Brinda) in the banks of Yamunā (DCCXIX—DCCVII);⁸⁸ He in whom all created things dwell; the deity that overwhelms the universe with His Māyā (illusion); He in whom all foremost of Beings become merged (when they achieve their Emancipation); He whose hunger is never gratified; He that humbles the pride of all; He that fills the Righteous with just pride; He that swells with joy; He that is incapable of being seized; He that has never been vanquished (DCCVIII—DCCXVI);⁸⁹ He that is of universal form; He that is of vast form; He whose form blazes forth with energy and effulgence; He that is without form (as determined by acts); He that is of diverse forms; He that is unmanifest; He that is of a hundred forms; He that is of a hundred faces (DCCXVII—DCCXXIV);⁹⁰ He that is one; He that is many (through illusion); He that is full of felicity; He that forms the one grand topic of investigation; He from whom is this all; He that is called THAT; He that is the highest Refuge; He that confines Jiva within material causes; He that is coveted by all; He that took birth in the race of Madhu; He that is exceedingly affectionate towards His worshippers (DCCXXV—DCCXXXV);⁹¹ He that is of golden complexion; He whose limbs are like gold (in hue); He that is possessed of beautiful limbs; He whose person is decked with Angadas made with sandal paste; He that is the slayer of heroes; He that has no equal; He that is like cipher (in consequence of no attributes being affirmable of Him); He that stands in need of no blessings (in consequence of His fulness); He that never swerves from His own nature and puissance and knowledge; He that is mobile in the form of wind (DCCXXXVI—DCCXLV);⁹² He that

* Referring to Hanumat and others among the apes that Rāma led against Rāvana.—T.

never identifies Himself with anything that is Not-soul;* He that confers honors on His worshippers; He that is honored by all; He that is the Lord of the three worlds; He that upholds the three worlds; He that is possessed of intelligence and memory capable of holding in His mind the contents of all treatises; He that took birth in a sacrifice; He that is worthy of the highest praise; He whose intelligence and memory are never futile; He that upholds the Earth (DCCXLVI—DCCLV);⁹³ He that pours forth heat in the form of the Sun; He that is the bearer of great beauty of limbs; He that is the foremost of all bearers of weapons; He that accepts the flowery and leafy offerings made to Him by His worshippers; He that has subdued all his passions and grinds all His foes; He that has none to walk before Him; He that has four horns; He that is the elder brother of Gada (DCCLVI—DCCLXIV);⁹⁴ He that has four forms; He that has four arms; He from whom the four Purushas have sprung; He that is the refuge of the four modes of life and the four orders of men; He that is of four Souls (Mind, Understanding, Consciousness, and Memory); He from whom springs the four objects of life, viz., Righteousness, Wealth, Pleasure, and Emancipation; He that is conversant with the four Vedas; He that has displayed only a fraction of His puissance (DCCLXV—DCCLXXII);⁹⁵ He that sets the wheel of the world to revolve round and round; He whose soul is dissociated from all worldly attachments; He that is incapable of being vanquished; He that cannot be transcended; He that is exceedingly difficult of being attained; He that is difficult of being approached; He that is difficult of access; He that is difficult of being brought within the heart (by even Yogins); He that slays even the most powerful foes (among the Dānavas) (DCCLXXIII—DCCLXXXI);⁹⁶ He that has beautiful limbs; He that takes the essence of all things in the universe; He that owns the most beautiful warp and woof (for weaving this texture or fabric of the universe); He that weaves with

* The universe consists of Soul and Not-soul. Jiva, when cased in matter or Not soul, takes Not-soul for himself, in his ignorance. In fact, until true knowledge is attained, the body is taken for self.—T.

ever-extending warp and woof ; He whose acts are done by Indra ; He whose acts are great ; He who has no act undone ; He who has composed all the Vedas and scriptures (DCCCLXXXII—DCCCLXXXIX) ;⁹⁷ He whose birth is high ; He that is exceedingly handsome ; He whose heart is full of commiseration ; He that has precious gems in his navel ; He that has excellent knowledge for his eye ; He that is worthy of worship by Brahman himself and other foremost ones in the universe ; He that is giver of food ; He that assumed horns at the time of the universal dissolution ; He that has always subjugated His foes most wonderfully ; He that knows all things ; He that is ever victorious over those that are of irresistible prowess (DCCXC—DCCXCIX) ;⁹⁸ He whose limbs are like gold ; He that is incapable of being agitated (by wrath or aversion or other passions) ; He that is Master of all those who are masters of all speech ; He that is the deepest lake ; He that is the deepest pit ; He that transcends the influence of Time ; He in whom the primal elements are established (DCCC—DCCCVI) ;⁹⁹ He that gladdens the Earth ; He that grants fruits which are as agreeable as the Kunda flowers (*Jasminum pubescens*, Linn) ; He that gave away the Earth unto Kaçyapa (in his incarnation as Rāma) ; He that extinguishes the three kinds of misery (mentioned in the Sāṅkhya philosophy) like a rain-charged cloud cooling the heat of the Earth by its down-pour ; He that cleanses all creatures ; He that has none to urge Him ; He that drank nectar ; He that has an undying body ; He that is possessed of omniscience ; He that has face and eyes turned towards every direction (DCCCVII—DCCCXVI) ;¹⁰⁰ He that is easily won (with, that is, such gifts as consist of flowers and leaves), He that has performed excellent vows ; He that is crowned with success by Himself ; He that is victorious over all foes ; He that scorches all foes ; He that is the ever-growing and tall Banian that overtops all other trees ; He that is the sacred fig tree (*Ficus glomerata*, Willd) ; He that is the *Ficus religiosa* (or, He that is not durable, in consequence of His being all perishable forms in the universe even as He is all the imperishable forms that exist) ; He that is the slayer of Chānura of the Andhra country (DCCCXVII—DCCCXXV) ;¹⁰¹ He that is endued

acts by thought, word, and deed ; He that can accomplish all acts within the shortest period of time ; He that destroys the wicked ; He that is the foremost of all forgiving persons ; He that is foremost of all persons endued with knowledge ; He that transcends all fear ; He whose names and feats, heard and recited, lead to Righteousness (CMXV—CMXXII) ;¹¹¹ He that rescues the Righteous from the tempestuous ocean of the world ; He that destroys the wicked ; He that is Righteousness ; He that dispels all evil dreams ; He that destroys all bad paths for leading His worshippers to the good path of Emancipation ; He that protects the universe by staying in the attribute of Sattwa ; He that walks along the good path ; He that is Life ; He that exists overspreading the universe (CMXXIII—CMXXXI) ;¹¹² He that is of infinite forms ; He that is endued with infinite prosperity ; He that has subdued wrath ; He that destroys the fears of the Righteous ; He that gives just fruits, on every side, to sentient beings according to their thoughts and acts ; He that is of immeasurable Soul ; He that bestows diverse kinds of fruits on deserving persons for their diverse acts ; He that sets diverse commands (on deities and men) ; He that attaches to every act its proper fruit (CMXXXII—CMXL) ;¹¹³ He that has no beginning ; He that is the receptacle of all causes as well as of the Earth ; He that has the goddess of Prosperity ever by his side ; He that is the foremost of all heroes ; He that is adorned with beautiful armlets ; He that produces all creatures ; He that is the original cause of the birth of all creatures ; He that is the terror of all the wicked Asuras ; He that is endued with terrible prowess (CMXLI—CMXLIX) ;¹¹⁴ He that is the receptacle and abode of the five primal elements ; He that gulps down His throat all creatures at the time of the universal dissolution ; He whose smile is as agreeable as the sight of flowers (or, He who laughs in the form of flowers) ; He that is always wakeful ; He that stays at the head of all creatures ; He whose conduct consists of those acts which the Righteous do ; He that revives the dead (as in the case of Parikshit and others) ; He that is the initial syllable Om ; He that has ordained all righteous acts (CML—CMLVIII) ;¹¹⁵ He that displays the truth about the Supreme Soul ; He that is the abode of the five life-

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